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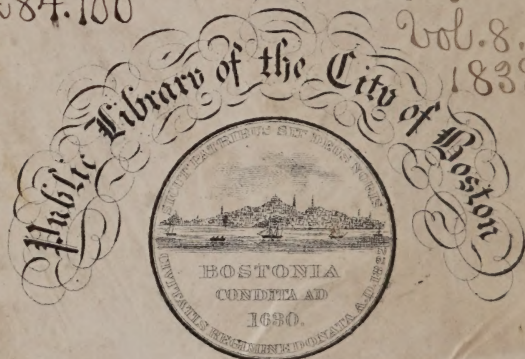
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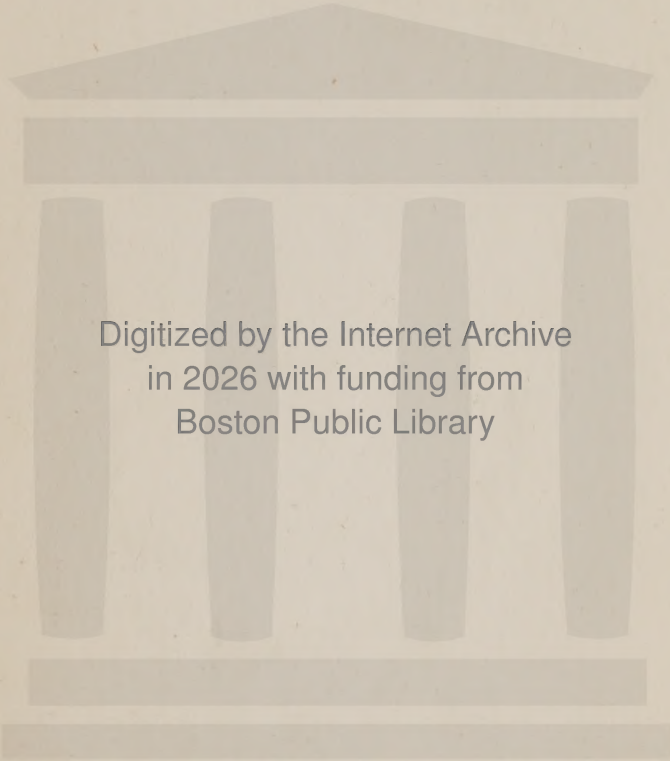
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Vol. 8.
1838.



By Hon. Geo. B. Emerson.
Received Oct. 15, 1880. No.





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AMERICAN

ANNALS OF EDUCATION,

*7590a.1

Vol. 8.

1838.

FOR

THE YEAR 1838.

EDITED BY WILLIAM A. ALCOTT,

AUTHOR OF 'THE YOUNG MAN'S GUIDE,' 'THE HOUSE I LIVE IN,' 'THE YOUNG MOTHER,' &c.
AND EDITOR OF 'THE LIBRARY OF HEALTH.'

BOSTON:

OTIS, BROADERS AND COMPANY.

NEW YORK:—CHARLES S. FRANCIS.

PHILADELPHIA:—CAREY & HART.

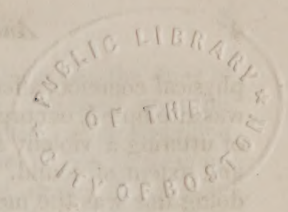
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Hon. Geo. B. Emerson
Oct. 13, 1880

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AMERICAN ANNALS OF EDUCATION.

JANUARY, 1838.

RECOLLECTIONS OF THE DEAF AND DUMB ;

TO ILLUSTRATE THE PRINCIPLES OF FAMILY AND SCHOOL DISCIPLINE.

BY REV. T. H. GALLAUDET.

AN incident, which occurred in the early history of the American Asylum, at Hartford, Connecticut, for the education of the deaf and dumb, has left an impression on the memory of the writer, of the efficacy of religious influence upon *an untutored mind*, which is still vivid with the freshness, as it were, of yesterday.

A boy had come to the institution, from a considerable distance, of a striking, and, in many respects, very interesting character. He was the son of a widow, living in one of our large seaports. She was in moderate circumstances ; and, as is too often the case with parents who have a deaf and dumb child, had treated him with a degree of indulgence alike excessive and unwise. He had been brought under little or no restraint, and, by roaming about the city, and, especially on the wharves and among the shipping, had acquired habits which made him a singularly fit subject on which to exercise all the skill and patience of those who had the charge of his instruction and government.

He was under ten years of age, but possessed of great muscular power and bodily activity. The tone of his will was equally strong ; his temperament quick, ardent and courageous, — it might be said, reckless.

Subordination, in all its forms, he had yet to learn ; and to teach this, in any good degree, was no easy task. If any

physical coercion; affecting the free use of his locomotive powers, was attempted, or corporeal discipline threatened, he had a habit of uttering a violent and piercing shriek, of no small volume and extent of sound. He had probably found, at home, that doing this was the means of exciting either so much alarm or sympathy, as to arrest the course of parental discipline; and he resorted to the old device for relief on the new emergencies, believing that his success would be equally great.

It was necessary to watch him at all points, and, by a proper mixture of firmness and tenderness, to let him see that obedience to rightful and reasonable authority, would not be dispensed with.

There was then no chapel in the Asylum, as there is at present, and no religious exercises were held on the Sabbath, during the usual hours of public worship, — a custom which has since been introduced and continued, with deep interest, and, it is hoped, with great benefit, on the part of the pupils.

For the sake of forming a salutary religious habit, and of impressing their minds with some notions of the sacredness of the day and of the solemnities of public service, as *visible* to them in the large assembly and devotional aspect of a body of worshippers, the pupils of the Asylum were required to attend at one of the churches in the city. They were distributed in several pews in the gallery, accompanied by the teachers; the males occupying one portion, and the females another. And, generally, their deportment was of the most decorous kind, — impressed as they appeared to be, with the solemnity of the place and the occasion.

Now and then there were exceptions, of which the boy to whom I have referred was one. It was thought best to have him under my immediate inspection. He was accordingly brought from his usual seat among the boys, and placed in the pew where I sat, and which was occupied by female pupils.

One Sabbath forenoon, he seemed to be more restless than usual, and as full, as his overflowing animal spirits could make him, of a half-malicious sportiveness, showing itself in sly, antic movements of his hands and feet, and droll expressions of countenance, so irresistibly ludicrous, that really it was hard to blame the smiles and half-suppressed laughter which ran round the circle of his pew-mates.

After several severe admonitions with my eye and finger, which only answered the purpose of making him more cautious, so as to turn his former fuller expressions of roguery into more concealed, though not less provoking, *hints and allusions* of merriment, (as we of speech would say,) I directed him to

leave his seat, and come and stand near me, before the door of the pew. He obstinately refused. Laying my hand upon his shoulder, to produce compliance, I perceived, as he struggled to resist me, that he was preparing for one of his *tremendous shrieks*, which, if uttered at the time, and under the circumstances of the occasion, would have electrified the whole assembly. I knew this from my familiarity with the foreboding movements and expressions of countenance that always accompanied this practice.

I dreaded such an explosion exceedingly, and saw that there was but one way to prevent it. In an instant, I took his hat and my own, and ordered him to go with me out of the church. The unexpectedness of the command, and the strong and stern air of authority with which I enforced it, to my agreeable surprise, (for, I confess that I had fears of not succeeding,) produced immediate obedience.

We went, with all possible expedition, to my study in the Asylum, adjoining which was a large closet. There I bade him be seated on a chair, and proceeded to tie his hands behind him with a silk handkerchief, and his feet together, in the same manner. All this was done with so much despatch, and with such an air of determination on my part, that he seemed not to have the time necessary to collect and array his turbulent feelings into a confirmed opposition. Had he done this, there is not much probability that I could have accomplished my object, single-handed ; for his muscular strength and eel-like lubricity of motion, under the direction of his inflexible obstinacy, when it was once fairly roused to effort, would, I think, have proved an over-match for me.

I hoped, by tying him as I did, to make him feel that he was in my power, and, in addition to this, to produce, by the restraint, some more quietness of nerves, and possibly a subdued spirit.

I waited a sufficient time to have the effect follow, which did in a good degree, so far as *bodily* composure was concerned. There was evidently, also, some composure of mind ; but whether it was accompanied with any compunctions of conscience and a willingness to yield *the obedience of the heart*, or was only the calm to forebode a new storm, I was at a loss to determine.

I stood before him, and secured his fixed and steady attention. With all the mild yet firm expression of countenance that I could assume, exhibiting, what I really felt, a deep sorrow for his misconduct and a parental longing of soul, to convince him of it, and make him sensible of his guilt, I began to tell him, by

signs and gestures which he perfectly understood, what I conceived his offence to be.

He had been long enough with us, to have learned something of God and of our accountability to him ; of the object of the Christian Sabbath ; and of the nature and design of public worship. He had behaved improperly at church before, and often been admonished on the subject. He knew why he had been removed to the pew in which I sat, and that he was, thus, under peculiar obligations to notice my directions and to yield to them.

I set all these things in order before him, clearly, affectionately, and impressively. During the whole of the admonition, he kept his eye on me with a steady, unwavering gaze, while the muscles of his countenance gave no disclosure, as yet, of the internal workings of his soul. He had an eye and a countenance capable of the strongest expression of purpose and emotion. — I made a short pause, and asked him what he thought of his conduct in the church. He gave no reply. I repeated the inquiry, again and again ; and there he sat, like a little statue, literally *mute*, so that not a breath, or motion of any kind, escaped him.

‘ Do you think you did *right*, to behave as you did ?’

‘ Yes,’ said he, — ‘ yes, yes, yes ;’ — moving his head affirmatively, with a look that showed his whole soul felt the force of the declaration.

Thinking it barely possible that he might not have understood me, I repeated the inquiry in a different form.

‘ Was it not *wrong* for you to behave as you did, at church ?’

‘ No, no, no ;’ was the immediate and prompt reply, with equal emphasis.

‘ Will you be guilty of such conduct again ?’

‘ Yes, yes, yes ;’ with an expression of countenance that indicated the fixed purpose of his soul.

What was to be the issue of this contest I knew not, or what expedient I should resort to, in the hopes of inducing a better state of feeling. I felt it to be a duty to let him see that such conduct could not escape with impunity. I demanded his attention, and he gave it immediately, with the same settled and stern look of composure that he had exhibited before.

‘ You are a very bad boy, and I must punish you in some way severely. I am thinking seriously of keeping you confined in this room, perhaps for several days, and giving you nothing but bread and water. Do you not think it would be just what you deserve ?’

‘ No, no, no.’

‘Would you like to be confined so?’

‘Yes, yes, yes.’

One other resort occurred to me. It is that which is vouchsafed to us in all times of extremity. I fear we do not seek it with any thing like the fidelity or the frequency which we ought.

‘Look at me,’ said I, ‘I am going to pray for you. You are a poor, wicked boy; and if God does not have mercy on you, and shew you that you are a sinner, and lead you to repentance, and help you to do better, I do not know what will become of you. I am afraid, you will keep on growing more and more wicked, till your Father in Heaven becomes so much displeased with you, that he will abandon you to your own course in sin. I will beseech him, for Christ’s sake, to have mercy on you. Look at me, while I pray for you.’

He seemed quite disposed to do so; and, standing directly before him, with my eyes closed, and my arms extended upwards, I offered a short prayer in that expressive language of signs and gestures, which, to the deaf and dumb, is fully as significant, for all the purposes of devotion, as speech is to us.—I have often thought, that it is more so. For it is the language of feeling, deep and strong, and of picturesque thought. Prayer,—at least a great proportion of it,—is conversant with those *spiritual objects*, which can be presented to the mind only by the aid of *sensible* analogies and symbols. To be sincere and fervent, it must flow from *the heart*, and mingle with the contemplation of *such objects* its purest and most hallowed emotions.

The petitions offered at this time, I have already stated, in substance, in the remarks which I made to the boy when I invited his attention.

I trembled to open my eyes, and ascertain the result; for if he would not be moved now, what could I hope for? Imagine, then, my astonishment and delight, to see tears trickling down a softened and subdued face, the expression of which clearly showed, that the fountains of feeling within were broken up, and that I might now use a *moral influence* with the prospect of success.

I released him from his bonds. He acknowledged that he had done wrong. I went into a renewed course of admonition, which he received, apparently, with a docile and contrite temper. He promised entire amendment, in the particular in which he had offended. He hoped God would forgive him, and enable him to do better in future.

My end was attained; and if my recollection is correct, his conduct, at church, was not *afterwards* deserving of censure.

Another instance occurs to me, illustrating with equal force,

the efficacy of a religious influence on the deaf and dumb, and, indeed, on all other subjects of discipline, especially in families and schools, — as the principles of human nature, and the avenues to the heart, are *the same in all*.

After the pupils were removed to the commodious edifice which they now occupy, about half a mile west from the centre of the city of Hartford, a young man, twentytwo or twentythree years of age, gave way to an ungovernable temper, and was guilty of very great misconduct, one evening, in the boys' sitting-room.

As a *part* of his punishment, he was required, the next morning, to stand up, in his place, in the chapel, when the pupils assembled for prayer, and receive a public reprimand. To explain the nature of this reprimand, and the mode of giving it, it is necessary to state, that it was a constant custom, at morning and evening devotions, to select a very short portion of Scripture, usually only a single verse, and, at the commencement of the exercises, explain it in the presence of the pupils, (being written on a large slate in full view of them all,) and accompany that explanation with some practical reflections and application. Not unfrequently, if there happened to be any thing going on wrong among the pupils, an appropriate text was selected, and thus the will and authority of God himself brought to bear upon the peculiar circumstances of the case. In some instances, the offences of individuals were thus alluded to, and names occasionally mentioned, if such a course was thought to be merited by the nature or aggravation of the offence. The effect often produced by this, shewed that God did, indeed, honor *his own Word*. This, of course, was all done in the language of signs.

The text selected the morning that the young man was to receive his reprimand, was the following: — 'He that knoweth to do good, and doeth it not, to him it is sin.'

After explaining its import, some general remarks, applicable to all present, were made. The young man was then directed to rise, while a particular application was addressed to himself.

He was reminded of his offence the preceding evening. Its inexcusableness and aggravation were described, and its character of bold opposition to the government and wholesome regulations of the Institution. But, there was a strong endeavor to shew him that *the burden of his offence* consisted in its being committed *against God*, who, he well knew, commanded him to have very different feelings from what he had exhibited, and to conduct in an entirely different manner. The peculiar appropriateness of the text to his case, was attempted to be shewn. He had come to the Asylum, very ignorant of a Supreme Being,

and of his duty. His mind had been gradually enlightened by instruction in moral and religious truth. He had been brought to know how to *do good*, — in what way to demean himself as he ought, — and now he had disregarded this instruction, derived by his teachers from the Word of God. He had done very wrong, knowingly and wilfully, and was, therefore, in this, as well as in other respects, a sinner in the sight of that Being who ever notices our conduct, and of all of which we must, one day, render to him a strict account.

He was strongly and affectionately urged to confess his guilt to God, to implore his forgiveness, to repent of it, to go to Christ as his only Saviour from sin and its consequences, and to pray for the influences of the Holy Spirit, that he might be led to do this, and be kept from similar transgressions in future.

The displeasure of *God* against him, and the vast importance of obtaining a restoration to *his* favor, *rather than the disrespect shown to the officers of the Institution, or the incurring of their disapprobation*, were the topics made prominent in the reproof and admonition ; — after receiving which, he was dismissed, in company with the other pupils.

This was, it will be recollected, in the morning. In the evening of the same day, he came, of his own accord, to the house which I occupied, contiguous to the Asylum, and asked if he could have the opportunity of conversing with me. ‘Certainly,’ was my reply. I invited him to enter, and we sat down by the fire together. His first remark was : ‘The text which you applied to me this morning, has been turning round and round in my head ever since. It has stuck tight there. I have tried to pluck it out and throw it away. But I could not. I have been thinking about it all the time. It has troubled me much.’

This acknowledgment, made with deep feeling, and in the most expressive sign-language, opened the way for a very free and friendly conversation of some length, consisting, on his part, of acknowledgments of various other acts of transgression against the laws of God, and the rules of the Institution, with expressions of deep regret for them, and hopes that he should be enabled to do better in future,—and, on my part, of parental admonition and advice.

Before leaving me, he expressed a strong wish to come before the pupils, the next morning, at prayers ; to confess his fault in the particular instance of misconduct for which he had been reproofed ; to ask forgiveness ; and to promise future amendment.

I told him, that if he did this, it must be entirely *voluntary*, on his part. No such thing could be required of him by the Gov-

ernment of the Institution, as he had already received the punishment allotted to his offence; and that, while we should be glad to witness this manifestation of his penitence, it must be distinctly understood both by the pupils and himself, that it was entirely the result of his own unconstrained wishes.

He renewed the request, and retired. The next morning, he came out from his seat, in the presence of the teachers and the pupils, taking a conspicuous position, and, in a very becoming, ingenuous, and manly way, made his confession and promises of future good conduct. It was an unexpected and affecting scene. The reasons of his thus appearing before us all, were explained. A deep impression was made by this voluntary acknowledgment on the part of one known to have offended greatly, of a mature age, and of a strongly marked character, on the rest of the pupils, — *an impression for good*, not soon to be obliterated. I ought to add, he was particularly noticed in the prayer, that God would aid him in carrying his good resolutions into effect.

That the moral effect on himself was of the most salutary kind, may be inferred from the fact, that, from that time, his conduct was, in general, strictly correct; conforming to all the regulations of the Institution; conscientious and orderly; and causing no trouble, as it had formerly often done, to those who had the charge of his instruction and government.

A simple and short *prayer*, in the one case, and a *text* of Scripture, in the other, (accompanied with prayer also,) — accomplished, under the divine blessing, these *moral changes*. The subjects of them were both possessed of great, natural force of character, and of strong passions and obstinacy of will.

I have seen other results of a similar kind, among the deaf and dumb, and also among children who are in possession of all their faculties; which has long convinced me, that, both in the family and in the school, — *prayer, with the Word of God, applied to the conduct in an appropriate, kind, and solemn manner*, — is the great secret of effectual discipline and government.

Let parents and teachers put themselves, and their own dignity and authority, in a far less prominent attitude than is often the case. Let them so speak and act as to lead those under their care, to regard them as *God's vicegerents*, commissioned and required by him to enforce *his commands*, and to see that *his authority* is respected and obeyed.

Let the Bible be referred to, as the *Universal Statute Book*; the great *Director and Arbiter* of what is right and wrong in all

our conduct ; *the Voice of God*, which we are bound to hear, encouraged by its promises, and awed by its threatenings, in the resistance of every temptation, the endurance of every trial, and the discharge of every duty.

Let his Holy Spirit be sought, with earnest and devout supplication, for both parent and child, teacher and pupil ; to enlighten, purify, succor and bless ; to keep from all evil, and to strengthen in all good. Thus the reason, the conscience, the heart, the will, of our children and youth will be reached, and touched, as if by the finger of God. He will honor and prosper our efforts, if we thus *seek his aid, and use the instruments which he has appointed*.

Come happy time ! when individual and public opinion shall so regard this momentous subject in its true light, that *the Bible* shall be *the Great Moral Guide and Helper* in the discipline of all our families and schools ; *Prayer*, perpetually invoke the blessing of God upon its use ; and *the Holy Spirit*, be shed down to crown the whole with its *divinely efficacious influence* !

Then, the country and the church will be safe ; because their foundations will rest on *the Rock of Ages*.

Then, the patriot and the Christian may look around with humble exultation, on our free institutions, — hoping that they may become *the lights of the world*, — and saying to them, with prophetic truth, ‘ *Be ye perpetual.*’

SOWING THE SEEDS OF CHARACTER. No. I.

It was just six o'clock, the twentieth of November ; the weather was mild, like summer ; the stars shone ; and though day was approaching in the east, not a sound was yet heard, except the shrill voice of chanticleer, the ticking of the time-piece on the wall, and a little snoring in one of the apartments, when my friend Honestus awaked his little daughters Sarah and Jane, and his son Samuel ; and while his companion was making ready a simple and frugal breakfast, assisted them in adjusting their dress and preparing to go and partake of it.

And now, reader, what think you was their conversation, while they were putting on their clothes ? Was it about their breakfast — what they should have, &c. ? Was it about some other object of only secondary importance, instead of giving the fresh thoughts of the morning to subjects of the first magnitude ?

Or was it on topics elicited by the occasion, and calculated to promote their mental and moral improvement?—I will give you a specimen of it, and after a few remarks, leave you to make your own reflections.

‘Is it morning, father?’ said Sarah, rubbing her eyes, not yet more than half open, ‘I should not think it was morning yet.’ ‘Yes, it is morning;’ said Honestus. ‘It is now the morning twilight.’ ‘Twilight?’ said the little girls, both as it were, with one voice; ‘twilight, father? What is twilight? I never heard of twilight before.’ ‘Twilight,’ said the father, is the time between the darkness of night and the bright shining of the sun, when it is partly light and partly dark. In the morning, before the sun appears, it is morning twilight; in the evening, after the sun sets, and it begins to grow dark, we call it evening twilight. It is now morning twilight.

‘Children should rise as soon as the morning twilight comes, and as soon as they can see to assist one another in putting on their clothes. What animals—what beasts and birds I mean—are now slumbering and snoring, while the light is advancing and the sun is almost ready to appear in the east? Do you, any of you know?’ The children did not answer. ‘The hog,’ he continued, ‘and the woodchuck, and the bear, and a few other animals, and a great many men and women and children sleep late in the morning, and seldom or never see the morning twilight; but the robins and other birds, and the hens and the animals which are not stupid and lazy, are up early. Now, which do you prefer to be like; the lazy, stupid creatures that lie snoring all the morning, or the lively, intelligent ones, that get up as soon as the twilight comes on, and perhaps, like the robin, sing their songs to the great Creator?’

The children all liked the robin and the morning twilight; and resolved to be up every morning, in future, in good season. It is to be hoped they will keep their resolution. Should they do so, and should they, while getting up and dressing themselves acquire a correct idea of only one word a day for thirty years to come, which shall be as important as the word *twilight*, what an extensive vocabulary will they possess at the end of that period; to say nothing of physical advantages and moral lessons!

Now is there a parent in the wide world who cannot give his children this sort of instruction and education? Is there a father or a mother who is not qualified for the task? Is there one who has not time? If it required set hours and set lessons, indolence or avarice might put in an apology. But no such thing. The father can converse with and instruct his children

while they are getting up and while they are going to bed ; while sitting with them and while walking with them ; at meals and at all other interviews. The mother can do it while she is at her labors, at the broom, the distaff, the wash tub, or the bread tray. No person in the wide world has so fine a chance to instruct children, especially girls, in such a way as will cause the instruction to sink deep, as the mother at her sink, or wash tub, or bread tray, or oven. But if this is the place for intellectual instruction, how much more for moral inculcation and discipline. Oh, there is not on the face of the whole earth another educator so efficient as the fond, intelligent, persevering mother.

Some may smile at this, and say that children will never, in this way, acquire the habits of close attention, patient investigation and laborious study—habits which it is a prominent part of a thorough education to acquire. We deny the assertion. Though often made, it cannot be sustained. This parental education, of which I have been speaking, is the very preparation which is required as a preliminary to those necessary habits. It gives the love of study—a love which, as things now are, is exceedingly rare ; and for want of which it is that the world is deluged with dull task work, superficial scholarship, and learned individuals without minds or souls.

Some will say, too, that if we are constantly talking with children in a way calculated to instruct them, we shall finally disgust them with every thing of the kind, and defeat our object. This, however, is not at all necessary. Our conversation, need not, of course, always turn on the meaning of words, or the importance of early rising. A thousand forms and topics of conversation will instruct, or at least improve and elevate. The very plays of children are among the more interesting and important means of improving, not their health only, but their minds and hearts. I am sorry that so many parents, and even not a few teachers, seem disposed to stand aloof from the recreations of their children.

But the time ! parents cannot find time to be always with their children—this will be, as it ever has been, the cry. Yes ; and it always will be so, till parents begin to understand what education is, and that it is the principal business of domestic life.

I do not say, however, that the father—no, nor the mother—should be always in the company of the child ; on the contrary, I believe it better that he should be sometimes left to himself. But I do say, with confidence, that be the other instructors and educators of a child ever so numerous, the mother aided by the

father and the rest of the family, should be the principal. They should be so, because they are most nearly concerned in their welfare, because they love them most, and because their lessons will be deepest and most permanent.

The only solid objection to the views I have advanced is the want of time. But this, as we have seen, is not so very weighty, after all. When God commanded the Israelites to teach their offspring in the house, by the way side, at lying down and at rising up, think you he would have accepted as an excuse for neglect that they had no time? My friend Honestus, had he been of their number, would have found time; and his wife would have found more time than he. She does not contrive to render her household concerns so numerous and complicated that they consume her whole time and strength. Her arrangements are so simplified, that though she has a large family, she can not only give her children a great deal of useful information and a great many moral lessons while leisurely going on with her very labors, but she can also redeem, from her daily employments, half her waking hours for the noble and still more appropriate work of sitting, walking, reading, conversing and playing with them. And this every mother *might do* as well as the wife of Honestus, did she understand the importance and necessity of so doing, and were she more anxious to educate her children usefully than fashionably.

Honestus and his companion had one more habit which is exceedingly valuable, in the education of our children. The lessons, physical, intellectual or moral, which he inculcated by precept were sustained by example; and what was begun in precept with the child, was extended or perfected elsewhere.

Thus, in the case to which I have just alluded, of a fine November morning, a sequel to the lesson which had been inculcated at rising was introduced at the breakfast table. By some means or other—I do not now recollect how—the word, gabardine, was introduced. I happened to be present, but, though I was brought up with a dictionary before me, in which the first word under the letter G was gabardine, which, from early association, I most distinctly recollected as soon as the word was mentioned, I could not, for the life of me, attach any meaning to it; and there was not more than one or two at the table who could.

But, as I said before, the word was introduced, and we were resolved to become acquainted with it. So Honestus took his dictionary—which, by the way, he keeps always at hand—and though he was himself acquainted with the definition of the word, sought it out, and read it to the rest. It is a coarse

loose frock or upper garment; and a good substantial old English word it is.

To say nothing, however, of the value of the word itself, the course Honestus took secured several important advantages.

1. It proved to his children that he was in earnest, in his efforts to have them to acquire language, since it was a study which he was himself daily pursuing. Children are imitative creatures. How often have I seen very young children, imitate in their plays, the employments of those around them, especially of those whom they love! How often, did I say? Left to themselves, they almost always do this. The little girl wants her doll—her babe, rather—her chairs, her table, her side board, her tea cups, her mirror, &c.; or perhaps, she receives company, or teaches school: and the little boy apes the employments of his father and others with nearly the same exactness. But surely I need not repeat what every one knows. And yet, where is the parent to be found, once in a hundred times, who makes the proper inference, and governs himself accordingly? Where are the father and mother who pursue the same course of conduct, in every thing, especially in morals, at table and elsewhere in the family, which they require their children to pursue? Where is the parent—Honestus and a few like him excepted—who, in order to have a son fond of chemistry or geology, or language, first makes it one of the subjects of familiar conversation and experiment in the family?

2. The practice of consulting a dictionary, and finding the correct definition of all words which we do not fully understand, is one of the very best means which can possibly be devised for enriching and extending a person's vocabulary; and the sooner children and other people are brought into it the better. I have known one man whose intelligence was quite above mediocrity for the region where he lived, who owed it entirely or almost entirely to this habit.

3. It leads to the habit of general observation. Nature, around us—the world—is a great dictionary, full of words of the most interesting and important meaning; and yet how few of us ever consult it? We may, indeed, and often do know that such or such a word stands in such or such a place, as I knew *gabardine* did; but we might as well be ignorant on the subject, as to any practical purpose. We have eyes, but see not, and ears, but we hear not; neither do we understand what is going on before us.

Let me say again, I would not force the conversation of the family at table and elsewhere, upon important topics, till they become tired of it, or feel constraint; neither would I inculcate

the idea, by precept or example, that I regarded all study as only mere play. And yet until the taste for study has been formed and encouraged in this manner, and under these circumstances, and until it is kept alive and increased by more or less of parental co-operation, those teachers labor almost in vain who attempt to make good scholars of our children. So strong indeed is the love of knowledge and inquiry implanted in the human mind, that a scholar may be formed here and there in spite of bad circumstances; but the mass will continue to be parrots or dolts; and ignorant and stupid parents will perhaps continue to wonder why so few of their children are good scholars.

MORAL INFLUENCE OF CRUELTY.

WE are told, in some of the newspapers, that a humane prince of one of the smaller German States, has lately imposed a tax of five dollars on every bird found imprisoned in a cage, within his territories.

We are glad to have it in our power to record, in our journal, a fact of this kind; nor does it give us the less pleasure because it transpired on the eastern continent. May it be followed, in its spirit, by many a prince in both hemispheres; especially by those minor princes, as they are commonly regarded, who sign the decrees, and pass the sentences of the family and the school; and whose individual labors have more influence, with here and there an exception, to curse and bless mankind, than those who are only the nominal monarchs of their millions or their tens of millions.

We have been pained a hundred times, to see families of children trained up with the sad example of bird cages before their eyes, by parents who, at any moment of their lives, would shudder at the thought of blunting the moral feelings, or rendering callous the sensibilities of a single human being; and, above all, of those whose lives and whose happiness, present and future, are dearer to them than their own.

For it is not the individual always — no, nor yet often — of coarser feelings and grosser sensibilities, who accustoms his rising charge to the scenes to which we have alluded. On the contrary, it is generally the persons whose sentiments are, in the main, correct; and whose principles and, indeed, whose whole nature are, for the most part, refined and elevated.

But whence arises this mistake? Does it not originate in want of thought? Has the parent, of this description, ever reflected at all on the subject? Does he know any thing of the manner in which juvenile character is formed? Does he understand clearly that he is to be the arbiter, not of the fortune only, but of the fate of his household?

Had we not so often witnessed the sensibility of most parents in regard to some of the wants and woes around them, and their utter insensibility in regard to others, it might be difficult for us to believe that, of which we have now the fullest assurance. We could as soon be induced to put bitter for sweet or sweet for bitter; and with nearly as little difficulty, be led to confound light and darkness.

There must be something so incompatible in the idea of a virtuous, refined and sensible family, whose social hours present scenes — if such can any where be found — which, more than any thing else below the sun, give an antepast of high heaven, with bird cages and their suffering inmates scattered over their otherwise well arranged and well ordered premises.

Let us look at the history of these poor birds. Born to a milder climate, they are with the extremest difficulty sustained in ours, when watched with the most assiduous care. Many die, sooner or later, victims to the excessive or unnatural heat of the rooms in which they are kept; to say nothing of those that die from the long continued cold. Many die from the bad air they breathe, and the bad, half-poisoned food they eat. Many die for the want of the pure light of that luminary, which was made for the slave as well as the master.*

But it is not the early death of these beautiful creatures alone, which ought to call forth our pity. The living are more to be commiserated than the dying. We mean by this, that the long sickness which they must suffer, and the unnumbered pangs they must in all probability endure in silence, long before nature gives up the struggle, should awaken, if aught had power to do

* Dr Jerome V. C. Smith, of Boston, in a late lecture before the Boston Physiological Society, gave as a reason why the singing and other birds brought from foreign countries die prematurely, the fact that we inhumanly withhold from them the gravel which is necessary to that part of digestion which takes place in the gizzard, and which, it is supposed, the gravel stones facilitate. But had Dr Smith forgotten that the monkey, too, and, indeed, all the quadrupeds, and nearly all the reptiles of tropical climes, die prematurely when brought here, as well as the birds? Do *they* die, too, for want of gravel? The truth is, that though the gravel ought not to be inhumanly withheld, the early sickness and premature dissolution, both of the birds and quadrupeds, is owing principally to the causes alluded to in the remarks which called forth this note.

it, the most unreflecting ; and rouse from their stupor the most stupid.

We have not yet so much as alluded to the suffering and wo induced by the merciless war inflicted on the unoffending tribes, in order to secure them ; or to the numbers slain or wounded in the war ; or the moving lamentation and wo among the friends of the captured ; or to the loss of thousands on the voyage of transportation. Yet this is an item in the grand account ; an item, too, in the account of somebody, at the grand tribunal. We are aware, that where there is no law there is no transgression ; and that ignorance, when that ignorance is in no wise voluntary, is a partial apology for what would otherwise be crime. Yet who is he, where is he, that can plead an involuntary ignorance on the subject before us, in a country studded with bibles, churches and school houses ? On somebody, we repeat it, then, an awful responsibility must rest. The whole weight of the guilt of frightening, hunting, wounding, starving, freezing, roasting, smothering, fettering, murdering, the myriads, not only of singing birds, but of all other living beings, whom the folly, the avarice, the cupidity of man have tempted him to seize and convey from country to country, even at the hazard of his own life and the lives of many a fellow man — the whole weight of all this guilt, we say, rests somewhere. Not a particle of it is forgotten in the mind of God. Not a sparrow falleth to the ground without his notice ; no, nor ever will. Not a drop of the blood of those over whom we were placed as lords, but not as tyrants, to bless but not to curse, falls to the ground, without eliciting a cry of vengeance that shall be heard, and must be heard before the Eternal Throne.

‘ I would not enter on my list of friends,’ says Cowper, ‘ the man who needlessly sets foot upon a worm.’ Neither would we, if could help it. More than this, we would abolish, if we had it in our power, every form of slavery, from the slavery of the silver trout, or the gold or silver fish to that of the huge elephant. We would abolish it, by supplying a morbid desire to see something new, rather than to improve, and to feast ourselves on distortion rather than pure nature, with the love of true, healthy pleasures, and with a hearty desire for solid improvement. We would pull down by building something better in the first place. Nor would we be over-solicitous to avoid pulling down, or at least breaking up, in this way, that is, by the force of public opinion, all our fashionable menageries and travelling caravans of new and curious animals.

If this last assertion should surprise any individual, we beg

him to consider well what we have said, as well as what we are to say, presently. We are not ignorant, that by denouncing the exhibition of living animals, we not only set ourselves against public sentiment, but against the sober opinion of many enlightened and good men. They suppose these exhibitions improve the public taste as well as afford a never failing fund of information, of the choicest kind, to the student of natural history; which is undoubtedly true. But this is only one side of the subject.* We would reverse the picture. We have shown a part of the other side. We will look farther, at the moral tendencies of these things.

Have we ever thought how the habitual possession of living beings, obviously without their freedom, and often in exile, must gradually tend to *reconcile* the infantile mind to the slavery of all animals below men? And how from mere reconciliation to it, by a transition scarcely appreciable, we pass to entire approbation? And how, too, from the slavery of brute animals, we soon learn to look with indifference on the slavery of individuals endowed with souls, and beaming with immortality?

Do those who have been all their lives long accustomed to the varied forms of slavery we have mentioned, know how much they benumbed their moral sensibilities and deadened their sympathies with human sorrow and human suffering? Can they believe, for one moment, that when they now meet those who deserve their commiseration or their charity—those whose minds or bodies cry aloud for sympathy and assistance—they have any of that acuteness of feeling which they would have had in other circumstances? We talk of slavery, its physical and moral evils and consequences; but are not many of our most worthy citizens as truly slaveholders, in spirit, as those whom they so much despise or pity?

It sometimes surprises us, when we consider what a strange bundle of inconsistencies the creature is, whom we call man. How little known to himself! How little studied! How little developed, even after the lapse of so many generations! He hates slavery, and yet hugs it to his bosom. He hates him who occasions it, and yet is in spirit the very same. He hates chains, and yet forges and applies them, not only to those around him, but to himself; and the more they clank, the louder he cries, Hurra for freedom!

* The stuffed skins of most birds and animals, if prepared in a suitable manner, may be made to answer nearly all the purposes of the youthful student. A competent knowledge of this department of nature certainly has been obtained without the menagerie or the caravan; and it is a maxim with us, that *what man has done, man may do*.

Is it not so? Must it not be so? Otherwise, what mean these moans — as sincere as they are plaintive — about oppression, and tyranny, and cruelty in distant regions of the earth, while the domestic dog, and cat, and cow, and horse — aye, and your dwellers in cages, too — send forth their moans now and then, nearer home, on account of cruel kicks, and stripes, and pounding, and starvation, and other still more intolerable tortures? Beyond and above this, what mean those occasional blows, not only with the flat hand, but with the fist, and even with wooden weapons, across the tender cranium, or the scarcely less tender trunk of the human being?

Were there no human inconsistency on the subject before us, why should we find such a want of harmony in our feelings and our attachments, and in the bestowment of our tender mercies? Why should a pet dog, aged, dirty, indolent, be taken into his mistress's parlor, for fear he should be cold, or into her carriage, to the annoyance of several friends, lest he should be tired; while the female domestic must be turned off with a scarcity of fuel, which endangers her health; and must trudge her very life away to contribute to our comfort and that of our dear friend, Jowler? Nay, still worse, why should our tens and hundreds of dollars a year be spent on pet horses, and dogs, and monkeys, to the denial of our own children, whom we value as the apple of our eye, not merely of a full supply of bread to sustain animal life, but also of any supply at all, unless it be obtained by accident or stealth, of bread to that immortal mind, which is believed, professedly so at least, to be worth a thousand bodies?

We are unfriendly to any sort of oppression, or tyranny, or cruelty, foreign or domestic, human or brutal. We believe most fully, that God has instituted governments and relations, not that tyrants or masters may abuse their fellow men, or even their own children, but that they may conduce, by a few well directed arrangements, to the public good. We believe that the Creator has made man lord over the other animals; but not that he should hurt them, unnecessarily, any more than he would his children. Indeed, they are, in a sense, his adopted children; or if not, he is at least their appointed guardian. He is bound to make no movements which will tend to injure any one of them, directly or indirectly; as well as to make every movement in his power which will, directly or indirectly, promote their happiness.

When these views are not only understood, but acted out every where in life; when the parent and teacher, on all occasions and under all circumstances, come to set a consistent living example to all around them, not only of piety to God, but

of that evidence of piety, which consists in well ordered arrangements, not merely for the happiness of domestic *men* — if such there must be—but of domestic *animals*, and to evince a love to them as to brethren ; when, in one word, man becomes as strikingly a saviour, as he has hitherto been a destroyer of his race, and of the other races over which he is placed as overseer, then, indeed — perhaps not sooner — shall we find consistency, and mercy, and charity flourish in the earth ; and inconsistency, and tyranny, and oppression, and hatred, begin to hide their heads.

In that happy day, instead of violently thrusting aside, in a fit of anger, the poor dog and cat, who have faithfully served us for years, or kicking them headlong from a door or elsewhere, a rod or more, and beating the very breath from their bodies ; or throwing a shovel or a pair of tongs at a domestic fowl, because it entered a foot within the parlor door, or in a heat of passion, knocking down the horse or ox, or plunging a sharp instrument into his side, or kicking across the room, with all the vengeance and half the malice of a fiend, the dearest child the Creator has given us — our own eyes have witnessed these or similar abuses — in that happy day, we say, instead of blows and bruises, we shall have kind words and favors ; and instead of oaths and imprecations, prayers. When will prayer begin to ascend before the Throne of Mercy in behalf of brute animals ? When will the voice of prayer even begin to be heard in our dwellings in behalf of those whom we are accustomed to think no more of than if they were brutes ? When will one juvenile mind and heart be formed under the hallowed influence of a truly rational and consistent Christian example ?

After all, we have left unsaid much that ought to be said on this subject. We have scarcely alluded to the permanent influence which the cruelty, or even the neglect of birds in our cages, or animals in our cribs, has upon the disposition, and temper, and affections of those who constantly witness it. It would take a volume instead of a single essay, to develop the subject in all its length and breadth ; and to speak, in proper terms, of all its enormities.

HOW TO PREVENT YOUTHFUL CRIME.

FROM 'an address' of some sort — we have forgotten its object — recently sent us from Albany, we collected the following remarkable statement. 'In England, one half of the offenders

against the laws of their country, are under twenty years of age.'

Reader, is this true? Are you a father, a mother, a teacher, and can you believe such a sentiment and not have your ears tingle? Is England unlike all other countries in the world? Are your children or pupils unlike all others? Are they not exposed, without your most earnest fostering care, to make shipwreck of that which you hold most dear — their reputation? What guaranty hast thou, parent, that thy son, long ere he is twenty, shall not be an outcast, a beggar; and what is worse still, I had almost said infinitely so, a penal offender against the laws of his country?

And yet it need not be so with him. Solomon was only repeating what was so obvious to the eyes of common sense, that it had long before his time passed into a proverb, when he said, Train up a child in the way he should go, and when he is old he will not depart from it.

If you wish your child to be respectable, useful and happy at twenty, rather than an outcast and a criminal, the way is open before you; and it is a plain one. That is, it is plain if you do not get your eyes dazzled. Parents and teachers look at the glitter of this world until their eyes begin to dazzle, and they can no more see any thing truly plain and valuable, than they can accomplish impossibilities. Nothing can interest their spoiled sight that is simple, or unadorned, or merely excellent. They will labor with all their might, it is true; nay, more than this, they will make slaves of themselves to promote the temporal welfare, as they call it, of their children. But what do such parents mean by the temporal welfare of their children? Do they not mean a state in which their eyes will become dazzled, just like their own? Do they not mean a state in which they will be compelled to obey implicitly the mandates of a tyrannical fashion, which bids its devotees toil and think fourteen, sixteen, or eighteen hours in twentyfour, to supply the present and future bodily wants of themselves and children; and scarcely fourteen, sixteen or twenty minutes to supply the wants of the mind and soul?

DISTRICT SCHOOL MISSIONARIES.

District school teachers in New England, are, for the most part, compelled to board in the families of their employers. During a term of four months, for example, they often reside

in fifteen, or twenty, or thirty families. In some, they spend two or three days, in others as many weeks; according to the whole number of their pupils, the number in each family, &c.

This boarding in the families of a district has been sometimes regarded as degrading. Teachers, it has been said, ought not to be compelled to 'beg their bread from door to door.' And it cannot be denied, that the custom has its inconveniences. But it also has its advantages.

One principal advantage, afforded by this boarding in families, is, that it enables the teacher to act the part of a school missionary. The last volume of this journal contained several articles on the importance of missionaries of education. Now a finer opportunity cannot be desired by a missionary, who wishes to confine his operations, for a few months, to a single school district, than is afforded by boarding a few days with each of the proprietors and patrons of his school.

This suggestion is not the offspring of mere theory. We have seen and known missionaries of this description; and we have witnessed the happy results of the labors of a single term, extending through a series of years afterward. We propose to relate a few anecdotes of a school missionary whom we knew; begging our readers to keep in mind the fact, that, as a general rule, whatever man has done, man may do.

The person to whom we allude, was a young man about twentyfour years of age, whom, for distinction's sake, we shall call Mr D. He had been a teacher, during the winter, for many years, and in many different places; and had witnessed, with pain, the apathy among parents, which every where prevailed. He resolved to make one effort to awaken them.

Accordingly, he took the charge of a large school, situated in a central part of one of our most flourishing New England towns, and immediately entered upon the duties of his mission.

It may not be improper to say, that Mr D. was exceedingly fond of reading and study, and many other means of self-improvement. Few men that we have known, seemed to feel more strongly the desire of progress. All this, however, he was determined to forego, to accomplish his purposes.

But what were the steps he took to awaken parents?

He rose early. It was customary for teachers, in that region, to lie in bed late, to be 'out of the way.' He obtained permission to rise as soon as he pleased, and make a fire for the family — for it was not usually the custom of families to keep more than one fire — and sit by it till the rest were up. But he was not long required to sit alone. The gentleman of the house, and sometimes the lady, would get up, and come and

sit with him. Of course, the conversation would turn upon the school and its concerns; which afforded an excellent opportunity of suggesting improvements.

Had this course been long continued, its novelty would probably have soon worn off, or perhaps settled into disgust with the whole subject. Mr D. seemed neither to know or think of any thing else but the improvement of his school. But as he seldom remained in a family more than one week, and often not more than three or four days, the conversation never became intolerable, and seldom uninteresting.

Instead of 'carrying his dinner,' and remaining at the school room during the intermission, he usually walked to his lodgings, whatever might be the distance. This gave him a fine opportunity of fifteen, twenty, or thirty minutes, for further conversation with the family on his favorite topic. — Added to this, he usually spent his evenings at his boarding place, conversing in the most familiar manner, either with the parents or the pupils.

Such devotion to his profession was altogether new in that region, and could not fail of exciting attention and interest. On one point, it was impossible for parents to mistake, which was, that the teacher was in earnest. This prepared them, in some measure, to listen to his suggestions.

But his efforts did not end in mere 'talk' with the parents and children. As soon as breakfast or dinner was over, he hastened at once to the school room. At evening, he remained there after the pupils were gone, as long as he could without being late at 'tea.' Sometimes, too, he returned and spent his evenings there. If dinner or breakfast was too late at any time—and such an event sometimes happened during the short days of winter—he took his hat, and with nothing but the simple apology that the hour had arrived for him to go, went to the school room. This course, in one or two instances, gave a slight offence; but was not usually misinterpreted. He believed the neglect of punctuality, on the part of a teacher, to be a far greater evil than the loss of a single meal. No family permitted him to go to school without his accustomed meal but once.

One of his earliest efforts was to awaken in the minds of the parents of his pupils, the belief that the district school was worth something; that it was not merely a necessary evil, but, as a substitute for the family circle, a great and positive good. Next, he endeavored to convince them of the vast importance of a steady attendance, on the part of the pupils, and of an exact punctuality to the hours of opening the school. Then the subject of the school room and its furniture — the benches, desks, stove, books, &c. — would gradually come up.

His greatest success was with mothers. He was not long in convincing them of the evil of having little girls sit five or six hours a day on hard benches without backs ; and of inducing the committee, through their influence, to build new benches, of an appropriate form and character.

But success, in no stinted measure, attended his efforts in every direction. Not only were the benches and desks improved, but the children were sent to school early and regularly. A few drops of rain, or a little mud, or the arrival of some friend of the family, or a little headache, did not often serve as an apology for remaining at home a day or two. The pupils came cheerfully, too ; not like the ox to the slaughter.

The new master and his new measures became, at length, a topic of frequent and interesting conversation ; not only among mothers, but among all. Some, of course, were opposed to every innovation. But mind had been touched, and inquiry elicited ; and the ' march ' had now become onward. Formerly, it was only on exhibition days, or some other equally remarkable occasions, that the parents visited the school, or appeared to take any considerable interest in its progress. Now it was not uncommon to find half a dozen or a dozen visitors at the school room, during a single afternoon. Not that the exercises themselves were much better than formerly, but the people were awaking from a long slumber over the whole subject.

There was, it has already been admitted, a great difference of opinion about the new doctrines and measures, and with some persons Mr D. spent his mornings, and noons, and evenings, almost in vain. They cared far more about the character of their meals — whether they should have roast turkey for dinner and oysters for supper — than about the school. They cared more, far more, about the wants of their own and their childrens' perishable bodies, than those of their imperishable souls.

Mr D., however, persevered in his missionary labors, and, by the majority, was sustained. Three successive tours did he make, in the course of two years, from house to house, through every part of the district, reasoning with the people — persuading, urging and entreating them — sometimes with success, sometimes to no purpose but to confirm them in their errors and prejudices. We will not say that he was always correct in his opinions, or judicious in his efforts and measures. He was evidently too anxious for speedy results — unwilling to wait the slow progress of gradual and salutary changes. Yet in despite of errors and mistakes, he evidently possessed the

spirit of a missionary ; and were every district school teacher to possess at once the same spirit, and labor with the same zeal and perseverance, it would effect a greater revolution than the world has ever yet seen.

But Mr D. was not left to labor wholly alone. There were other teachers in the same region, who caught his spirit, and began to exhibit it. One of these disciples became even more distinguished in his zeal for improvement than the master. There were none, however, who went farther, in unremitting attempts to stir up the minds of the parents in their respective districts than Mr D.

There were nine school districts in the town. So great was the excitement on the subject of common school improvement, that teachers' wages were, in a few years, considerably raised, and in some instances nearly doubled. The old school houses began to undergo repairs, and new ones to be built. New and improved books were also introduced into the classes, and in a few instances, new subjects of study. The school visitors began to perform their duty more faithfully than before, and to receive a moderate compensation from the public for their services. And though nearly fifteen years have passed away since Mr D. was laboring, in season and out of season — a missionary of education among them — the happy consequences of his labors are not yet forgotten. His name is even sometimes mentioned with respect and with affection ; and the memory of his patience, and diligence, and faith, and hope, inscribed, not in brass or marble, but on the warm heart and never dying soul.

District school teacher, whoever you are, and wherever your lot is cast, remember you have a sphere of labor, for which many a herald of the everlasting gospel, did he understand the importance of your avocation as a means of elevating mankind, might sigh in vain. When you enter the humblest family, remember you have something to do — somebody to interest, awaken, excite, direct. Remember, that though compelled to beg your bread from door to door, you may be among the most active of missionaries, you shall be blessed in your deeds, and 'shall in no wise lose' any part of 'your reward,' present or future.

INSTRUCTION BY PHYSICIANS.

ON looking over a late 'New York Observer,' we noticed the following advertisement of an establishment for the education of boys, at Newburgh, on the Hudson; under the care of Dr H. P. Benham.

'The method here is somewhat peculiar. It receives the pupil into the family, allows him as much as possible the benefit of parental affection, instruction, and advice; and the proprietor, instead of being himself the teacher, selects one from the various schools in the village, suited to the age and wants of his pupils, and then himself, is in the habit daily of reviewing, illustrating, and explaining the lessons in an easy and familiar way, which gives them the benefit of two instructors, multiplying and varying the illustration, and sealing with more certainty on the mind the truths to be taught.

'The government in the family is entirely parental and admonitory; and although it is believed the best arrangements are made for labor and study, yet no pains have been spared to fit equally well for amusement. Attached to the premises are two play grounds, in which almost every source of recreation is placed, and in one of them is an artificial pond for sailing boats and other water amusements.'

By this method, two or three important points seemed to be secured. 1. The pupils, as the advertisement itself justly observes, have the benefit of two instructors. 2. They have the rare privilege of being under the co-operative influence of house and school. 3. They have the instructions of a medical gentleman. This last circumstance, if the medical man possesses every other important qualification of a teacher, is of very great value.

Perhaps there is no profession, the study and practice of which so fits men for the education of the young, as that of medicine. The reader will observe, that we say the *education*, and not the *instruction* of the young. For the mere purposes of instruction — the communication of knowledge — we doubt not that theology and, perhaps, the pursuit of several other professions may have a tendency equally favorable. But there is no man in society, other things being equal, who sees so deeply into the human character — and the juvenile character among the rest — and who knows so well the connection and dependence of mind and body, and how to manage both in the best manner, as the physician.

In proof of this statement, if proof were necessary, we might mention a number of medical men who have left their profession to become teachers. We confess the number of those who have done this is somewhat limited, in this country. Many young men who have studied medicine, have become encumbered with debt, and have embarked in business partly to free themselves. Meanwhile, if they have not become heads of families, they have usually become established in their profession, and find it difficult to leave it, especially for the comparatively small remuneration which school teaching usually affords. And, as for those who do not succeed, they are commonly among the last to resort to the humble and laborious and thankless occupation of a pedagogue, as the means of obtaining a livelihood.

Still we have known physicians — sometimes from mere philanthropy, sometimes from a mixture of various motives — quit their profession, and become teachers for life. And wherever we have known such instances, we have found them eminent.

No man, perhaps, stood higher in his profession than the late Dr Keagy of Philadelphia. Yet he was bred to medicine, and was once a successful and highly respectable practitioner. We know one or two instances of the same kind in Connecticut; one in Vermont; and another in our own Commonwealth. As the latter are still living, we forbear to mention their names, or their particular places of residence.

Of this same description of character, as we suppose, is Dr Benham, the notice of whose school at Newburgh, led to these remarks. All we know of him, however, is from the notice; which certainly speaks well. We see in it strong evidence that the health of the pupils is not wholly overlooked, as is too frequently the case in our schools; and we may entertain the hope, that the teacher makes it a point, not only to *preserve* health, but to *increase* it. We hope it is as much his object to *make* bodily health for his pupils, as to make mind, manners, or morals. We may as certainly lay up health for the future, as any thing else which is important and valuable.

If we see any thing to disapprove in the arrangement of the school alluded to, at Newburgh, it is what we regard as the fault of the day, rather than that of any particular school. We allude to the separation of the sexes. In large public schools, like of those of Boston, containing sometimes five or six hundred pupils, we know there are serious difficulties in the way of teaching the two sexes in the same building. But, as our readers are aware, we regard such large schools as in themselves an evil; and we should submit to the separation spoken of, only as a *choice* of evils.

The family we regard as the model school, embracing in its general constitution pupils of both sexes ; and in such establishments as those of Dr Benham, we are extremely sorry this arrangement is not complied with. We wish to see daughters as well as sons, under his tuition ; not, however, without the aid of a female assistant — an indispensable requisite, in our view, for all elementary schools of every size and grade. We would no more separate the sexes, if we could help it, than we would separate the members of a young family.

One word more as to the plan of Dr Benham. If he is successful in the selection of a good school for his pupils, several hours of the day, where good instruction and example are afforded ; and if the work of education, in all its departments, is conducted as it should be, at home, the rest of the time, we cannot help regarding the plan as not merely novel, but valuable.

Be this as it may, however, we hope one thing — and it is this hope which, more than any thing else, has stimulated us to write this article — that the example of Dr Benham, with the other instances of the kind we have briefly mentioned, and the remarks we have ventured in the connection, may be the means of rousing other medical men to make similar sacrifices. No sacrifices are more needed at the present crisis ; nor would any be more acceptable to a community like ours, where thousands and tens of thousands of the young are starving for just that bread of mental and moral life which, under God, holy, self-denying, self-sacrificing physicians, are particularly fitted to impart.

ELEVATING COMMON SCHOOLS.

WE have again and again urged upon our readers — friends of common education as they profess to be, and as no doubt many of them are — the claims of our common and public schools. But we have not yet done. So long as we have strength to wield a pen, even in the feeblest manner, so long as our own tongue continues at all under our command, and so long as our heart continues to beat, we must be permitted — things remaining as they now are — to plead the importance of these invaluable institutions.

Our attention, just at the present moment, has been called to this subject, by seeing in the Boston Recorder of the 24th of November last, a circular prepared by a Committee of the Plymouth County Association for the Improvement of Common

Schools, signed by Charles Brooks, as Chairman, and addressed to the inhabitants of the county. The duties and doctrines it inculcates are such, in general, as we rejoice to see set forth. They are such as we have long been, to the best of our abilities, pressing upon our fellow citizens.

The circular urges, in the first place, 'the importance of a new and united interest in the common schools of our country.' It portrays, with a master hand, the importance of our common, or 'town schools,' as it calls them. It complains of too long vacations; of defective school books; of the cupidity of parents, and their consequent stupidity on the subject of elementary education; of the low and often unworthy motives of teachers, and of the universal neglect — not to say hatred of the sight of — teachers and school houses. It recommends improved school houses, improved school districts, seminaries for teachers, school lectures, and a more elevated standard of instruction. It recommends to parents, in all the arrangements, with reference to their children, to keep *the present and future good of the child*, rather than their own *personal convenience* or *pecuniary advantage* uppermost; and to sacrifice almost every thing for the physical, intellectual and moral welfare of their children. This is a chord we are glad to see touched, and we hope it will produce an effect. It would do so, if the love of property — or of pleasure, rather, under the cover of property — had not frozen up, every where, the parental bosom. It would do so, if people read their bibles with as much anxiety to know how to educate their children for God and their country, as they now do for many other purposes of secondary importance. It would do so, if they considered, for one moment, the import of the plain statement of an apostle, that 'the children ought not to lay up for the parents, but the parents for the children;' and if they were as careful to lay up, for them, treasures of immortal mind and heart, as they now are to lay up gold and silver and houses and lands, or to deck and pamper their bodies.

We can scarcely be cool on this subject — we ought scarcely to be — so long as we see parents overlook common schools, and shelter themselves in so doing, under the most miserable subterfuges and the most wretched apologies; the sum and substance of which, after all, are little more than that they themselves love money and ease and pleasure, come what may of the future and eternal destinies of the children whom God has given them. Away with such things — we must say it. Away, especially, with the lazy, hollow-hearted excuse of those who ought to have more common sense if not more common philanthropy than they manifest, and who tell us, gravely, that the

common schools have become so low that they cannot and will not place their children in them, so long as God gives them the means of affording them instruction in schools where their morals will be less endangered.

These parents know or ought to know — we will not be fastidiously reserved, *they do know it* — that the common school will continue to be, for generations to come, the place where at least nine tenths of all public instruction beyond the family will be given; that on the character of these schools, despite of their neglect of them, depends the public sentiment; the moral atmosphere in which their children and grand children must, according to the common course of things, live and breathe; and that the first step they ought to take, even on selfish principles, if their selfishness is not bounded literally by their own dear selves without regard to their children, is to use their best endeavors to improve and elevate the common schools. The more they neglect them by sending their children to private schools, the worse they must become; or if not, it is no fault of theirs. They contribute all in their power to such a result.

In regard to 'improved districts,' the circular holds the following language, which, to some, may seem rather singular; but which we believe will be found to contain more truth than poetry.

'With regard to the multiplication of school districts, we think the plan recently adopted by several towns might be advantageously copied elsewhere. They have established one or two High Schools in central places, with competent masters, for all the larger children who are within three miles of the house. Such a school is kept through the year, while the smaller children are instructed by females in the present districts. This plan takes the money now paid to several masters (whose board, wood and wages, soon exhaust all that is raised by any town,) and appropriates it to a permanent school. Thus our short lived, insufficient, and, we may add, *expensive* schools give place to one kept through the year by an accomplished and well prepared teacher. And we deem the difference between a transient, merely money-making master, and one whose heart and life are devoted to education, to be the difference between the meteor's random flash and the planet's steady light.'

The common notion that our children — puny and half formed and half spoiled as our pampered habits have often rendered them — cannot go so far to school as the plan involved in the foregoing paragraph seems to require, is certainly *specious*; and we should not wonder if its currency should keep our towns, for some time to come, cut up into ten, twelve, fourteen — and in

some few instances twenty or thirty — starveling districts. And we do not know, for ourselves, whether we could even subscribe to the plan, in all its features. We have no doubt, that for a time, all would go better, on that plan, than on the present. But we would fain hope that the time will come — thanks to such spirits as are found, to some extent, even in old Plymouth — when it will be seen, by the most stupid apology maker, that it is not only for the intellectual and moral, but even for the pecuniary interest of the community to sustain schools within the present district limits. But perhaps our hopes are too high. If so, let the districts be enlarged. The health of our children will not suffer under the new system ; it will be improved. Let them walk three or four miles ; it will invigorate body and mind ; and both they and their parents will reap the benefit. Any thing — any measures not absolutely bad — to rouse into life, on this important subject, a community which has a name to live, but is dead ; and which cannot be moved by the love of any thing but the love of money or — what money will buy — ease and pleasure.

MUSIC IN SCHOOLS.

[We have alluded, in a former number, to the introduction of vocal music into the public schools of Boston, and to the opposition it has met with from various quarters, especially from one or two editors of the public papers. The following article, from the *Boston Medical and Surgical Journal*, of November 22, and coming, as it evidently does, from one whose opinion is entitled to respect, is worth more than the prating of a thousand of those editors of newspapers, who, though they set themselves up as judges on all subjects, sometimes know as little in regard to the matters of which they speak as they do of Latin, or Greek, or mathematics.]

‘ As a Bostonian, I have been much interested in the proposed experiment of introducing musical instruction into the public schools, as a liberal measure, promising good results in several ways. But as a member of the profession, I regard it with interest in its hygienic relations to a numerous class of the community, and eventually to all.

‘ The circumstances under which children attending school are, by the necessary regulations, unavoidably placed during school hours, are very remarkable ; and although they have often oc-

cupied the attention of the physiologist, are still too much neglected.] Here we have children kept, for a fourth or fifth part of the twentyfour hours, as nearly motionless, so far as their bodies are concerned, as the efforts of the instructors, striving against the impatience of nature and of their inclinations, can make them. There are intermissions of this constraint, indeed, which are arranged as judiciously, without doubt, as the present system will admit. But these occasional outlets for the accumulated energies of the body, though invaluable, are not what we should desire. They are altogether too short to answer the desired end; and, again, the impetuous and unnatural activity with which the interval is filled up, is as inconsistent with the perfection of the vital processes, as the opposite extreme.

‘The grand desideratum, therefore, if it be necessary to continue the time of confinement at school the same as now, must be something to relieve the dulness and oppressive inactivity of school hours on the one hand, and thereby moderate on the other hand the violence of excitement and exertion during play hours. This desideratum the introduction of singing promises, at least in some small measure, to supply. And the advantages of even a small acquisition in this way, if it become general (and for this I have no fear), will be incalculable. Nor will the gain of healthy exercise and relaxation be so small as we should at first view suppose.

‘Under the circumstances of the schoolroom, the mere change of situation and object of attention is something; but that the absolute exercise — the consumption of nervous and muscular energy in even half an hour of disciplinary practice in singing — is very considerable, no one will deny who is acquainted with the modern thorough mode of teaching. Few kinds of exertion call into action *so much muscle at once* as singing; which brings into moderate action (these muscles being designed never to be exhausted, cannot be urged to violent effort) all the principal and auxiliary muscles of respiration. At the same time the viscera, both of the thorax and abdomen, are all subjected to a vigorous action in the highest degree salutary and natural. This must be a great relief and aid to the vital functions when embarrassed by the constrained positions of the schoolroom.

‘Again, there seems nothing irrational in the position assumed by the advocates of singing, that it fortifies the lungs, when not already morbidly disposed, against disease; on the contrary, it is highly probable that the noted increase in their capacity, and the temporary vigor conferred by it, may be connected with a permanently improved development, by which fatal diseases shall be resisted.

‘ We must add to these advantages of singing in schools, the peculiar manner in which it exercises and awakens the attention, and the pleasant, yet harmless exhilaration which it must afford, thus acting like a safety valve upon the animal spirits, otherwise waiting to explode in uproar and mischief. The moral effects which must follow in the execution of the proposed plan, from the union of voices in harmony as opposed to discord, well deserves attention ; but they cannot probably be fully appreciated till seen and felt. The subject at present might seem to be one of local interest only, but I conceive it to be far otherwise. I confidently look upon the experiment here as a starting point, from which will proceed results that will rapidly become as universal as they will be important in their bearings. And I earnestly hope that the attention of the profession generally will be directed to it as the germ of a more complete system of *general* education, in the future development of which they will be peculiarly called upon to give their aid.’

ONE READING BOOK IN A CLASS.

In giving our meagre sketch of the late Lectures before the American Institute of Instruction at Worcester, in No. 11, of the last volume, among other views of Mr Palmer, from Vermont, we noticed his suggestions on reading and writing. ‘ One book to a class,’ he says, ‘ is quite sufficient. Let one read and let the rest hear.’ There is an advantage even in requiring the whole school, at times, to listen to a single reader. When one pupil has read ‘ a sentence, or verse, or paragraph, the book may be passed to another, and so on.’

These views of Mr Palmer have attracted the attention of not a few individuals engaged in teaching, among whom is a teacher in Athens, in the state of New York ; from whose letter, received some time since, we make the following extract.

‘ If, by “ let the rest hear,” (v. No. 11, p. 486,) Mr Palmer only meant to prevent a “ habit of inattention and mental wandering,” I think he divests the exercise of half of its utility. I have seen “ one book to a class,” used, not only to induce fixedness of thought, but also, to elicit the corrections of the hearers.

‘ For instance, if one of the readers in a New Testament class should read the fifth verse of the first chapter of second Thessalonians in the following manner, “ Which is a manifest token of the *righteousness* judgment of God,” &c.—one of the

hearers would immediately correct the reader by saying *righteous* judgment, &c. Again; should another read. "In flaming fire taking vengeance on them that know not God, and *they* obey not the gospel of our Lord Jesus Christ"—one of the hearers would immediately set him right, by saying, and *that* obey not, &c.

'Let no one say it is impossible to correct mistakes without a book; for I know that by a careful attention to the meaning of words, and to grammatical construction, it is quite possible.'

We are pleased with this little criticism, by our correspondent, of what he supposed to have been an error or rather an omission of Mr Palmer; but it gives us pleasure to be able to assure him that the omission was not Mr P.'s, but our own. Mr P. not only spoke of that particular advantage of the exercise to which our friend refers, but of many others. We were more willing to insert too few of his remarks, than to make wrong statements. The truth is, that the volume of the Lectures referred to will be published shortly, when the whole of Mr P.'s remarks, as well as those of the other lecturers, will appear in their own proper dress, and the public will then judge of their character for themselves. We greatly mistake if the single lecture to which we adverted, delivered by a plain, common sense man, with no pretensions to scholarship, or to much else except a head with a pair of eyes in it, will not be found richly worth, of itself, the price of the whole volume.

CONFESSIONS OF A SCHOOLMASTER. NO. VI.

[The following is in continuation of the series referred to in our last number. No. 5, which precedes this, will be found at page 538, of vol. vi.]

ONE serious mistake was made, this winter, which produced many unpleasant feelings among the inhabitants of the district; and which, had I not been in other respects generally acceptable, at least to the parents and masters of the pupils, might have destroyed much of my influence.

The hours for school were from nine to twelve in the forenoon, and from one to four in the afternoon. It was not uncommon, in those days, for people to complain of teachers that they did not 'keep their hours,' that is, did not teach their pupils the full *six hours* prescribed. Indeed I believe nothing was more common, with many of our teachers, than to cut short the time a little.

This I despised. But in my zeal to oppose the practice, I went quite too far. There was indeed a temptation to this, arising from the fact that, at this time, I was strongly impressed with a belief that somehow or other my services were valuable to the school, in proportion to the length of the lessons I gave the scholars in reading, spelling, &c. ; so that when I detained the pupils, as I was apt to do, after the hour of four o'clock, in the afternoon, or shortened the recess at noon, I considered it a real gain to the pupils, and a gratuity from me to the parents.

In winter, when in our climate the days are at the shortest, it is almost sunset at four o'clock ; and, for little children, who have from one to two miles to go to reach their homes, is quite late enough to dismiss them. And yet, when the weather was not too cold, I sometimes detained them till quite sunset. I remember that in one instance they were kept till after sunset, when a fog suddenly came on, and one family of children did not reach home till dark. No wonder the parents were disaffected, and complained. They *ought* to have been disaffected.

They did wrong, however, in not coming directly to me, and telling me their grievances. This going and complaining to somebody else — so common throughout society — is all wrong. It is even unchristian. 'If thy brother trespass against thee, go and tell him his fault between thee and him alone.' The observance of this rule would save much trouble in the world, and especially in schools.

But their complaints reached my ear, and I reformed my practice. In doing so, however, I fell into another error, which though it did not displease the parents directly, was very mortifying to their children. I encroached more and more upon the intermission, sometimes continuing the school till nearly half past twelve instead of leaving off precisely at twelve ; but always beginning again precisely at one.

The first evil which arose from this practice was that some of the pupils who went home to dinner, were not able to return seasonably for the afternoon ; at least they thought so. They had not time, they said, to eat their dinner. My reply to this was, that they usually had as much time for that purpose as I had ; for I boarded among the families, and usually walked home to dinner. I had not then learned that we ought to eat slowly. I supposed, up to this period, that the sooner we eat our meals the better. I forgot too, that I could eat much more rapidly than my pupils.

Another evil was, that the pupils who remained said they had not time enough for play. If the intermission was contracted to thirty minutes, and it took them fifteen minutes to eat, this

left but fifteen for sports. However, I thought this was enough. I had not learned, as fully as I have since done, that sports are as indispensable to the health of both the bodies and minds of children as their food, their drink, or their sleep. Like many other people, I regarded them as a mere waste of time, which it were far better to avoid. And with this view the more we could cheat them out of their sportive hours, the better.

However great this error, and however common, I do not wonder at it, when I consider how ignorant people are of their own structure and the laws of their physical being; and, above all, when I consider how children are brought up. I was trained—and I suppose most other people are, in New England, to the belief that play is folly, rather than wisdom, in the child; and that he will soonest be a man who puts on the man's gravity. In this belief my father always gave me leave to join in the sports of my companions very grudgingly; and with the 'same mete' wherewith he 'measured to me,' I was disposed to 'measure again' to my poor pupils.

My eyes how ver were gradually opened. I saw—how could I help it?—that my pupils studied best when they had the most time for exercise. I found that besides a recess of ten minutes in the middle of the forenoon, and another in the afternoon, they needed at least an hour at noon; and it was accordingly allowed them. I gradually learned that their progress at school did not wholly correspond with the length of time during which they were confined to their seats, or compelled to hold their books; but that if they were cheerful and voluntary and spirited in their efforts, they might do more in half an hour, than in a whole hour of languor, disgust, or pain.

I say I learned all this; but I repeat it, the knowledge I acquired was very gradual. I was always slow to learn from experience; though always making some progress. Would that young teachers at this stage of their history could be persuaded to study more the experience of other teachers by visits, conversation, and reading. They would then advance with three-fold their present rapidity.

DUTIES OF A SCHOOL SUPERINTENDENT.

THE Committee to whom was referred the subject of appointing a Superintendent of the Public Schools in Providence, R. I., suggested the following as among the duties belonging to such an officer. The reader will please to bear in mind however that they refer to a *city* and not a *state* Superintendent.

‘He should keep regular office hours daily, before and after school hours, at a place to be called the superintendent’s office. This should be the head quarters of the school department: the place of deposit of all the records and papers belonging to the schools.

He should procure and have charge of all books and other necessary articles, to be supplied to indigent children, and deliver them out.

He should once in three months exhibit and settle an account with the School Committee.

He should keep a regular daily journal of his proceedings, and as often as the first Monday in every month make therefrom written reports to the School Committee; and under the direction of the School Committee, make therefrom a quarterly report, to be published in the several newspapers in the city.

He should keep himself acquainted with the progress and condition of school instruction in other parts of the country, and the character of the text books and apparatus introduced elsewhere and proposed for use, and report the same to the School Committee.

He should keep himself acquainted with the families whose children do not go to school, and try to induce them to go.

He should have the care of the school houses and estates, and see that they are kept clean; and when repairs are necessary, report the same to the School Committee or to the City Council.

He should consult and advise with the teachers in any thing connected with their duties.

He should see that the best and most advantageous use is made of all the means of instruction provided for the schools — that the mode of teaching is the best that can be pursued — and when any thing is *well done* in one school, endeavor to cause the same to be done in the *same way* in the others, and thus bring the character of all the schools up to the standard of the best.

He should see that a uniform system of *proper* discipline is

pursued in them all, and that no improper system is practised in any.

He should visit some of the schools *every day*, and call up classes for unprepared examinations.

He should attend to the exercises of *declamation*, and correct those in *composition*, in schools where those branches are taught.

He should promote the regular attendance of the scholars, by personal influence with their parents and friends, and with the children themselves.

He should report to the School Committee the number and qualifications of the candidates from each school, who are annually, or at any other periods, to be admitted into the writing from the primary, and into the high from the writing schools.'

MISCELLANY.

COMMON SCHOOL INSTRUCTION IN GEORGIA.

By an act of the Legislature of the State of Georgia, approved Dec. 23, 1836, a committee of five gentlemen was appointed to prepare and report to the present session of the General Assembly, for their consideration and adoption, a system of Common School Instruction. Such a report has been recently presented, of which 300 copies have been printed, and of which one copy — thanks to the politeness of Mr D. A. Reese, the chairman of the committee — has reached us, in time for notice in our present number. It is a very interesting pamphlet, of about twenty pages; and includes the form of an 'act' for establishing a general system of education for the State, by means of common schools. We marvel that the Legislature did not order 3000 copies printed, instead of 300; that they might have been sent to every post office, if not to every neighborhood in Georgia. How slow our legislatures are — in free governments — to facilitate measures, even for *internal improvement*, which shall be, in the least degree, in advance of the public sentiment!

From the report before us, we learn that the committee were authorized to appoint two of their number to visit the other States, to procure information and examine their schools; and that, in accordance with this intention of the Legislature, several months were spent in the manner designated. That this time was spent, with open eyes and ears, and with unbiased minds and feelings is evident from the whole tone of the

report. It presents the leading facts, in regard to school systems, where any such exist, — and in regard to the existing state of things where they do not — in all, or nearly all our States ; accompanied with numerous remarks on the importance of an improved common school education, in every point of view, personal, social, national and moral. It objects to the moral and social tendency of the manual labor system, considered *as a system of general education, to be adopted and fostered by government*, as well as to the *general* application of the Lancasterian plan of instruction ; and recommends, notwithstanding some difficulties peculiar to the Southern States, the adoption of a system not unlike the Eastern and Middle States. It assumes, above all, as a leading principle — a *sine qua non* — that the good of the community requires, ‘ that the rich and the poor should be educated together at common schools.’ Nothing contained in the report gives us more pleasure, than this truly wise conclusion of the committee. Such a conclusion, reduced to a common and prevailing sentiment, in the breasts of the rich as well as the poor, and *acted upon*, would do more towards preserving the liberties and happiness of our country, and rendering stable her so much boasted institutions, than any other measure upon which the acts of wise legislators or christian philanthropists can at present be brought to bear. Would that all heads and hearts could be led to unite on this common ground, and to concur in this single principle !

Among the numerous interesting facts and reasonings of the report, we learn with pain, what we had, indeed, feared before, that only a very small part of the children in Georgia are at school. The committee think they hazard nothing in saying, that the proportion is only about twentyfive thousand in eightythree thousand, of those who are of suitable age. That is to say, less than one third of those of proper age, and only one tenth of the entire white population, are receiving the benefits of instruction.

But the committee propose a remedy for this state of things. They submit, for the consideration of the Legislature, the basis of an act making provision for dividing the State into school divisions, chiefly by counties ; appointing commissioners or superintendents for each division ; laying off the divisions into school districts ; establishing school houses and supporting schools. The support of the schools is to be partly by taxation and partly by a State fund, as in several Northern States. If this system can be adopted and pursued, with such modifications as time and experience may suggest, it will change the whole aspect of things in Georgia, and render her even a more important pillar than she was before, in the national edifice.

COMMON SCHOOL CONVENTION, AT MARIETTA.

A Convention of the Friends of Common Schools, in Washington County, Ohio, was held at Marietta, on the 7th and 8th of November last, at which an address was delivered by Mr William Slocomb, the chairman, 'On the Defects of Common Schools'; another by the Rev. Hiram Gear, 'On the Importance of the Co-operation of Parents with Teachers'; and another by President Lindsley of Tennessee, 'On the relation of Colleges and Common Schools.'

Reports were also presented by committees appointed for the purpose, on the following subjects. 1. On the best Method of Teaching the Elements of Reading; 2. On Teaching Grammar; 3. On the expediency of forming a County Association, for promoting the Interests of Common School Education; 4. On the Introduction of Vocal Music into Common Schools; 5. On the Construction of School Houses. These reports were all read and accepted; and, in pursuance of a resolution to that effect, and the spirit of the third report, a constitution for a 'Washington County School Association,' was formed and adopted. Mr Slocomb is the president of this Association, and Thomas W. Ewart the secretary.

Two interesting questions were also discussed during the progress of the Convention, the first of which was decided in the negative, and the other postponed indefinitely. They were these, 'Ought our Common Schools to be supported wholly by Public Funds?' and 'Ought the Legislature now to raise the standard for the Qualification of Teachers?'

Several interesting and spirited resolutions were also passed, the most important of which, in our view, was the following.

'Resolved, That, in the opinion of this Convention, the introduction of vocal music into our common schools, would be highly conducive to the intellectual advancement, the moral elevation, and the individual and social happiness of the pupils.'

This looks like a business doing Convention, and reflects much credit on our Western brethren. Let these Conventions be continued, and conducted in a proper spirit, and Ohio and the whole west will soon reap the appropriate fruits.

CINCINNATI COLLEGE.

We have received a circular, including the requisites for admission, the officers, the course of studies, the discipline, and the internal regulations of Cincinnati College. The course seems to us thorough, and the regulations tolerable. The following are the principles adopted in regard to discipline, in the department properly called the college.

'The students of the College proper will be subject to admonition, rebuke, suspension, or expulsion, according to their offences. Corporal

punishment as a means of excitement to study, is prohibited in every department of the institution. But in cases of continued and wilful disobedience of orders, where the student is evidently mocking at the authority of the professor, and a crisis occurs where the professor or pupil must yield; the instructor (unless special directions to the contrary have been received from the parent) may at his discretion use the rod as an alternative for dismissal — always having due regard to the age, character, and circumstances of the pupil."

SCHOOL APPARATUS, AND SCHOOL LIBRARIES.

At a Convention on common education, lately held in Dedham, in this State, a committee was appointed to prepare an address to the people of Norfolk county, one of the members of which committee was the Hon. Alexander H. Everett; by whom the address is supposed to have been drawn up. In this address the subject of furnishing apparatus and libraries for the use of schools is made quite prominent, and urged upon the attention of every town or county; reminding them, by the way, of the recent act of the Legislature, by which each district is authorized to raise by tax, thirty dollars the first year, and ten dollars a year afterward, as long as they shall see fit, for such a purpose. They are also reminded — and we are exceedingly glad of it — that school houses, as at present constructed, are in most cases but ill adapted to the display and use of apparatus; and that their walls are even too low and too contracted for the exhibition of maps. Much is also said in the address on the importance of a better acquaintance and more sympathy of parents with teachers. The former should encourage the visits of the latter to their houses, it is thought, and try to encourage him; and to elevate, through him, the character of the profession. The sentiments of the address were not by any means new; but they should be repeated in the ears of this busy generation till they are believed and acted upon.

EDUCATION CONVENTION AT KEENE, N. H.

At a late Annual Convention of the Cheshire County Association of Common School Teachers and other friends of education at Keene, N. H. the following important question was fully and ably discussed — we hope not without good effect.

'Is it expedient that the state should appoint an officer who should have the general superintendence and supervision of common schools?'

The association also discussed, at considerable length, the subjects of 'Seminaries for Teachers,' 'Study of Agriculture in common schools,' and 'District School Apparatus and Libraries.' On the last mentioned subject, a committee was appointed to memorialize the State Legislature. A committee of one person from each town in the county was

appointed to recommend a suitable list of school books for the county. Seven or eight important resolutions prepared by the board of directors were also passed, enforcing the importance of improving the condition of common schools, on every individual in the county, especially on every member of the association; recommending the appointment of an agent or agents to have a general supervision over the schools of the state; recommending also a seminary for the instruction and improvement of teachers to be established in every county in the state; and lastly, urging more attention in schools to the definition of words. — An Address to the Association, by the Hon. Salma Hall, president of the Convention, is, we understand, to be shortly published.

THE ALLEVIATING WRITING DESK.

We have just seen a model of a Writing Desk, invented by Mr Seth Luther of this city, which, as we conceive, promises to be one of the most useful and important inventions of the day. It is called the 'Alleviating Writing Desk.' It may be used every where, not only in counting houses, but in families, schools, academies and colleges. — We shall give a particular description of it in our next number.

PLYMOUTH TEACHERS' SEMINARY.

We learn from the Boston Recorder that this new Teachers' Seminary is making 'quite a figure' in the 'granite state;' that it has numbered, during the past year, 200 students; 110 of which were in the male, and 90 in the female department. The seminary, as we suppose is well known, is under the care of Rev S. R. Hall, late of Andover, principal; Mr T. D. P. Stone, assistant principal; and six assistants.

The course of study in the male department, embraces four years; that in the female department, three years.

NEW FEMALE SEMINARY FOR TEACHERS.

The Uxbridge Female Seminary, under the charge of Miss L. A. Washburn, and a suitable number of competent assistants, is designed as we learn from a printed circular of the institution, 'to prepare young ladies to become teachers and educators of youth, and to fill other useful stations in life.' The institution will be governed, so we are assured by the trustees, by principles similar to those of Ipswich and Hartford seminaries. A complete course of study embraces two years.

If the institution is to be governed by principles similar to those of Ipswich seminary, every body will, as we trust, approve of them at once, and wish the school success. Of Hartford female seminary, as a place of special preparation for teaching, less we presume" is known in the community; and wherein the public are ignorant on the subject, we have

it not in our power to enlighten them. — We scarcely need repeat what we have so frequently said already — that while we have our objections against the ‘convent system’ in the abstract, for males or females, we are yet fully assured of its necessity, as the world now is; and therefore we hail every effort to create schools on the model, but especially in the spirit, of those at Ipswich and Andover.

On the subject of that form of the ‘system’ just mentioned, usually designated by the name ‘Teacher’s Seminaries’ we have a few thoughts to present ere long — perhaps in our next number.

MUSIC IN PUBLIC SCHOOLS.

We understand that the very general and very unreasonable public prejudice in this city against the introduction of vocal music into the public schools has so far subsided that the school committee have consented to permit gratuitous instruction, in one of the large or grammar schools, for a year, by way of experiment; and that in order to make a fair experiment, one of the professors in the Boston Academy of Music has volunteered his services for the purpose.

BOSTON ACADEMY OF MUSIC.

The following letter, was recently received, in this city, addressed to a person who was supposed to be the Corresponding Secretary of the Association.

‘Being informed that you are the present Corresponding Secretary of the Boston Academy of Music, and having never seen any statement of the probable expense of a course of instruction in that Institution, I wish to ascertain the probable cost of three or six months’ instruction; also, what the common price of board is in the city.’

This is not the first time a mistake of this kind has been made, and we think it would be well to give, for once, a brief statement of the case.

The Boston Academy of Music consists of a number of the friends of vocal music, (as taught on the improved or Pestalozzian plan, introduced into this country some few years since, by Rev. William C. Woodbridge, the former editor of this journal,) associated for the purpose of extending, by such means as they can, what they deem so valuable and important a science. As a means of accomplishing their purpose they have assumed the name abovementioned, and appointed two or three highly distinguished teachers of music, whom they call professors in the academy. These professors teach various choirs, as well as several schools, in the city and elsewhere; but have no institution properly their own, and never have had any. Persons wishing to receive instruction on the system which it is the object of this Association to

extend, might, however, be gratified, in one way or another, should they visit the city, either in connection with a choir or some of the schools.

EDUCATION AT THE SANDWICH ISLANDS.

During the year ending June 1, 1836, the mission at the Sandwich Islands printed 157,929 books, and 11,606,429 pages. More than 900,000 of these were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole amount of printing at the islands from the beginning, 1,136,457 books, and 54,138,485 pages.—Of the *Kumu Hawaii*, a semi-monthly paper, 3,000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of 12 pages, designed chiefly for children, was commenced a year ago. And yet it is only sixteen years since the language was reduced to writing.

PUBLIC SCHOOLS IN PROVIDENCE.

It is with no little pleasure that we hear, from time to time, of attempts to improve the condition of the public or common schools—those institutions, in which, after all, the mass of our citizens receive all the instruction they ever obtain beyond the family circle; and in which, consequently, the national mind and character must substantially be formed.

Efforts have been made, during the past year, to improve the Common School System of Providence, R. I.; but we fear, so far as we can learn, without much success. The public mind, in some of our own nursery states, elevated as it is by these very institutions—the common schools—seems completely paralyzed in regard to every thing which savors of improvement and elevation. Touch but this subject, whether in city, town, or state councils, and the cry is, or seems to be, ‘A little more sleep, a little more slumber.’ Don’t awake us.

EDUCATION IN GENEVA.

We have received a speech by Pres. Lindsley, in behalf of the University of Nashville, Tennessee, delivered Oct. 4, 1837, from which we collect the following facts, incidentally stated, in relation to the condition of Education in Geneva.—The ‘speech’ itself—one of Pres. Lindsley’s most masterly productions—we have not room to notice at present.

‘The system of education which prevails at Geneva, is [perhaps not surpassed by that of any other city in Europe. It relates to the studies of childhood, to those of adolescence, and to those of the learned professions of divinity, law and physic.

‘The first or lowest of these departments, (the preparatory school,)

resembles Eton and Westminster schools in England. It is conducted by eleven masters, called *regens*, under the superintendence of a rector, a principal, and the academy of professors. Children from the age of five to fifteen or sixteen are successively taught reading, writing, orthography, arithmetic, geography, Greek, Latin and mathematics. The college (as this department is designated,) is divided into nine classes, each having a separate and commodious class room. The scholars generally continue a year in each class, and no one is permitted to leave his form, till he is fit for being promoted to a higher one. An account of the degrees of good and bad conduct of every boy is regularly and faithfully kept, which is summed up at the end of the week. Twice, every year, prizes are distributed for good conduct, and for progress in study : and once in the year, generally in June, exercises are proposed to each class, and prizes are adjudged to the best.

'The second department (college proper of our country,) of the system of education at Geneva, is entrusted to the professors, who occupy the highest station in the Academy. It is subdivided into classes called *auditoires*. Four years' attendance is necessary to complete the studies of this department. The first two are devoted to the Belles Lettres, and the last two to the different branches of philosophy. When the student has completed this course, which he generally does at the age of 18 or 20, he may proceed to the study of divinity, law or physic. Lectures are delivered upon the most important subjects, scientific, literary and professional, by some twenty or thirty learned professors. This excellent establishment, in which are usually educated more than 1,000 pupils of all ages, is supported exclusively by a population of about 30,000.

NOTICES OF BOOKS.

THE CONTRAST; or Modes of Education. By the Author of 'Three Experiments of Living,' 'Elinor Fulton,' and 'Rich Enough.' Boston: Whipple and Damrell, 1837. 18mo. pp. 116.

This choice little work is in three parts : — 1. We reap as we sow. 2. Results of Education. 3. The Mother's Book. It consists, however, of a single story related in a natural and simple manner, and illustrating, most happily, not only the difference between instruction and education, but the difference between good education and bad. It also recognizes the great and important principle, that the family is the more important and more efficient school ; and that according as we 'sow' here, so we shall assuredly 'reap' in subsequent life. We have selected and marked one or two passages for insertion, at this place, with

a view to show the design and spirit and tendency of the work ; but have concluded to insert them in a more conspicuous, type in some future number. Meanwhile we commend the work to the friends of education, and hope they will not fail to peruse it with care. Its external appearance is as inviting as its contents are judicious ; and if we were to point to a single fault of any kind, connected with the work, it would be that of making little Ralph, one of the heroes of the story, rather too wise and too philosophic for his age. This, indeed, is not a new fault ; but is one which, in works of the kind, it is highly desirable to avoid.

THE YOUNG WIFE, or Duties of Woman in the Marriage Relation. By WM. A. ALCOTT, Author of the *Young Mother*, *Young Man's Guide*, and *House I Live in* ; and Editor of the *Library of Health*. Third Stereotype edition. Boston : George W. Light. 1837. 16mo. pp. 376.

This work is based on the principle that the prominent business of the wife is education—the education, in the largest sense, of herself and family. It is comprised in thirtysix chapters, with the following titles.

General Remarks. Submission. Kindness. Cheerfulness. Confidence. Sympathy. Friendship. Love. Delicacy and Modesty. Love of Home. Self Respect. Purity of Character. Simplicity. Neatness. Order and Method. Punctuality. Early Rising. Industry. Domestic Economy. Domestic Reform. Sobriety. Discretion. Scolding. Forbearance. Contentment. Habits and Manners. Dress. Health. Attending the Sick. Love of Infancy and Childhood. Giving Advice. Self Government. Intellectual Improvement. Social Improvement. Moral and Religious Improvement. Moral Influence on the Husband.

We hope to be able, ere long, to insert some of the chapters above mentioned in this journal ; such as ‘ Attending the Sick ; ’ ‘ Love of Infancy and Childhood,’ ‘ Self Government,’ ‘ Intellectual Improvement,’ and ‘ Social Improvement.’ These chapters and many others have a manifest bearing on the subject of education, taking the term in its largest sense, and some of them are nearly as applicable to the condition of both parents, and to teachers of every grade, as to those individuals for whom it was primarily and principally intended.

THE APPRENTICE, Containing Examples and Warnings. Boston : James B. Dow, 1838. 18mo., pp. 201.

This little volume is intended, as its title implies, for the apprentice ; as an aid in the completion of his education. Here is a highly valuable class of the community, beyond almost all others, grossly neglected ; and he who in faith and love prepares a volume likely to draw them

away from the oyster house, the refectory, the tavern, or the gambling house, is a public benefactor. Such seems to have been the intention of the writer of 'The Apprentice;' and from a hasty survey of the work, we think it very well calculated to accomplish its object.

THE MOTHER'S PRIMER, to teach her Child its Letters, and how to Read. Designed also for the Lowest Class in Primary Schools. On a New Plan. By Rev. T. H. GALLAUDET, late Principal of the Deaf and Dumb Asylum, Hartford. Third Edition. Hartford: Daniel Burgess and Co., 1836.

Perhaps no book of its size, designed to effect a thorough change in the method of teaching, has ever met with better success than this little volume, by Gallaudet. The truth is, that most improvements, so obviously radical — so diametrically opposed to existing usages — meet with much opposition. The world are never prepared for such large innovations; and as all important and striking changes, even for the better, must, of course, be innovations at first, the cause of truth must be expected to move slow.

The Mother's Primer, is designed to assist parents and teachers in the rational and interesting task of teaching a child its letters, by first teaching it whole familiar words. The excellency of the plan has been fully tested, not only in the family of Mr G., but in many other families. It is at length becoming popular; and the work before us has passed to a third stereotype edition. We learn, moreover, with great pleasure, that it was adopted, a few weeks since, as a first book for the eighty primary schools in this city. This alone is high praise; but we trust its usefulness in classes will reflect praise still higher, and tend to prove to the world, what it has always been slow to believe, that depth of philosophy does not necessarily disqualify a person for teaching the first elements of knowledge or virtue.

HISTORICAL CAUSES AND EFFECTS, from 500 to 1500. By WILLIAM SULLIVAN, Author of the 'Political,' 'Moral' and 'Historical Class Books.'

We have barely room, in the present number to announce this work, just published by James B. Dow of this city; but shall endeavor, in our next, to give it a degree of that attention, which, from a hasty survey, its merit appears to us to demand.

Error.—On page 553 of the last volume of this work, eleventh line from the bottom, for 'fearful,' read 'fanciful.'

AMERICAN ANNALS OF EDUCATION.

FEBRUARY, 1838.

NATIONAL EDUCATION IN IRELAND.

WE have received, through the politeness of the Rev. Mr Cunningham, late Principal of the Edinburgh Institution for Languages, Mathematics, &c. but now Professor of Ancient Languages, in Lafayette College, in Pennsylvania, the printed 'Reports of the Commissioners of National Education in Ireland, for the years 1834, 1835 and 1836;' from which we collect the following facts in regard to the state of public instruction in that country.

In October, 1831, the government of Great Britain empowered the Lord Lieutenant of Ireland to constitute a Board of Commissioners for the Superintendence of a System of National Education in Ireland; and Parliament so far sanctioned the arrangement as to appropriate a sum of money, to be expended under the proposed system. This board consisted of the Duke of Leicester, the Archbishop of Dublin, the Roman Catholic Archbishop of Dublin, Dr F. Sadlier, Mr A. R. Blake, Robert Holmes, Esq. and Rev. James Carlile. Their duties, together with the state of education among the poor in Ireland at the commencement of their labors, will be best understood by the following extract from their first Report, bearing date Dec. 31, 1833.

'We commenced receiving applications for aid towards schools in January, 1832, and the total number made to us, to the present time, amounts to 1,548.

'We have granted assistance to 789 schools, which are now in full operation. We made grants to 52 other schools, which have since ceased to be in connection with us; in general, we

deemed it right to discontinue aid to them, in consequence of the reports of our inspectors. We have promised aid towards the building of 199 schools, which have not as yet been completed.

‘ We have rejected 216 applications, and have 292 now before us for consideration.

‘ The schools which we already have in operation are attended by 107,042 children ; and according to the estimates transmitted to us, those which are to be opened, in the houses not yet finished, will be attended by a further number of 36,804 ; so that the whole of the schools existing and in preparation, will afford the benefits of education to 143,846 children.

‘ We have the satisfaction to state, that throughout our correspondence with the patrons of schools, we have found them disposed to act with perfect integrity and candor ; some instances of deviation from our rules have been reported to us, but on inquiry into the circumstances, we have in general received such explanations as have been satisfactory to us.

‘ An important part of the duty entrusted to us, is the preparation of books for the use of the schools and school libraries. We have hitherto directed our attention chiefly to the compilation of books for schools only ; we have prepared and published four numbers of a series of reading books, to which we propose to add a fifth : the lessons of which these books consist, have been so written or selected as that, while they are used as reading exercises, they convey elements of knowledge to the children in regular order. We have also published treatises on arithmetic and book-keeping, and a translation of Clairaut’s Geometry. Some books, having been hastily prepared to meet the urgent necessities of the schools, will require a further revision ; but we are enabled to add, that the whole have met with very general approbation, and we propose so to arrange the prices and mode of sale, as to bring them as much as possible into general use.

‘ Besides these works on the ordinary subjects of education, we have compiled and printed two numbers of a series of lessons from the Holy Scriptures, one from the Old and the other from the New Testament, and we propose to go on adding to them until we complete a copious abstract of the narrative parts of the Sacred Volume, interspersed with suitable passages from the poetical and didactic parts of it. We proceed in the undertaking with perfect unanimity, and anticipate, from the general circulation of the work, the best results.’

The greatest difficulty which the Board had to contend with was, the religious instruction of the children. The schools had

been designed, from the first, to embrace children of various denominations. The plan was to leave this part of the instruction of the pupils to the pastors of those churches to which they respectively belonged. The following were some of the regulations adopted by the commissioners.

‘The ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is expected to embrace a competent number of hours in each day, is to consist exclusively of instruction in those branches of knowledge which belong to literary and moral education. Such extracts from the Scriptures as are prepared under the sanction of the Board may be used, and are earnestly recommended by the Board to be used during those hours allotted to this ordinary school business.

‘One day in each week (independently of Sunday) is to be set apart for the religious instruction of the children, on which day such pastors or other persons, as are approved of by the parents or guardians of the children, shall have access to them for that purpose, whether those pastors have signed the original application or not.

‘The managers of schools are also expected, should the parents of any of the children desire it, to afford convenient opportunity and facility for the same purpose, either before or after the ordinary school business (as the managers may determine) on the other days of the week.

‘Any arrangement of this description that may be made, is to be publicly notified in the schools, in order that those children, and those only, may be present at the religious instruction, whose parents or guardians approve of their being so.

‘The reading of the Scriptures, either in the authorized or Douay version, is regarded as a religious exercise, and as such, to be confined to those hours which are set apart for religious instruction. The same regulation is also to be observed respecting prayer.’

What was the progress of this new system of education subsequently to the date of the foregoing, may be inferred from the following paragraph, extracted from the second Report of the commissioners, under date of June 13, 1835.

‘It will be found that we had, at the close of the last year, 1,106 schools in operation, which were attended by 145,521 children; that we had made grants towards the establishment of 191 additional schoolhouses, calculated to contain 39,831 children; that of the signatures to the applications made to us for aid, 140 are those of clergymen of the Established Church; 180 of Presbyterian clergymen; 1,397 of Roman Catholic cler-

gymen ; 6,915 of Protestant laymen ; and 8,630 of Roman Catholic laymen ; and that while the grants made by us towards the building and fitting up of schoolhouses, amount to £33,027, 7s., the local contributions for the same purposes amount to £23,142, 2s. 4d.'

It thus appears that the system was very generally adopted, under the auspices both of Protestant and Roman Catholic clergymen and laymen ; and that it proved quite acceptable to both. The Board have, indeed, at times, met with some difficulty on this subject ; but it is believed, from examining the whole of the various reports, that all is now going on harmoniously and happily. We have more to say on this subject, however, presently. Respecting the general progress of the system, the third Report, dated July 13, 1836, thus says :

' We established during the last year 150 schools, and agreed to grant aid towards the building of 78 others. We struck off 35 schools which were in operation at the time of our last Report, and cancelled 33 grants which we had then agreed to make. We have also incorporated 40 schools with others. We have *in operation*, at present, 1,181 schools. There are now before us upwards of 400 applications for aid towards new schools.'

The second Report of the Board of Commissioners, includes much valuable information in regard to particular modes of instruction, which prevail in the schools they have established. The following is their statement respecting school books.

' We have published five lesson books, which afford information on different subjects of education, in regular succession. We have also published extracts from the Scriptures, consisting of selections from the book of Genesis, the Gospel of St. Luke, and the Acts of the Apostles, interspersed with passages from other parts ; and a volume of sacred poetry.

' We have also provided elementary books of arithmetic, book-keeping, trigonometry and geometry, and a series of reading and arithmetical tables. These books have met with general approbation.'

We find in the same document a statement in regard to the religious influence which is exerted in these schools ; of which the following is an extract.

' The importance of religion is constantly impressed upon the minds of the children, through works calculated to promote good principles, and fill the heart with a love of religion, but which are so compiled as not to clash with the doctrines of any particular class of Christians. The children are thus prepared for those more strict religious exercises, which it is the peculiar province of the ministers of religion to superintend or direct, and for

which stated times are set apart in each school, so that each class of Christians may thus receive, separately, such religious instruction, and from such persons as their parents or pastors may approve or appoint.

‘The National Schools are, therefore, founded on principles which conscientious men of different religious denominations may and do embrace; and although from a misapprehension of the rules which the National System enjoins, respecting the use of the Scriptures, it originally met with much opposition, yet it has succeeded beyond our highest expectations; and reasonable men, of all parties, are daily manifesting more and more their approval of it.’

In regard to the training of teachers for these schools—a subject which had been agitated in Ireland, and which, it appears, had engaged the attention of the Lord Lieutenant, and on which he had desired information of the commissioners—we find the following remarkable statements. We say *remarkable*, because they show how nearly the views of those who have investigated the subject of elementary education, in Ireland, correspond with those of intelligent men in France, Prussia, Germany, the United States, and many other countries.

‘If we are furnished with adequate means by the State, not only for training schoolmasters, but for inducing competent persons to become candidates for teacherships, through a fair prospect of remuneration and advancement, we have no doubt whatever, that a new class of schoolmasters may be trained, whose conduct and influence must be highly beneficial in promoting morality, harmony and good order in the country parts of Ireland.

‘It is only through such persons that we can hope to render the National Schools successful in improving the general condition of the people. It is not, however, merely through the schools committed to their charge that the beneficial effects of their influence would be felt. Living in friendly habits with the people, not greatly elevated above them, but so provided for as to be able to maintain a respectable station; trained to good habits; identified in interest with the State, and, therefore, anxious to promote a spirit of obedience to lawful authority, we are confident that they would prove a body of the utmost value and importance in promoting civilization and peace.’

In regard to carrying out and completing the noble plan contemplated by the Board, the Report has the following language.

‘Formerly, nothing was attempted in elementary schools fur-

ther than to communicate the art of reading, writing, and arithmetic, with some knowledge of grammar, geography and history. Latterly, teachers have made use of the reading lessons to convey information. Writing has been made subservient to the teaching of spelling, grammar and composition, and also to the fixing of instruction in the memory. Arithmetic, instead of being taught by unexplained rules, has been made the vehicle for conveying the elements of mathematical knowledge, and training the mind to accuracy of thinking and reasoning. Reading books have latterly been compiled on these principles, the lessons being so selected as to convey the elements of knowledge on a variety of subjects. And this introduction of intellectual exercises into the teaching of these elementary arts, has been found to produce a reflex effect upon the progress of the pupils in learning the arts themselves. Children are found to be more easily taught to read, when, while they are learning to pronounce and combine syllables and words into sentences, they are receiving information. Their writing proceeds better, when, while they are learning the mechanical art, they are learning the use of it; and they become better arithmeticians when the principles on which arithmetical operations are founded are gradually developed to them.

‘To teach upon this principle, it is absolutely necessary that the teacher not only be able to read, and spell, and write well, and be a good practical arithmetician, but that he be a person of general intelligence, having an extensive and accurate knowledge of the subjects treated of in the reading lessons. He must know much more than is expressed in the lessons themselves, or he will be totally unable to explain them familiarly, to correct the mistakes into which his pupils fall, and answer the innumerable questions that will be put to him as soon as the understanding of his pupils begins to be exercised on any subject.

‘It is, therefore, necessary that teachers should not merely be able to teach their pupils to read, write, and to conduct schools upon an approved system of discipline, but that they be able to aid in forming the minds of children, and directing their power of reading into a beneficial channel. The power of reading is frequently lost to children, and even becomes a source of corruption and mischief to them, because they have never been directed to the proper use of it; and it is, consequently, of the highest importance that, while they are taught to read, their thoughts and inclinations should have a beneficial direction given to them. To effect this, manifestly requires a teacher of considerable skill and intelligence.

‘To secure the services of such persons, it is material that

suitable means of instruction should be provided for those who desire to prepare themselves for the office of teaching, and that persons of character and ability should be induced to seek it by the prospect of adequate advantages.

‘ With these views, we propose establishing five professorships in our training institution. 1. Of the art of teaching and conducting schools. The professor of this branch to be the head of the institution. 2. Of composition, English literature, history, geography and political economy. 3. Of natural history in all its branches. 4. Of mathematics and mathematical science. 5. Of mental philosophy, including the elements of logic and rhetoric. We propose that no person shall be admitted to the training institution, who does not previously undergo a satisfactory examination in an entrance course, to be appointed for that purpose ; and that each person who may be admitted shall study in it for at least two years, before he be declared fit to undertake the charge of a school ; that during this time, he shall receive instruction in the different branches of knowledge already specified, and be practised in teaching the model school, under the direction of the professor of teaching.

‘ We are of opinion that, in addition to the general training institution, thirtytwo district model schools should be established, being a number equal to that of the counties of Ireland ; that those model schools should be under the direction of teachers chosen for superior attainments, and receiving superior remuneration to those charged with the general or primary schools ; and that, hereafter, each candidate for admission to the training establishments should undergo a preparatory training in one of them.

‘ We think the salary of the teacher of each model school should be £100 a year, and that he should have two assistants, having a salary of £50 a year each.

‘ We consider that the teacher of each primary school should have a certain salary of £25 a year ; and that the commissioners, for the time being, should be authorized to award annually to each a further sum, not exceeding £5, provided they shall see cause for doing so in the Inspector’s Report of his general conduct, and the character of the school committed to him. We are also of opinion, that each teacher should be furnished with apartments adjoining the school.’

Appropriations appear to have been made by the government to enable the commissioners to carry out their plans ; but to what extent we have, as yet, been unable to learn. The only information we can obtain is from the third Report, and is contained in the following paragraphs.

‘Considerable progress has been made in the buildings which we are erecting for model and training establishments. We hope they will be completed within a few months, and that we shall be then enabled to proceed extensively, and with effect, to the perfecting of teachers for our several schools. This is a work which we deem of vital importance to the whole system of national education.

‘We have not hitherto had it in our power to bring forward the class of teachers which we desire to raise up, but our training establishment will, we hope, enable us to do so, provided we can secure the services of competent persons by adequate salaries.

‘At present, the salaries which the funds placed at our disposal afford, are by no means sufficient to induce persons, possessing the requisite qualifications for teachers, to devote themselves to our schools.’

There is much that is cheering in these accounts of improvements in elementary education, from a country in which they are so much needed. Nor is this all. The views of the Board of Commissioners in regard to elevating the intellectual and moral qualifications of teachers, and the means by which so desirable a work should be accomplished, are exceedingly instructive. We sincerely wish to see the question fairly before the American community, whether special schools for the instruction of teachers, model schools, boards of education, superintendents, &c. are wholly of foreign growth, and ill calculated to flourish in our western hemisphere ; or whether they might not be advantageously introduced—we will not say *transplanted*, since many seem so unwilling to transplant any thing foreign, but folly and vice—into our own United States. Many, we know, have settled this question for themselves, long since ; but it seems as yet never to have been fairly brought before the ‘sovereign people ;’ and there are some who are conscientiously opposed to it. We say again, we are anxious to see the question fairly up ; and if this article should have any influence in effecting such an object, we shall not regret its extension beyond the limits originally intended.

INFLUENCE OF FICTITIOUS WRITINGS.

WHEN it was reported, some time ago, that the packet ship *Susquehanna* was taken by pirates, a friend of correct education observed to me ; ‘ I hope the pirates will be overtaken, and, captured and executed ; but if they should be hung, I hope Bulwer and Marryatt will be hung up with them.’

At first, such a sentiment seemed to border on the vindictive, and it was difficult to approve of it ; but when we came to consider it more fully, and to hear the individual’s own explanation of his meaning, the case was somewhat altered.

‘ These novel writers,’ said he, ‘ by their writings, assist in educating the community to the blackest crimes. Far be it from me to say they do it intentionally ; perhaps they think the tendency of their works is quite otherwise. But if so, they make a most serious and unhappy mistake—a mistake too, for whose consequences they must certainly be held in a greater or less degree responsible.

‘ Do not men know,—they who are as intelligent as Bulwer, and as deeply read in human nature as Marryatt—that while they describe, in such glowing terms, the character of the ruffian or the desperado, there are hundreds and thousands of their young readers who sympathize with him, and—such is human nature—are gradually, in spite of their better judgment, and in view of the final results, “ transformed into the same image ?” ’

We could not—we repeat it—avoid thinking there was something of truth in the views of our friend, on this subject. What he says, at least deserves consideration. The works of the authors alluded to, and others of the same general class, have an amazing influence, at the present time, in this country, as is evinced by their rapid sale. Whether they do or do not educate to vice and crime is, therefore, a question of deep and paramount importance.

So far as we have observed for ourselves, the majority of those who are most fond of writings of this description, are very far from being most likely to receive the right sort of impressions. They are persons who are living on excitement. Their very blood is in a feverish state—to say nothing of the state of their brain and nerves. They have been nursed in hot rooms, and cradled in feathers, and dandled on couches, and fed on stimu-

lating food, and medicated drinks and doses, till they are ready, almost, to take fire on the application of the least spark. And does any one suppose that the mind can be cool in such a habitation? Does any one suppose, that while the 'house' in which it lives is in a condition to be ignited at any moment, the soul can be either pure or safe?

But we have not seen the full effects of these writings. The generation that has been reared most exclusively on the miserable nutriment they afford, has not yet come upon the stage of action. Its education is yet going on. Those who live thirty or fifty years hence, if any such shall escape the general anarchy and carnage, can better tell us what have been the sad consequences of the novel reading of the present day.

We have some facts, however, daily exhibited, which have a bearing on this subject. You see the seducer—you see the ruin in which he involves society. You behold instances, quite too numerous, of matrimonial unhappiness and discord. You see, not unfrequently, the husband or the wife, and especially the newly married, rush into eternity through the aid of the knife and the halter. Nay, you see, or you may have seen, not long ago, two persons of intelligence and comparative respectability, in the city of Boston, whose hearts had been recently united, rush madly into the grave together. Inquire what was the character of these persons? Will you not find they were novel readers? Will you not find they were accustomed, from infancy, to dreams of happiness which it was not possible they could ever realize, and to principles of action as remote from the best—from the principles of the Bible—as heaven is remote from hell? Is there no meaning in all this?

One of the late numbers of Parley's Magazine contains a story which seems not inapplicable to our present purpose. We will venture to insert it; and we do it with the more cheerfulness, because we know it to be strictly true. It is in the form of a letter to the editor.

'MR EDITOR,—

'I lately heard the following singular anecdote of some boys in Dorchester, near this city. There were four of them, all living in the same neighborhood, and two of them were brothers.

'They had been reading the story of Robinson Crusoe, and were very much delighted with his way of living. So they put their heads together, and formed the *very wise* plan of living in the same manner.

'Having accordingly provided themselves with guns, powder,

and some money and provisions, they started off privately, intending to go to the island of Nantucket; and there, separated from all the world, live as independently and as happy as they supposed Crusoe did.

'They left home one Friday, and it was not known, for some time, what had become of them. Their parents and friends sought with much anxiety to find them; but all in vain; and they were almost ready to despair of ever hearing any news from their lost sons. It was not till Sunday afternoon that they were found.

'At the close of the first day of their absence, one of them seemed to feel the reproaches of conscience, and said that his mother would cry if she could not find him. Another said, if *his* mother did cry, *he* did not care. Two of them were determined to go on, and said they meant to turn robbers. The others were sick of the expedition, and had set their faces towards home before they were found.

'They had slept in the woods, as the weather was fine, and lived on the provisions they took from home. They had not been more than half way to their favorite island of Nantucket. When found by their friends, they all appeared very much ashamed of their enterprise; and have not yet manifested any great desire to repeat it.'

The moral of this story seems to be the following. If a book as unexceptionable as Robinson Crusoe has usually been considered, produces such unhappy results on the young mind, what may not be the consequences of reading the thousand and one volumes, yearly issued from the press, whose character and tendency are, to say the least, far more questionable?

The truth is, that this whole subject demands consideration—the consideration of those whom it most nearly and deeply concerns. We mean the consideration of Christian parents and teachers. Let them watch, with the utmost care and fidelity, the character of the mental food which is daily forming, as it were, the life blood of their children's souls. Let them not say, we have not time for this. They have time to earn the means of furnishing them with every luxury for the body, and every gratification of the mind. They have time to pamper them, and render them delicate, and fit them to be the slaves of appetite and the votaries of indulgence. At least, they too often find time for this, in one way or another. They find time to fit the body for lodging a mind that cannot be satisfied with plain food; but can they not find time to apply the needful corrective? It were surely enough to prepare the soil for a poisonous

growth, and to sow the seeds ; will they not at least try to eradicate the noxious plants, as they begin to show themselves ? Or will they let all go at haphazard, and risk the consequences ?

It does seem to us that parents in general—Christian parents especially—are most criminally negligent on this whole subject. It does seem that, in the scramble for wealth, they have forgotten all else, even the immortal minds and hearts of the children whom God has given them. We call on them—we entreat them—to consider this subject ; to take time for it. If they shall, after due reflection, determine to suffer their children and pupils to read any book which appears, without discrimination, be it so. We can only warn and protest ; we cannot control. But we do not mean that they shall do it with their eyes shut ; we mean to utter a cry of remonstrance, which if not heard through the whole extent of our American community, only falls short of it because we have not the power to do every thing we would.

We protest against the fashionable course of deluging the world with all sorts of books, without due regard to their character and tendency. We plead with those authors *who have consciences*, to weigh well what they write ; with publishers, to consider beforehand what they publish ; and with booksellers, to remember that readers, even female readers, have souls—Mohammedanism to the contrary notwithstanding.

We complain especially of a certain class of booksellers. They manifest a squeamishness in regard to books which, in order to prevent vice, hold it forth naked and odious, just as it is ; while they will not hesitate to sell, by hundreds and thousands, apparently without any qualms of conscience, those works, which under the pretence—perhaps with the intention—of removing vice, trick her up to that degree of finery which attracts weak minds, and defeats the object. Such, we humbly conceive, are many of the fictitious writings of the day, and of former days. Such, at least, we believe to be the fact in relation to most of the writings of Byron, Bulwer and Marryatt.

A capital mistake is often made, by the superficial, both in medicine and morals. Things and books which contain but little poison, are supposed to be comparatively harmless ; while those, whose effects are more immediate and obvious, are regarded as proportionally dangerous to the constitution. Thus many who would not for the world suffer their children to take a dose of calomel or emetic tartar, will yet encourage them to swallow the same substances disguised in the form of pills, powders, lozenges, &c. ; and will even venture upon their use un-

combined, when in very small quantities. Multitudes, in like manner, may be found, who will shrink back with horror from the administration of the most needful moral correctives, while they will not hesitate to admit of an almost perpetual dosing with such remedies as are found in the fiction of the day. Now there is no point better established, than that it is the poison of small quantities, in both instances, which most effectually, if not most rapidly undermines the constitution, physical and moral.

But our patience has been most severely tried with the editors of our papers and periodicals. These men have it in their power to render our busy community a most essential service, by a careful and judicious examination of every new work, as soon as it is issued from the press, and by candidly pronouncing on its tendency. Some, indeed, appear to do this, but their number is few. The greater part, so far as we are acquainted, pursue quite a different course. They cannot afford the time or the patience to examine books for themselves; so like true herding animals, they follow some leader. We might here mention names, were it in keeping with our general plan, but it is not. We oppose not men, but measures. We make not a war on persons; we would only discuss principles.

We have said that our books are, in general, but poorly calculated to promote the well-being of the rising generation; and have, on a former occasion, more than intimated the importance of a judicious revision and supervision in this department. Such a service seems to be proposed by the American Society for the Diffusion of Useful Knowledge. Among the measures which this society proposes is, as we have already assured our readers, the publication of a series of books of good tendency, to form the basis of libraries for district schools and families. We are free to confess, that while we like their plan, and especially the object they propose—that of supplying the community with books not less attractive, but at the same time more useful than those which now fill our bookstores and the shelves of our libraries—we could wish for a series still better, and, at the same time, more attractive, than those of which a catalogue is given in the prospectus. However, we are willing to insert a part of their prospectus, and to give encouragement to their measures, though they seem quite inadequate to the wants of the public mind, starving and dying as it is in the midst of an over-excited, half-famished literature.

THE AMERICAN LIBRARY OF USEFUL KNOWLEDGE.

[The following is intended to show the advantages of this library, as set forth in a printed prospectus, which we have received from Rev. Gorham D. Abbott, the Secretary of the Executive Committee of the Society.]

THE American Society for the Diffusion of Useful Knowledge proposed, from the commencement, to devote very early attention to the publication of a series of works, on the more important branches of popular knowledge, to be prepared and issued in a style and manner, suited to the purposes of a School Library. The primary object was, to have them placed as extensively as possible, in the common schools of the country, that they may be loaned to the children, and circulated through them among all the families of the districts. Some of the considerations which have led the society to attach special importance to this plan are the following :

1. The social, circulating library is unquestionably the most economical and efficient mode of supplying the means of knowledge, to the large mass of young persons between the ages of ten and twenty, in the common school districts, throughout the country, now almost wholly unprovided with books of general information.

2. This class of persons are at a period of life in which the means of knowledge are of the highest interest and value. In youth, the powers of the mind are all in active exercise. Curiosity is awake ; memory is faithful ; the attention, not yet distracted by the engrossing cares of active life, gives itself wholly to its work. There is an ardor in the thirst for knowledge, which shows itself in the intense eagerness to *hear* and *know* ; and many would seek constant gratification from books, if books could be obtained, of a character adapted to their taste and age. This period is the best time in life for storing the mind with knowledge, and almost the only time to acquire a *taste* for its attainment in future years.

3. Such a library will be the means of great advantage and improvement to the schools with which they are connected. It will, in fact, add a new department to the system of education, the influence of which will extend to the whole population. It will concentrate interest in the schools, enlarge the sphere of the teacher's instruction and influence, elevate his employment and office, connecting pleasant associations with it in the minds of the scholars, and in the families to which they belong. It

will raise the tone of literary interest and ambition among pupils, and relieve the dull routine of mere elementary instruction, by the pleasures of entertaining and useful knowledge. It will be a kind of connecting link, to unite the school with society around, and will naturally form the nucleus of an extended popular library; which, by subsequent yearly additions, will contain the materials for a general acquaintance with all subjects of interest and benefit to the community.

4. It seems necessary, in order to carry out and complete the work of school education, to provide some such supply of the means of reading. The elementary branches taught in the classes, are rather the instruments by which knowledge is to be acquired, than the acquisition itself. They constitute the preliminary training of the mind; and when this is, in some good degree accomplished, how important that the pupil should have opportunity to employ his powers, in exploring the field of knowledge. The school teaches the boy to read; and gives him some elementary knowledge of various kinds, which enables him to understand books. When this is acquired, we must give him the books, or our work is incomplete.

5. Such a library of simple, interesting and instructive works, would exert a vast influence in preserving the morals of the community. An entertaining book is one of the strongest keepers a child can have. Its chain is invisible, and it neither chafes nor annoys the wearer. But it is more effectual than almost any other restraint. How many hours would such libraries rescue from idleness; from wicked conversation; from open dissipation and vice? how many from noisy broils and savage fights? And this, too, just in the most important crisis; for, if a young man's character is saved till he is twentyone, it is in general saved for life. This plan, also, by providing a source of enjoyment and improvement for all the members of a family *at home*, will strengthen the domestic relations, and tend to revive and restore the love of domestic pursuits and pleasures. The experience of ages shows that mankind can exist safely and in happiness, only in the form of a vast congeries of *families*; and the more we can strengthen the *love of home*, and bring means of improvement and happiness to every man's fireside, and keep the inmates of the household at home, the better for the virtue and solid happiness of the community.

6. It will be a very effectual mode of supplying the population generally with the means of knowledge. Through the scholars, the books will find their way, in constant rotation, to all the families around; and many circumstances will conspire to cause them to be extensively read, by the adult population.

Parents are always specially interested in their children's pursuits, and often like to read, themselves, what their children are reading. And the interesting nature of the subjects, the simplicity and directness of the style, and the practical utility which will every where be aimed at, will fit these works peculiarly to the wants of a large class of our population, too much engrossed with cares, or wearied with the toils of life, or of too little mental cultivation to engage in more extended studies.

7. The plan is a very economical one. The amount of useful result is very large, when compared with the expenditure. A book sold to an individual is commonly read but by few, and is then laid aside idle and useless. These books, on the contrary, will circulate continually, and be used by new readers in succession, till worn out. An edition of 1000 copies, in the ordinary way, will reach perhaps 5,000 or 10,000 minds. But on this plan, circulating among the families of a thousand districts, they will have opportunity to reach *several hundred thousand minds*. Indeed, if it were desired to make known a narrative of facts, as extensively as possible to the mass of a community, what cheaper or better mode could be devised, than to place a copy in every school, to be loaned to the scholars in rotation? A sum not exceeding the ordinary endowment of a professorship in one of our colleges, will found such a National Library; and enable the society to perpetuate its blessings indefinitely among the *rising generation* in our country. Tens of thousands, in our day, hundreds of thousands, millions, yet unborn,—would have their minds expanded, and their characters formed under its benignant influence. Such a library, placed in every school in our country, would seem to be one of the most effectual and desirable measures for the general diffusion of knowledge and the improvement of society, that could possibly be devised. Its benefits would be incalculable.

[The character and design of the works, is further described in the Prospectus, as follows.]

The library is intended to consist in the outset of fifty volumes, to be increased from time to time, as circumstances may require, until each school is furnished with perhaps two hundred volumes, comprising the following classes of works:

1. *History, Ancient and Modern*. The whole to contain a condensed but lively and spirited view of the history of the world; its settlement; the distribution of its inhabitants; the families of nations, and of languages; the rise and fall of empires; the present great powers of the earth, and their connection with the past.

2. *Voyages and Travels*, to be compiled from the works of the most celebrated travellers : Anson, Cook, Kotzebue, Humbolt, Drake, Chateaubriand, Bruce, Park, Saussure, Peyrouse, Vancouver, Parry, Franklin, &c. The whole to be so arranged, as to bring all parts of the world before the reader, and to convey a general but accurate idea of the various regions of the earth, as they present themselves to the eye of the traveller ; and prepared in such a way, as to impart as much information as possible, in respect to the history, geography, and manners and customs of the countries visited.

3. *Biography*. The lives of great and good men, who have acted a conspicuous part on the great theatre of this world ; and especially the lives of those from whose history good moral lessons may be drawn. Columbus, Washington, Franklin, Jay, Bacon, Newton, Howard, &c.

4. *Natural Science*, in its various departments, with a view to impart a general but systematic acquaintance with objects of interest and utility in the three great kingdoms of nature.

5. *Intellectual and Moral Philosophy*, exhibiting just views of the intellectual and moral constitution of man ; the grounds of human obligations, and the nature and claims of duty.

6. *Political Philosophy*, presenting the nature and objects of government and law ; the principles of civil polity and political economy ; the rights and duties of citizens ; and various subjects of general interest, affecting the welfare of society.

7. *Agriculture*. To consist of a series of volumes, on the nature and properties of soils ; the products of the vegetable kingdom ; the culture and use of all trees, plants and vegetables, usually cultivated for food or profit ; on the history, nature and management of the different domestic animals and their productions ; in short, on all subjects connected with the pursuits of husbandry, designed to furnish the sons of the farmer, in a country destined to such high agricultural interests as ours, the best facilities for acquiring all necessary and desirable knowledge connected with their employments, their interests, and their happiness.

8. *Manufactures and the Arts*. A series on the various substances used in manufactures and in the arts ; on the application of science to the common purposes of life ; the description of processes, inventions, machinery and its results, calculated to be useful to the artizan, and interesting to every intelligent mind.

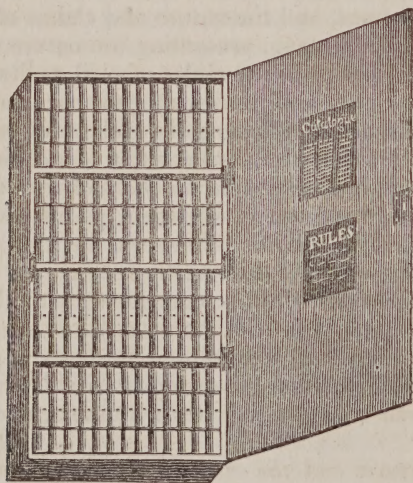
9. *Commerce*. Its history, and progress. Articles of commerce. Distribution and consumption. The nature of value,

illustrating the principles of traffic and the office of the merchant.

10. *Literature and Education.* Comprising a collection of standard works, in English classics, with which every family should be acquainted. Works on education, giving its history, its progress and prospects, the philosophy of its principles, in a way calculated to extend and deepen the interest in universal education.

It will be the object of the society to embrace in the range of the publications all subjects of general interest and utility, and their greatest care that the whole be pervaded and characterized by such a spirit of Christian morality as shall fit it to refine and elevate the moral character of our nation.

The volumes are designed to be of about 250 pp. 12mo. ; to be bound in a uniform and very thorough manner, and boxed in sets, so as to be bought, sold and transported with the convenience and safety of bales of merchandise ; and the box to be so constructed as to answer the purposes of a case, when it reaches its final resting place in the school room.



It is, as will be perceived, by examining the above engraving, a flat box, two feet long, one foot wide, and six inches deep, divided by partitions which become shelves when the box is placed upright, into four compartments. The cover is to be attached by hinges, so as to become a door when the box is opened.

SACRIFICES BY TEACHERS. No. I.

MUCH is said, at the present day, of the want of teachers in this country, and of the unfitness of many of those now employed, for the performance of their duties. They are also represented as being actuated by low and unworthy motives—the love of ease, or emolument; or by a desire to use the employment merely as a stepping-stone to something of more importance.

Teachers, we acknowledge, are very far from being the perfect men and women that they ought to be. Few, very few, as we have abundant reason for believing, enter the profession, from the mere love of it, or from the pure desire of doing good. And yet such teachers there are. We know a few such. We have known them to make sacrifices for the common school, which are seldom exceeded by men of any other profession—the apostles of the cross in foreign lands not excepted.

We knew a man who, having spent some half a dozen winters in teaching district schools, had acquired a high reputation in this department of human labor. But this was wholly unsatisfactory to himself; he felt more and more his deficiencies, and sighed more and more for an opportunity to qualify himself for a station of such high responsibilities as that of directing not only the young ‘idea,’ but the young mind and heart.

He had hitherto ‘taught school’ in the winter only; for it was not customary in that part of the country where he resided, to continue a man’s school through the summer. He was sometimes even tempted to relinquish teaching altogether, and to engage in mercantile business. Public life had also its charms, and besides being already spoken of as a member of the State Legislature for his native town, he held several responsible town offices.

But his great desire was to realize his own idea of a good school-master; and one spring, at the conclusion of his winter’s school, he formed the resolution of devoting himself to the profession of teaching for life. He had no sooner formed this determination, than he proceeded to put his plan into execution.

There were, however, many serious difficulties. The greatest was to obtain a school permanently. The usual wages of the best male teachers of the largest schools, for about four months of the winter, were only twelve or fifteen dollars a month in addition to board; and of a female, six dollars a month, for four or five months of the summer, with the same additions. This

would amount to a yearly expenditure, on the part of the district, of only about ninety dollars. In most districts, the sum expended was less ; not more than seventy or eighty dollars. It was scarcely possible, therefore, to hope to find a district ready to pay more than one hundred dollars a year.

Application was made to a large and comparatively liberal district for a school, to teach it for one hundred and eight dollars a year. The offer was unexpected, but so highly gratifying, that an effort was made to get a vote to accept it. The only difficulty was in regard to terms. For eleven months—with a vacation of one month, they were willing to give ninety-nine dollars ; and one individual more public spirited than the rest, proffered another dollar ; making up the round sum of a hundred dollars. This sum, on reflection, was deemed sufficient, and the school was commenced and continued.

It is often said that men labor according to their pay ; and as a general rule, the saying may be true. But though paid at a low rate for teaching a very large and, at first, a disorderly school, the teacher of whom we are speaking is believed to have labored with as much diligence as any teacher of a common school in that vicinity. We might even say more. He devoted himself so exclusively and so earnestly to the school, in thought and deed, by night and by day, that he wore himself out in this single year more than during any five years of his whole life besides. Indeed, he actually lost his health by the effort, and came very near losing his life. Low as school teachers' wages were, and as the price of labor in general was, at that time and in that vicinity, there can be no doubt that he earned, and ought to have received for his year's labor, at least two hundred or two hundred and fifty dollars. His employers even seemed more than half convinced of this ; for though they could not get a vote to continue the school another whole year, they gave him eighty dollars for six months of the winter next following.

Nor was it his whole time and strength alone that this teacher devoted to the welfare of his pupils. He actually purchased a small library for their use, and gave them many valuable presents besides ; and in these two ways expended no inconsiderable share of his already too limited wages.

During his second term in this school—that of six months—he conceived the plan of obtaining a more liberal education. As his means did not permit a full collegiate course, a shorter one was thought of. It was at length decided that he should study one of the professions ; chiefly under the eye of a private tutor ; spending only six months at the university. The object was twofold ; first, to prepare himself for teaching more suc-

cessfully ; secondly, to have another employment for life, as a dernier resort ; that is, in case of the complete failure of his health in teaching ; of which there was, at that time, considerable danger.

The diligent study of a profession three years gave him a fine opportunity for mental discipline and improvement. All this time his heart was set on the business of teaching, rather than on any other employment. And no sooner had he received his 'parchment,' than we found him taking charge of another school.

Here again was sacrifice. Though qualified, according to the laws of the land, for the pursuit of a profession which was universally regarded as lucrative ; though somewhat involved in debt by his course of study ; and though pressed by his friends and relatives, to several of whom he was under many obligations, to bury his love of teaching, and be at once more respectable and more useful than he ever could be while thus employed ; he did not allow himself to hesitate for one moment to do what he believed to be his duty. It is not, indeed, known that any one urged upon him, directly, the consideration that teaching a district school, as things then were, would never enable him to free himself from debt and support a family ; yet it is scarcely possible that such a consideration could have escaped him ; and circumstanced as he was, the temptation to yield to it would have been great.

And yet, as we have already said, he did not hesitate. He was burning with zeal to improve the condition of common schools ; and his zeal had been increased by the appearance, about this time, of the first volume of the 'Journal of Education.' He began with the central school in his native town. It was in the spring, and the compensation for a female teacher, in the district where he made application, was usually a dollar and fifty cents a week, or six dollars a month, and board. He applied for the school on the same terms ; and though his application occasioned some surprise, it was not rejected.

Having expended a small sum for books and for furniture for the school room, he immediately began his labors. Every thing went on, for a time, quite favorably. Every body wondered, it is true, at the circumstance of a man, with the 'honors of the university' in his pocket, engaging to teach twentyfive or thirty children at six dollars a month, with the *privilege* of 'begging his bread from door to door,' when he might, as they supposed, just as well be receiving a compensation or salary of a thousand dollars a year. But they knew almost as little of his purposes and plans for the benefit of mankind, and of his resolution to 'spend and be spent' for them, as if he had not been brought

up among them. The truth is, that a person of this description is always a stranger, even among his best friends. It is exceedingly rare for heaven to raise up more than one person who is willing to be a Christian indeed, and to make truly Christian efforts and sacrifices, in the same neighborhood ; and those who are not of the same character with such a man, can no more understand, or even sympathise with him, than if he were of another nation or tongue.

But our teacher pursued his course unmolested ; which, considering his many peculiarities and innovations, was more than could have been predicted. In the families where he boarded, he was in the highest sense of the term, a missionary ; imparting information and encouraging inquiry, and endeavoring to elevate, everywhere, the parental estimates of the importance of common schools. Some, notwithstanding the general stupidity, were, as the consequence of his efforts, awaking ; and he was already beginning to look forward in the hope of reaping the reward of his labors, in the entire reformation of the schools of his native town.

Here, in the midst of his career, his health failed. He was obliged to leave his employment and resort to one better adapted to promote health. With the advice of the best physicians, he engaged in the labors of the other profession for which he had qualified himself.

Yet even here, he did not forget his favorite field of reform. Though he could not actually teach, he encouraged teachers. He threw open his doors and invited them all, of both sexes, at set times and at all times, to come to his room. He loaned them books, visited their schools, both privately and officially ; spent much time in conversing with them ; and encouraged, everywhere, the introduction of a new spirit, new methods, and new school books. So that even while ardently engaged in another laborious profession, he was silently working a reform in a very different department.

At the end of two or three years, he found his health restored, with a prospect of its continuance. The question now arose in his mind, whether he should remain where he was, or return to teaching. Friends, whom he consulted, advised the former. He had just become established, they argued, in a useful profession ; and there was scarcely an individual who would be willing, for a moment, that he should leave them, especially to engage again in school teaching. Above all, how could he, they seemed to say, so demean himself ? How could he think of it, for a single moment ?

However, his sphere of action was at length relinquished. In

one week after he had found a suitable person to supply his place professionally, he was found engaged in a district school, and instead of receiving the 'thousand' dollars a year, accepting of fifteen dollars a month and his board; which was, as usual, among the families. This school was now for some time the scene of his sacrifices and missionary labors.

Many years have elapsed since his return to teaching, during the whole of which time he has been laboring, in one form or another, for the cause of education, and particularly for the benefit of district schools, with scarcely a sufficient compensation to procure his daily bread; yet, as he assures us, he has never to this hour regretted—no, not for a single moment—his labors and sacrifices. On the contrary, he rejoices in them, and thanks his Heavenly Father for placing in his power the means of making them. Employments of a more lucrative kind have frequently offered, but a sense of duty has hitherto prevented his engaging in them. He has chosen poverty and self-sacrifice as his portion for life, rather than to relinquish what he deems the cause of God and his country.

We might have related other anecdotes besides the foregoing. We might have spoken of his engaging as a teacher, at ten dollars a month, and *board himself*; of his gratuitous purchases of books for his pupils, of gratuitous evening schools, &c. Enough has been said, however, to show that there are opportunities for teachers to make self-sacrifices; and that there are those in the world who are ready and willing 'to be offered.'

DISTRICT SCHOOL MISSIONARIES. No. II.

IN the number of Parley's Magazine for September last, we find an article entitled *Children's Friends*, of which the following is an extract.—The person alluded to is Theodore Dwight, Jr. of New York.

'One of our correspondents, who spends the greater part of his time in doing good, has lately written us a long letter, and told us about some experiments he is making among children. He is in the daily habit of going into the schools of his neighborhood, the Sunday Schools, Week-day Schools and Infant Schools; and, with the permission of the teachers, instructing the children. Sometimes he teaches them to sing, at others, he converses with them, and asks them questions on other subjects. Natural history, in all its branches—geology, mineralogy, bota-

ny, and zoology—he is very fond of; and sometimes he teaches them about the human body, or, as it is called, anatomy and physiology. In a letter of his, lately received, after saying that he was instructing, in the ways above mentioned, no less than 800 or 1000 children, he remarks as follows.

“I wish we had a few thousand experiments now making in all parts of our country. One person, male or female, who would step out in each village as the *Children's Friend*, might do a good deal of good by spending for them two or three hours a week. My Saturday afternoon singing meetings are interesting, being sometimes connected with a walk, and always intermingled with snatches of instruction in natural history, morals, religion, life, manners, &c. Will you ask your readers, in all your publications, to begin at once, experiments of this kind? I should be very glad to have them send the results to me, as Corresponding Secretary of the American Lyceum.”

We wish, too, most heartily, that a few thousand of these experiments—charities we would call them, rather—were at this moment going on, in all parts of our country. Is there not one person, male or female, to every school district, who might find the time—and who is qualified—to step out, and by spending two or three hours a week in the school, nobly stand forth as a *Children's Friend*?—We have spoken of *qualifications* for this charitable work; but we regard a love of doing good, and especially of doing it to children, as the principal qualification. Find but an individual who sees the condition of district schools to be as it truly is, and loves the souls of his fellow men, especially the young, and if he can possibly spare the time, he need not hesitate on account of any other qualifications. He cannot fail to do good.

His mere presence in the school room will do good. Children are apt to be interested in that which interests their adult parents and friends, and what does not appear to interest the latter, is not apt long to interest the former. There are hundreds and thousands of primary and district schools in the United States, into which no parent or friend, no, nor even any stranger—except, perchance, the visiting committee—ever enters from one year's end to another. The presence, therefore, of one individual of the district among them, daily or even weekly, will afford them some encouragement.

But he can do more than encourage the teacher and pupils by his presence. He can give them now and then an encouraging word. Even his looks may do them good. How many a time, has the kind look, attended by a kind word, urged the tardy youth up the hill side of improvement?

He can do good by conversing occasionally with the teacher. There is often no sympathy, nor any intercourse, between the proprietors of a public school and him whom they have selected to stand in their places six or eight hours a day, and give instruction by his example, and by his precepts and lessons, to the immortal minds of their children. These things, indeed, ought not so to be. But since they are so, it is a great mercy, as well as a great public charity, in a benevolent person—known more or less to the pupils, as he must be, if he resides in the same school district—to step in, and not only see and converse with the pupils, but suggest valuable hints to the teacher.

But this is not all that can be done. A thinking person will be able to give a lesson now and then, as was done by the gentleman mentioned in *Parley's Magazine*. If he cannot instruct in music, geology, mineralogy, botany, zoology, anatomy or physiology, he can do so in something. Let him relate a story, or anecdote of some place or object he has seen, or let him give an account of some book he has recently read. Or, if nothing more, let him get the teacher's permission to read a selection from the newspaper, throwing in an occasional remark.

We have alluded, in the last instance, to the necessity of the teacher's permission. It is indispensable in all cases to have this. Indeed, most teachers rejoice in such aid and assistance; but if there are any who do not, it is easy to discontinue our visits, and call on those who do.

It is impossible for those who have never made experiments of this kind to conceive of their value. We talk of the benevolent enterprises of the day, but we scarcely know of any which are more important than those we are describing. We talk about giving money, by dollars and by thousands; but time spent in doing good is worth more than money. We talk of the heathen of distant countries, and we do well. Benevolence in every form, giving money where we can give nothing better—missionary labors in China or New Holland even—all are good, very good. But time, and advice, and effort in behalf of the common schools are far better. We envy not the philanthropy of him who sees, any where on the earth's surface, a more important missionary field than the district school.

Nor does it require very great learning, or effort, or sacrifice, to do good in these schools. It is true, that ministers, and physicians, and lawyers, and other learned men,—especially those who have had the charge of families and schools of their own—if they really have their hearts engaged in the work, may do more than some other people. But there are few who cannot

do something. In schools which are conducted solely by females, how welcome would the presence, and encouragement, and suggestions, and occasional lessons of a philanthropic female friend, in the neighborhood, often be? Are there no such philanthropic females? Are there not some in every district? There are certainly some who might find leisure. And would not their leisure hours be as well filled up in these efforts, as in bestowing extra attention upon their persons or their dress; or in reading novels; or in going to theatres or balls; or in sighing over distant and sometimes half imaginary evils, which they cannot remove? It is due to the female sex to say, that their sympathies are more easily roused in behalf of those who are enveloped in ignorance and superstition, or who are suffering in their bodies or their minds, than those of our own sex. Shall it be said that these sympathies are easily roused to remove ignorance, and vice, and suffering, at a distance, but not that which is near their own doors?

If ever there was a time since the world began, when missionaries were needed—holy, self-denying men and women—it is the present. If ever there was a wide or important field for missionary operations, it is the family, and the district school. If ever good could be done in both departments of this great field, not by money so much as by time and influence, it is also the present. It is so because the family and school are almost every where, and by every body, overlooked. It is so because many despise and slander them, and say all manner of evil against them; and if they can get money enough in any kind of business which is called respectable, (even though it were founded on fraud) will take their children out of these nurseries of vice, as they call the common schools, and send them to private schools, and suffer the former, instead of their laboring to make them, as is their Christian duty, nurseries of virtue, to run down, and become a thousand times worse than they were before. Lastly, now is a favorable time for missionary efforts of the kind we have mentioned, because there is a tide of good words just now setting in favor of efforts of this kind. There is a great deal beginning to be said in the community of the importance of taking the teachers of our children by the hand, and recognizing them as our equals, our friends, our most worthy associates, visiting them, inviting them to visit us, &c. Let us show forth, then, by actions as well as by words, that we regard teachers not only as human beings, but as friends, and brethren, and benefactors; and let us make the school room, next to the parlor, the pleasantest, happiest, most profitable place for our children.

But the efforts of Mr Dwight are not the only missionary efforts which have been made among us in behalf of common and primary schools. We know of several others; and we trust there are many of which we do not know. We hope Mr Dwight has received accounts of this kind in great numbers. We wish, most heartily, that he and others, who possess facts of this description, would transmit them for insertion in the *Annals of Education*.

It is now nearly twelve years since we, ourselves, have been more or less in the habit of making these experiments. We have always found both teachers and pupils glad to receive us; and apparently encouraged and benefited by our conversations and lessons. We often revert to these missionary efforts—insignificant or trifling as the public are apt to regard them—with very great pleasure; accompanied, however, with feelings of deep regret, that circumstances do not give us more leisure to prosecute them.

We have been most successful in conversing with teachers and pupils on subjects connected with physiology and the laws of health. We have invited teachers to our room, and have found them, in many cases, glad to accept the invitation. But we have been most frequently in the habit of giving daily lessons to pupils, at the school room, on the hand, the eye, the ear, the hair, the teeth, the nails, the skin, the stomach, &c. We have seldom found any difficulty of sustaining their attention to these subjects quite as long as was profitable, for one time. We have done enough, at least, to satisfy us of the practicability, no less than the importance of the efforts for which we plead. We beg those who have the time and the means, to make similar experiments. There are those among us, of both sexes—we repeat it—who have abundance of leisure for the purpose, and who, had they the necessary faith in this form of doing good, are not wanting in benevolence.

STUDY OF HISTORY.

Historical Causes and Effects, from the Fall of the Roman Empire, 476, to the Reformation, 1517. By WILLIAM SULLIVAN, Fellow of the American Academy of Arts and Sciences, &c. &c. Boston: James B. Dow. 1838. 12mo. pp. 615.

WE have often regretted the frequent attempts which are made, to give the young a knowledge of history by means of

compends, however excellent. Even the 'Universal History' of Mrs Willard—what is it but mere statistics, chilled by the continual details of vice and crime? Do these compends often impart the love of study, to those in whose bosoms it had not been already enkindled? On the contrary, do they not, by their perpetual detail of dry facts—dead, wintery trees, without foliage or fruits, scathed by the wind—do they not often leave the student disgusted—sick—of every thing in the shape of a history? And if this is the usual, not to say inevitable result, is not their object—their legitimate object, we mean—in a good measure defeated?

No one will pretend that it is of much service to study such compends, as even those of Whelpley and Willard, if that is to be, to the student, the beginning and end of the whole matter. How is it to improve his mind, warm his heart, and fit him for action, to recite lessons a few weeks or a few months from a work which consists chiefly of the births and deaths, the intrigues and wars, and the horrid assassinations of a few male and female tyrants, in every age? And yet is not this, too often, the sum and substance of the study of history in our schools? Does the teacher, in one instance in ten, find the time or the disposition to fill out, from his own mind, or draw out from the mind of his pupils, those collateral facts and incidents, or trace those moral causes and effects, or make those natural and appropriate reflections, without which the study of history is of little practical value?

It is in vain, or nearly in vain, to pursue a course of study which begins and ends at the school room. True, there may be something gained in mental discipline by a plan so circumscribed, and a course so injudicious. But mental discipline, though a highly important part of the business of every school of every grade, is not the whole. The facts and details of all science, the elementary facts at least, are indeed worth something; but beyond and above this, it is highly desirable, we might say indispensable, to acquire, in study, the love of study. While a pupil is reciting to his teacher from history, for example, the teacher should be ever on the alert to awake his interest and excite his inquiry, by explanation, illustration, detail, cross-questioning and review. If this is not done, if the pupil is not so much interested in the study, for the time, as to be disposed to lay every one with whom he meets under contribution for the accomplishment of his object; if he is not predisposed and inclined to make his favorite topic the main subject of conversation among his companions, and especially in the domestic circle; and if he is not met, on every hand, at least half way, and cheered, and

encouraged, and instructed by those he meets ; if all this is not done, we say, in the case supposed, nothing, comparatively, is done. Now we appeal to those who are acquainted with the usual method of studying history—or indeed, any other branches—in our schools, whether any such effects are often produced ?

True, the teacher, and the parent, and the brother, and the sister cannot, by friendly co-operation for the benefit of the young, teach that which they do not know themselves ; and as they are supposed to have studied history, if they have studied it at all, in the current fashion, they are but poorly prepared for a more rational task. Besides, we have no history of man, extending much beyond our own age. The newspapers and journals of the day, imperfect enough though they may be, are yet the only true living history of man, short of the Bible, we have ever had. What are called histories contain little or nothing, as we have already intimated, of manners, customs, domestic happiness or unhappiness. Bad as kings, and princes, and tyrants have been, and bad as they and the world still are, neither kings, princes, nor tyrants have been *the world*, after all. They have been the mere scum of the world. Below their range—as it is usually called, though we should rather say *above* it—very different scenes have been acted over. There has been, even here, enough of ignorance, and vice, and crime, but there has also been much of virtue—negative virtue, at least. Could the biography of every individual and family, in every age and nation, be seen as on a map, in the way in which we may suppose higher existences actually do see it, along with much to pain us, how many things should we see to give us pleasure ? How many acts should we see, evincing sympathy and kindness, friendship and love ! How many gladsome hearts and joyous bosoms, nay, and even happy cottages and comparatively happy neighborhoods should we discover, scattered, though they were, like oases in some vast desert, yet forming an aggregate of human felicity which cannot be estimated ; and doing much to soften the severity of our judgments, and strengthen the weakness of our faith in the dignity of human nature !

We say, therefore, that were the proper method of studying history well understood, in theory, by parents and teachers, and were there to be a simultaneous and truly benevolent movement on their behalf, there would be many difficulties to encounter. Still, something might be done. Many a teacher and many a parent, by studying carefully what is preserved or really known of men, ancient and modern—by studying, in particular, geogra-

phy, natural history, and manners and customs—might be able to present to a group of children, from time to time, during the progress of their studies and recitations, such vivid pictures of human life, as it was at the periods to which their lessons refer, as would invest with charms their whole course. A child is reciting, for example, the march of some Roman army to attack a foreign enemy. Now let the instructor, whether in the school room or the parlor, be able to draw out, in ‘living characters,’ as it were, the armor and dress of the Roman soldiers; the hour and manner of taking their meals; the character of the roads—built, perhaps, by themselves—over which they had to pass; the appearance of the country through which they travelled, and of its inhabitants; the rivers, seas, bridges, &c. they crossed; and how they were crossed;—let him be able to do this we say, and let both him and all those around the pupil, be prepared to encourage rather than repress every rising inquiry, and to satisfy it, as far as in their power; and what an astonishing interest would surround this hitherto uninviting and often uninteresting subject!

We have been led, almost unconsciously, into this train of remark, by the examination of the volume whose title we have placed at the head of this article. Mr Sullivan’s Political, Moral, and Historical Class Books are well known; and have been the means of doing, in many of our schools, immense good. The ‘Historical Causes and Effects,’ appears to be regarded as the second volume of a series, of which—if we understand the matter correctly—the Historical Class Book is the first, and comes down to the year 476, the period at which the present volume commenced. There remains, to be published, one more volume, comprising ‘causes and effects’ among European nations and their colonies, during the last three centuries.

‘There are,’ says Mr Sullivan, in his preface to the volume before us, ‘certain causes and effects which may be discussed among all the varieties of conflicting accounts (in history.) These are the sources of historical instruction. They disclose the course of events by which the world has been brought to its present condition. They are the facts, however variously stated, from which its future condition is to be inferred.

‘From a review of these ten centuries (from 500 to 1500,) it appears * * * * * that the beneficent gift of the Deity, is *the capacity to improve*. To know what can be done, it must be known, first, how this capacity has been used, neglected, or perverted.’

‘This volume,’ he adds, ‘is intended as a contribution to that object.’

The following is the arrangement of its subjects.

‘ 1. The state of society is examined at the close of the fifth century, when a new condition arose among nations on the fall of the Roman Empire of the West.

‘ 2. Events which had permanent effects on moral, social and political condition, are treated of separately and continuously, as to each nation.

‘ 3. International events are treated of in the territories in which they principally occurred.

‘ 4 The order of treatment is to begin with the most westwardly of European nations, and proceed thence through each nation to the eastern end of Asia.

‘ 5. To preserve the connection of events, it has been necessary, sometimes to transcend the limits of these ten centuries.’

We are exceedingly glad to see history treated in this manner; and whether its author intended the work before us, as a school-book or not, we wish most heartily to see history studied by the more advanced pupils of our academies and other high schools, and by the students of our colleges, *on his principles*, and *in his spirit*; and we shall look with much anxiety for the appearance of the remaining volume of the series.

If the study of history in our schools were intended, in the first place, to repress the native curiosity of the young, to diminish their thirst for improvement, and to extinguish that true philosophy, whose germs are discoverable in a greater or less degree, in every opening mind; and in the second place, to produce, as the results, parrots instead of men, we would advise to continue the course at present usually adopted, and almost rendered venerable by its antiquity. But if there be higher and nobler intentions in the parent, teacher, or professor, then let history be studied with a view to make the student, not a parrot or a monkey, but a philosopher and a Christian; and as such, a worthy and valuable republican citizen.

Hitherto we have spoken of the method of pursuing the study of history by advanced scholars. With the tyro, especially at a very tender age, our course would be somewhat different. It is true, that in teaching the merest infant, either in history or any thing else, we would never wholly lose sight of the great principle of connecting cause and effect, and of continually deriving therefrom valuable moral lessons. But there is a work of preparation for the study of history which we deem indispensable, which is, so far as we are acquainted, almost universally overlooked. This work may be performed either in the family or the school room; but, like the groundwork of

every other science, may be best done in the parlor or the nursery.

On this *preparatory* course, we mean to treat, in a separate article, hereafter. Meanwhile we must be permitted to repeat our commendation of the work of Mr Sullivan, not only as adapted to the wants of the general reader, but as a school book; and if half the time devoted to the perusal of such works as those of Bulwer and Maryatt were devoted to the study of man as he truly is and *as he has been*, we should find the state of society and the public taste as rapidly improving as it now seems to us deteriorating. There is enough of romance in real life to interest the juvenile mind, and urge forward up the hill of science, were not our taste perverted by improper society or books, in the absence of what is judicious and appropriate; just as there is enough of sapidity in plain, wholesome food to ensure a full amount of gustatory pleasure, were we not early perverted by that which is too heating, too stimulating, or too savory.

LUTHER'S ALLEVIATING WRITING DESK.

HE who has been properly trained to writing can, for the moment, write almost any where, and under any circumstances. He can write with a poor pen, with bad ink, on inferior paper, or even on birch bark, if he cannot get paper. If he has no desk at hand, he can write by holding the paper in his hand, or on his knee. Indeed, if you have a place for your inkstand, and a thin book or a small piece of board to hold in your hand, and on which to lay your paper, the knee, especially when the legs are crossed, forms quite a comfortable writing desk; and habit would enable a person to write in this situation with considerable ease. Nor are we quite sure that this position, if the writer will lean back in his seat, and not acquire a habit of stooping, would not be the very best for all persons whose eyes have begun to flatten so as to see objects at a distance somewhat greater than in early life. For the young, however, especially the short-sighted, and for all, indeed, who are compelled to write much, and to keep not only ink, but sand, wafers, quills, knife, paper, &c. about them, a table or desk of some sort seems to be indispensable.

But what sort of a table or desk should be used? Should it be level or inclined? Are the writing desks used in our common schools in this country what is desirable? Are they

the most economical, the most healthful, and the most useful?

In regard to the question, Should the writing desk be level or inclined, much may be said. We prefer the level desk. We do so because, if low enough, we find it quite as easy and convenient as if it were sloping, and because few persons in the hurry and business of life will be sure to find sloping writing desks, on all occasions; but if trained to their exclusive use, they will experience some difficulty in accommodating themselves to any other. We have heard of several foreign writing masters who preferred to have the desk slope in the opposite direction from what it usually does; that is, to have the part nearest the body highest; but the reasons assigned for this position seem to us fanciful.

The question, 'Are the writing desks in our common schools in this country what they ought to be,' will, we believe, admit of but one reply. Nowhere are they adapted, at all, to the ever varying size, or height rather, of the pupils. In a school where twenty or thirty children write, there are seldom half a dozen who require a desk of exactly the same height. And yet it is usually the same for all. Occasionally there is a little difference in the height of the seats; that is, the seat for those who constitute the first class is a little lower than that which is intended for the second and third classes—the height of the desks themselves remaining the same, and being uniform. In this case, a whole class or 'bench' must have the height of both the seats and the desk the same, however great the diversity of their size; nor is there usually any difference in favor of different classes.

Now this is all wrong; and it is highly desirable that there should be a reform. It is no small matter to have fifteen pupils in every twenty—usually a much larger proportion—sit at writing desks, several hours a day, which are either too high for them, absolutely, or at least too far from their seats. The error of having them too low is, happily, not so injurious; but it is not very common. Desks are almost always too high. The arm and shoulder are placed in an unnatural, constrained position. The spine is twisted and distorted. The function of respiration is impeded, and sometimes that of digestion. Nay more, and worse if possible than all this, the compression on the spine, along with the pressure of the chest and its effects, injure the brain and nervous system, in the end, and perhaps at the moment. We are not sure that much of the inertiae which we find in our school rooms—the indisposition to think—is not owing to the cause we have been mentioning. Be this as it may, however,

there can be but little doubt that these unnatural positions of the body at school, and especially while writing, besides being irksome and painful, lay the foundation of numerous diseases, some of them diseases of no ordinary severity. The punishment of our physical transgressions does not always follow immediately upon the heels of the transgression, especially when it is committed early. Children are exceedingly tenacious of life; and it not unfrequently happens that diseases, whose seeds are early sown, do not spring up till many years afterward. They injure the system, indeed, or parts of the system; but, belabored as it is, life urges on the machine till other causes come in. Then, when at last there is so much derangement as to cause what we commonly call disease, all other causes produced by early errors unite with them to aggravate the disease, and often to overthrow health entirely and destroy life. Many a time have consumption, scrofula, dyspepsia, hypochondria, mania, epilepsy, and numerous other diseases of middle or advanced life, been rendered more severe, if not absolutely incurable, by the errors of infancy, childhood, or youth.

Could parents who are truly conscientious, for once understand enough of anatomy, physiology and pathology, to see this matter, just as it is, there would be hope of reformation. Some, indeed, might desert the schools entirely; and resolve to depend solely on what their time and means could do for their instruction in the family. The greater part, however, it is believed and hoped, would suffer their love for their neighbors to come so nearly up with their love for themselves, as not to withdraw their influence, and thus leave the children of their neighbors in a more perilous condition than before; but, on the contrary, would labor to make things better. The advantages of common school instruction over all other instruction beyond the family circle—at least were the common school what it ought to be—should lead every thinking person to hesitate, at the least, before he ventures to take a single step, however advantageous it may seem to him, for the time, which shall render the school, in the district where he belongs, less efficient or less useful than it would be without his aid.

One important means, as we have already seen, of rendering the common school what it should be, is, to improve, if possible, the writing desks; and one of the great *desiderata* in this matter has long been, the adaptation of the seats and desks of the pupils to their varying height. The legs of the pupils should not hang pendulous; nor should they, on the contrary, be too much cramped. And the writing desks, as we have already

said, should be adapted, in like manner, to their every varying height.

The first of these objects remains to be accomplished ; and can only be done when each pupil has his separate seat, and when each seat is so constructed as to be raised or lowered at pleasure, either by means of screws, or something equivalent thereto. There is no difficulty of having chairs or seats of this description. Had they been needed in the family, as they are in the school, human ingenuity would have long ago devised and introduced them, and it would long since have been deemed as much a matter of courtesy to adapt the height of a visiter's chair to his comfort and happiness, by elevating or depressing the seat, as it now is to see that the room is of a proper temperature, or to see that he has a seat at all ; or, above all, a cushion. But it happens, however, that we grown people do not confine ourselves or our visitors to their seats as closely as if they were statues, for two or three hours together ; and hence it is, that even luxury herself seems not to have thought of elevating or depressing our seats. And how could it be expected that we should think more of the comfort of our children than of our own comfort ? Who does not know that 'any thing will do for children,' if it is not quite so comfortable or healthful, especially when they are very small, or at school ?

The second object has now been accomplished—or at least the way has been opened for its accomplishment—by an invention of Mr Seth Luther. We just adverted to the subject in our last number. He has invented and patented, what he calls an 'Alleviating Writing Desk ;' and what we believe will be found, on examination, to answer to the indications of the name. The principle of its construction is simple ; and one of its chief excellences consists in the fact, that it may be adapted to the family, the school house, or the counting room.

We have examined a model of Mr Luther's desk, and would gladly describe it ; but a want of familiarity with the terms of mechanical philosophy, renders us unable to do so, at least without the aid of engravings. The latter, Mr Luther has partly promised us, on some future occasion. For the present, we can only say, that the leading advantage of the desk consists in the readiness with which it can be adapted to all positions of the body, whether sitting or standing. When made of the common, or counting room size, there will be thirtytwo different points of height at which it may stand. The highest is three feet, ten inches and a half from the floor ; which is as high as any man, not of extraordinary height, would require. The next is half an inch lower, and so on. The lowest is two feet, six inches and half

from the floor. This last may be a little too high for a few of the smallest pupils who write ; but it would not be so high as those at which they are now usually required to sit ; besides which, they might stand and sit alternately ; as the elevation or depression of the desk is simple, and is but the work of a moment. More than this even ; in adapting the desk to the school room, the lower part of it might be a little shortened, so that the lower point might be two feet, instead of two feet, six inches and a half ; and the higher point only three feet, four and a half.

Some may question, whether a desk which is thus moveable, will stand firmly enough for the school room. We have not forgotten to look minutely into this matter ; and so far as we are able to judge, the desk will be strong and firm, and not liable to get out of repair. Of course, however, like all things else, much of its strength and firmness will depend on the faithfulness and fidelity of the builder, as well as the excellence of the materials with which it is constructed. To secure its attachment to a particular part of the school room, as well as to make it stand more firmly, it might be screwed to the floor.

The favorable impressions we had received on examining the Alleviating Writing Desk were somewhat confirmed, subsequently, by the following recommendation from Mr B. F. Foster, one of the most popular and successful teachers of penmanship in our country.

‘In schools, academies and colleges this invention is calculated to afford many advantages ; as desks thus constructed, by being *easily* adapted to the relative height of each pupil, will not only facilitate the acquisition of fine penmanship, but prevent the evils constantly resulting from the awkward and ungraceful position too frequently contracted by those who are daily confined to study.’

These desks may be made single or double* ; but for common schools would probably be preferred single. They may also be made, even when single, so as to accommodate one, two, three, or even more pupils. If made, however, to accommodate more than two, they will not be found so convenient of transportation as they now are. Of the size which Mr Luther contemplates the whole of the frame work of the desk, except the desk itself, may be packed into a box a foot square ; so at least we understood him.

The only solid objection to the universal application of these

* By the term double is here meant the common counting house mode of construction ; in which there is a desk on each side of a form ; and the occupants on the two sides, sit facing each other.

desks to all our schools, from the common school to the university, will be, as we apprehend, the expense. What this is likely to be for each desk, we are uncertain. Much will depend on the expensiveness of the material, as well as the elegance and finish of the workmanship. The expense will be an important point, and when we can ascertain what this is likely to be, we will communicate it.

Meanwhile, we beg parents and teachers to consider the usefulness of these desks. They need not remain permanently in the school room. A family, owning a certain number of desks, say two, may consider them as a part of the household furniture; and take them to the school room, or withhold them when they please. If there were likely to be difficulty in this way, however—if it were found inconvenient to have them owned by individuals—the whole might be purchased by the district, and used exclusively at the school room.

Let them consider not only the expense of the desks, but also the expense of doing without them. To us it is more than probable, that the loss of time while lingering under painful diseases, induced or aggravated by the present bad postures of school rooms, to say nothing of the inconvenience of enduring the pain itself, and the money paid to nurses, apothecaries, and physicians, would, at a low estimate, more than outweigh the expense of procuring a set of these desks. The desks are used on the principle of prevention; and will it not be forever true, that prevention is not only better, but cheaper than cure? Must it not be so in the very nature of things? How then, is it possible for desks, such as we have been speaking of, not to be truly economical?

But suppose they were not so. Suppose they were to cost ten dollars, or even twenty dollars more to each family in a school district, than the value of the time lost by disease resulting from the want of them, and the expense of combating it. Do we not pay our tens, yea, our twenties of dollars for articles of comfort, and even of luxury in our families, without uttering a word of complaint? Shall we expend largely on the furniture of our houses—our chairs, our sofas, our timepieces, our carpets, our centre tables, our extra dresses, book bindings, &c.—and shall we do nothing for our school rooms? Must these be cheerless and comfortless, like so many barns or prisons?

We cannot—we will not—refrain from pleading the cause of common schools. We must insist on good houses, good rooms, good, comfortable, healthful, and, withal, beautiful furniture; good, agreeable, and *healthful* books; good, agreeable, and healthful teachers, male and female. We insist on all these

and many more things, as matters of importance in early education. We despise, most heartily, the custom, nearly universal, of turning off the young with something which is regarded by them, if not by ourselves, as inferior in its character or quality. Thus we sometimes give them inferior tools to work with, inferior beds to sleep on, inferior clothes to wear, inferior food and drink, and an inferior place at table. We give them, moreover, inferior schools and school rooms, and school books and teachers. Any thing, we seem to say, will do well enough for little children.

For ourselves, however, we are determined on a different course. We demand, for every child, the best and most wholesome food and drink, the best clothes, the best associates, the best books, the best school. We demand for him what he will be likely to regard as a pleasant, a comfortable, and an agreeable school room. There should be good chairs, or good seats with backs, and good and commodious desks; either on the plan of Mr Luther, or on some other plan. It is butchery to retain in school such seats or desks as are in most common use among us. There should be handsome floors, and walls, and ceilings. There should be a *father* and *mother* in each school; and all the scholars should be brothers and sisters. In other words, the school should be formed as nearly as possible on the model of the family; and he who will not seek the happiness, present and future, of his children while at the school room, and spare neither money, nor time, nor influence, to render the school as much as possible a substitute for his own parlor; and a wise male and female teacher, not only the affectionate educators of his children, but, for the time, as nearly as possible their parents, has not yet begun, to good purpose, the work which Divine Providence, especially in a crisis like this, has assigned him.

CONFESSIONS OF A SCHOOLMASTER. No. VII.

EARLY the next autumn, I was invited to take charge of a school, at a considerable distance from my former sphere of labor. What report, with her thousand tongues, had testified of me, I never knew, I only learned that they wanted a '*smart master*,' and therefore came for me. The school, for several years had been taught, in the winter, by easy, good-natured, but rather inefficient men; and they wanted somebody of a different character.

They proposed to employ me four months, at twelve dollars a month and my board. I believe I have already told you it was customary in that region, with few exceptions, for teachers to go from house to house, and board in the families. I had done so the previous winter.—The price offered me was so tempting, and the call so urgent, that I accepted it.

I had just begun to feel my ignorance, and to perceive the responsibilities of a schoolmaster. I will not say that I regarded these responsibilities as I ought to have done ; for I doubt, almost, if this were possible. Eternity alone, it seems to me now, can set this matter in its true light. But I felt them to such a degree as to give me much anxiety. How should I govern ? How should I begin ? How should I succeed ?—were questions that sometimes rested with great weight on my mind. I have lain awake nearly the whole of the first night, on opening my school, and sometimes several of the succeeding ones, studying what to do, and how to manage.

One thing I had learned during the two preceding winters ; which was not to lay down a code of rules or laws for my pupils before circumstances seemed to call for them. If you form your set of laws in the first place, it is *taking the pupils to be bad*, which always seems to have an unhappy tendency. It is the same thing, or at least has the same effect as to express a want of confidence in them, or a want of respect for their characters. And in proportion as they discover a want of respect for them, they will generally lose respect for themselves. Now nothing is more deeply unfortunate to the young than a want of self-respect. This lost, and all is lost. And any thing which diminishes this is, I say again, of a most unhappy tendency.

My method was to seem to take it for granted, that every one knew what was about right, and meant to govern himself accordingly. If he conducted improperly, I made strange of it, and gently reminded him that he had forgotten himself. This, with most pupils—for indeed it was very nearly the truth—was sufficient. If, however, a considerable number continued to disregard a certain thing, or to repeat, too frequently, certain acts which I conceived were unfavorable to good order, and subversive of just principles, I then made a law against them.

Such a law, to be good for any thing, must have a penalty annexed to it. This penalty was usually mild, but was always—unless it were in some most extraordinary case—inflicted. I had found out long before this, that punishments, however light, should be certain. Uncertainty defeats their whole purpose.

This may be the place, too, for observing that I had made

some progress in the art of teaching. Not much, I confess—certainly less than I had in the art of governing or managing. Still I had done something. I had learned to pay my whole attention to a class while it was reading, unless, indeed, a monitor was, for a time, employed; in which case, I ventured to be absent. But such monitors were very seldom employed; and, in general, if I found it necessary to leave the class, I disbanded it. In short, I had come to the resolution to avoid doing more than one thing at a time.

But the main object of my present article is to relate a curious incident that took place this winter, and which came very near breaking up the school, and destroying my rising reputation as a schoolmaster, forever.

There was, in the school, a certain boy whom, for distinction's sake, I shall call Charles. He was always ready to play tricks when set a going by others; but he was not very artful in getting rid of the punishment due to a fault. Some children, you are aware, have the skill to do things which are wrong, and then shift the blame upon others. I had several of this description, at the time of which I am now speaking. They were even willing to unite in roguery, in order to enlist Charles; and generally skilful enough to escape censure, and involve Charles in trouble. Of this trait in their character, I was, however, at first utterly ignorant. Instead of regarding them as the ringleaders—the seducers—and Charles as only an accomplice, I thought Charles was himself the ringleader; and at length I began to watch and warn him. And according to the principles I have elsewhere advocated, the more he saw himself suspected, watched, and doubted, the worse he became.

At last I began to threaten him with punishment. The results of these threats, any one who had a thorough knowledge of human nature might have foreseen. The boy grew worse and worse, every day. The time finally arrived when, in my judgment, it became necessary to punish him.

Near the school house was a large alder swamp. A boy was sent to this swamp to cut whips. I think his orders were to get and bring in three. The whips came. The boy looked affrighted. The other scholars looked at each other, and at me. One young man, of riper judgment than most of the pupils, hung his head. I now suppose that, knowing the character of Charles, he had doubts whether I was pursuing the right course.

The school room was rather small, as is the New England fashion; not more, I think, than fifteen or sixteen feet square. In order to make room for my operations, as well as to strike the boy and the beholders with terror, I ordered all the inside mov-

able benches to be crowded as near the backside of the room as possible, took off my coat, directed Charles to rise, and begged my scholars to get as far as they could from the whip. Half frightened to death, the younger of them crowded into the corners of the room, while the larger ones, more fearless, sat still and looked on.

Long and eloquently did I represent to the poor boy the nature and enormity of his transgression, and the justice of his punishment. His crime, I said, was obstinacy ; and I thought so. The boy evinced no deep sense of guilt, and I concluded at length to discontinue my speech, and commence blows.

It happened that the rod which was used was rather dry. I made a parade of laying on very heavy blows, to put the school in awe. They were not so very heavy after all. But the stick was so dry, it soon broke in pieces. One of its brittle parts flew against the cheek of a boy standing near the fire, and slightly broke the skin.—The delinquent was punished with some degree of severity, but there was nothing very remarkable about it.

After this was over, he seemed to behave better ; as well as the whole school. There was not half the noise, and disquiet, and play that there had been, or else I imagined it so. In fact, I thought I could perceive the good influence of the chastisement for weeks, if not for months afterward.

However, about a month or six weeks—I have forgotten which—afterward, I heard a most singular story, abroad. Why I had not heard of it sooner, I cannot and could not then conceive ; nor do I now recollect any better how it was divulged in the end. It was substantially as follows.

The master of the boy whose cheek had been wounded by the piece of whip, and whom I will call Col. K., being very passionate, no sooner saw the cheek and heard the story, with all those exaggerations to which the boy's fright would be likely to lead him, was at once full of wrath and fury. He took his horse and sallied forth. To see me, do you ask ? To see the committee ? To see any of the rest of the pupils, to find whether their stories confirmed that which he had heard ? No such thing.

He rode to the village, and entered a complaint against me, to the grand jurors of the town. He represented me as having abused—tyrannically and wickedly—a poor orphan* boy ; and as being wholly unfitted—by my ungovernable temper—for continuance in the school. He also told them how long the

* Charles was, indeed, an orphan.

stripes were to be seen on Charles's back after the punishment.

It is rather to be wondered at, that the grand jurors should take no notice of this complaint, strangers as they were to me. But the gentleman was not able to rouse them. Perhaps they saw what the state of his mind was—for he was so exceedingly angry, that he seemed almost like an insane man—and concluded that the case was not *worth* attention.

Here the matter ended, or would have ended, but for me. It is true that there were several persons in the district dissatisfied with me, in a greater or less degree. But they knew better than to treat me in the way Col. K. had done; and between their sympathy for me and their indignation towards him, the whole matter was dropped.

For my own part, I was unwilling it should end thus. I went to Col. K. and expressed, at once, a sense of the wrong he had done; and concluded by asking him why he did not come to me at once, as soon as he heard the story. Was it acting the Christian part to go first to others?

'Sir,' said he, 'I did not go to you first, because I could not have kept my temper. The children said you were in a violent passion, and had whipped the poor, fatherless boy almost to death, and I thought that if so, it was not worth while to go to you at all. Better go to the civil authority at once.'

I asked him whether he still approved of such a course of proceeding; and as the stories of children, in cases of the kind, could not be wholly relied on, whether he did not think it better to go first to the teacher, and tell him his grievances—whether, in short, if he were the teacher, he would not like to be thus dealt with. Indeed, I pressed him very closely on the subject. It is true, I did not fail to concede that there might have been something wrong in the course I had taken; but was this the way to set me right?

He frankly acknowledged, at length, that it was not. He said his only apology for the course he had taken was, that he was passionate, and was not sure he should not beat me, if he met me alone, while enraged. But he now saw, he said, that he had done wrong, and was willing to say so publicly.

This was satisfactory; I could not ask more; and though Col. K. had not taken the best method of setting me right, I was quite willing to let the matter rest.

It is strange, that while so many parents and masters are quite ready and willing to acknowledge that they ought to go directly to the teacher, if they suppose they have cause to be dissatisfied with him, and talk the matter over freely, so few will ever do it. They are more likely, nine cases in ten, to go to

some other person and complain. My countrymen, these things ought not so to be !

One word more in regard to my school. All went on well after this, for nearly the whole winter. There was no disturbance, no disobedience ; all was quiet and orderly, as if nothing had happened. This use of the whip, on Charles, seemed to have accomplished its object completely. And though I cannot say I believe the rod ought to be much used, yet I consider, with Solomon, that to spare it entirely, in the progress of the education of our citizens, and, above all, to proclaim that we will do so, is to spoil them. The rod is one of those things, which should always be ready for use, but seldom or never used ; in the manner of physicians with some of their more poisonous medicines.

MISCELLANY.

EDUCATION IN PENNSYLVANIA.

WE alluded, in a former number, to the common school system proposed for Pennsylvania, by Mr Josiah Holbrook, and promised to present it ere long to our readers. A letter from him, dated Philadelphia, January 6th, encloses a memorial, which embodies so many of the principal features of his plan, that the ' memorial' and ' letter' may probably be sufficient for the present. Should we find room, at any subsequent period, for a more extended notice of the plan itself, we shall insert it. After the usual compliments, Mr Holbrook says :

' It is a singular and singularly interesting fact, that every member of the "*State Convention*," now in session in this city, thinks favorably of the system of education proposed sometime since at Harrisburg, for adoption in this State, and that the delegates from the German counties lead the way in this grand enterprise. A delegate from "Old Berks," proverbial as a German county, who has been opposed to the school law, says, that this circular comes to the point wanted, and is in the true republican spirit. He is one of the committee of twelve enclosed, and has sent copies of the memorial to all sections of his county, where, from personal knowledge, I know it will meet with favor and many signatures. The case is similar in Northampton, Lebanon and Lancaster ; all German counties.

' The enclosed memorial has been and will be signed by nearly every

one of the delegates, and sent by them to all parts of the State. It is a common expression, that they have now got hold of the right end of the string instead of the wrong end, as they always have had before. A steady perseverance for a few months longer, is certain to give to Pennsylvania something that deserves the name of "*system of education*", or a *body* composed of *members* or *parts* connected with each other ; which, so far as my knowledge extends, cannot be said of schools or of education in any state in the Union.'

The following is the memorial alluded to. It is entitled 'A Memorial for Common Education,' and is addressed 'To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania.'

'The undersigned, citizens of Pennsylvania, very respectfully invite the attention of your honorable body to some measures for the advancement of Common Education through our State. Impressed with a belief, that many improvements may be introduced into our public schools, without any additional expense of time or money, and that one of the most republican and practicable modes of introducing such improvements is, by presenting them, by means of lectures and appropriate illustrations, to the consideration of our citizens in all sections of the State, we ask of your honorable body a small appropriation for the employment of one or more persons to visit all sections of the Commonwealth for that purpose.

'The person, or persons, thus employed, may present to schools, and to public meetings called for that purpose, not only systems of instruction and modes of teaching, but subjects of science, particularly mineralogy, properly illustrated by specimens, exhibited and explained on these occasions ; and by that means enable all classes of the community in every section of the State, to collect, examine, and understand the natural productions of their respective vicinities, and to institute a system of exchanges with each other, for the mutual and lasting benefit of all concerned.

'For securing to our citizens the full advantage of the proposed visits and lectures, for awakening general and immediate interest in schools and the diffusion of useful knowledge, and for communicating directly much useful instruction to all parts of the community, we also ask of your honorable body, a provision for a small cabinet, or collection of minerals, properly selected, labelled, and described, and a few instruments, for elementary, practical instruction, for each and every public school in our Commonwealth : the expense of such collection and instruments not to exceed ten dollars for each school.

'Fully convinced, that an appropriation for the two objects above proposed, viz. for lectures on education and the sciences, to be given in all sections of the State, and for a few specimens of nature and other in-

struments of useful instruction, for all our public schools, would be pre-eminently *economical*, and calculated to provide for our Commonwealth an enlightened, practical, and permanent system of common education, and one which would be adopted and appreciated by its citizens, we respectfully, but confidently present the subject to the consideration of your honorable body, assured that whatever measures may, in your wisdom, be adopted respecting it, they will be directed by a desire to promote the highest and best interests of those whom you represent.'

This memorial is signed by John Sergeant, James Clarke, Thaddeus Stevens, James M. Porter, Charles Chauncey, G. M. Keim, Walter Forward, Joseph R. Chandler, Phineas Jenks, Thomas H. Sill, G. W. Woodward, and John Dickey, the committee appointed at a meeting for the adoption of measures for the advancement of common education, held in Harrisburg, in June last; and they ask, as it seems, the attention and signatures of their fellow citizens to the memorial.

CONVENTION ON EDUCATION.

We have received from E. W. Sylvester of Lyons, Wayne county, N. Y., a copy of the Lyons Argus, containing an account of a Convention on Education, held at the village of Newark, seven miles west of Lyons, about the first of January, at which many spirited resolutions on the subject of common schools were introduced and discussed, and some of them adopted. Among these, was one respecting the means of producing a spirit of subordination in schools and the love of study, in which the practice of addressing the moral powers of the pupils was particularly enjoined, and that of expelling from the school, by the trustees, those who cannot be restrained either by moral means, or by an appeal to their ambition. Another resolution recommended the following studies, as suitable for common schools, leaving the order in which they should be pursued, to the discretion of the teacher, viz. reading, spelling and defining, arithmetic, mental and written, geography, English grammar, writing, composition, declamation, elements of philosophy, history of the United States. A third resolution recommended a list of books proper to be used in each branch. Another, still, requested all parents and teachers to peruse carefully, some publication devoted to the interests of education.

A committee was also appointed to prepare and publish an address to the inhabitants of Wayne county, and the friends of education generally, which also appears in the Argus, and is replete with sound arguments in favor of the improvement of common schools, and of their unspeakable importance. They were also invited to attend an adjourned meeting of the convention, which was to have been held at the same place;—Newark—on the 20th of January. We sympathize most deeply, with

these movements in behalf of common schools and common education, especially all those where the moral and physical nature is recognized, as well as the intellect.

THE PROVIDENCE SCHOOLS.

Our remarks in the last number of this work, on the movement in behalf of schools in Providence, were, as it appears, a little premature. According to the *Providence Journal*, the *prospect has somewhat brightened*, of late. Resolutions have passed, in the City Council, by the casting vote of the Mayor, in favor of a Superintendent of Public Schools, at a salary of \$1,250, and of a City High School. Several other important resolutions have passed; and we hope the work of reform is not yet finished.

STATE OF EDUCATION IN NEW YORK.

We learn from the late Message of Gov. Marcy to the New York Legislature, that the whole number of school districts in that State is 10,345. Reports have been received from 9,718. The number of children, of all ages, instructed in the common schools during the last year, is 524,188. The total amount of moneys expended for paying the wages of teachers, is \$772,241—including what was derived from the common school and from other town and local funds.

The academies are also represented in a condition equally flourishing and satisfactory. The number of students attending upon these institutions, is stated to be over 6,000; a greater number than has attended them at any former period.

Gov. M. also suggests the importance of appropriations for the permanent establishment and gradual increase of school district libraries—that more ample provision should be made for the compensation of teachers, and for adequately supplying the demand for those who are competent and well qualified to discharge the duties of their station—and that an increased number of academies be suitably endowed.

MASSACHUSETTS SCHOOLS.

The abstract of the late school returns for this State makes a volume of 300 pages. All the towns in the State are heard from except Charlemon, Clarksburgh, Florida, Goshen, Harvard, Holland, Lenox, Munroe, Tolland, Wayland, and Woburn. It appears that the number of public schools in the State is 2,918; number of scholars in winter, 141,837; in summer, 122,889; number of persons between 4 and 16 years of age, 177,053; number of teachers, 2,370 males and 3,591 females; average wages paid per month, including board, to males, \$25.44; to females, \$11.38; amount of money raised by taxes for the support of schools,

\$465,228 04. The number of academies or private schools, is 854 ; aggregate of months kept, 5,619 ; aggregate of scholars, 27,266 ; paid for tuition, \$328,026 75 ; amount of local funds, \$189, 536 24 ; income from the same, \$9,571 79.—*Traveller*.

TEACHERS' MEETING AT IPSWICH.

THE Teachers' Association for Essex County held their annual meeting, early in December last, at Ipswich. Besides the usual business of the annual meeting, lectures were given by Mr David Choate of Essex, Mr Batchelder of Lynn, and Messrs M. P. Parish, and D. H. Sanborn of Salem. The lectures are said by the Ipswich Register to have been excellent.

POPULAR EDUCATION IN TENNESSEE.

From the report of a committee of the Legislature of Tennessee, we learn that ample means are within its control for a full and efficient system, including common schools, academies, and universities. The School Fund amounts to upwards of \$1,000,000 ; and it is now proposed to add to it the portion of the surplus revenue received, which would swell the amount nearly to \$2,500,000. Of the proceeds of this sum, the committee propose to appropriate \$100,000 annually to common schools, upon the plan which has succeeded so well elsewhere, of a partnership between State munificence and individual enterprise and liberality. The adoption of the New York system is earnestly recommended.

The remainder of the income of the fund it is proposed to appropriate to the colleges and academies, with some reference to the education of teachers. There are 3 colleges, 70 academies, and about 1,000 common schools in the State.—*Newark Sentinel*.

NOTICES OF BOOKS.

THE INTRODUCTORY DISCOURSE AND THE LECTURES, delivered before the American Institute of Instruction, at Worcester, Massachusetts, August, 1837. Including the Journal of Proceedings and a List of the Officers. Published under the direction of the Board of Censors. Boston. James Munroe & Co. 1838. Svo. pp. 262.

We have given, in former numbers, a brief account of the lectures and discussions from which the volume before us is derived. The Board of Censors were unable to procure them all for publication ; but those which have been received are valuable. The following is a sketch of the contents of the volume.

Journal of Proceedings. List of Officers. Annual Report. Introductory Discourse, by Elipha White. Lecture 1, by John Mulligan, on Classical Education. Lect. 2, by Joshua Bates, on Moral Education. Lect. 3, by John L. Russell, on the Study of Natural History. Lect. 4, by Theodore Edson, on Public and Private Schools. Lect. 5, by David Fosdick, Jr., on Elocution. Lect. 6, by Jasper Adams, on College Discipline. Lect. 7, by Charles Brooks, on Teachers' Seminaries. Lect. 8, by R. G. Parker, on Teaching Composition. Lect. 9, by Thomas H. Palmer, on Improvement in Common Schools. Lect. 10, by William Russell, on Reading and Declamation.

FIRST ANNUAL REPORT OF THE AMERICAN PHYSIOLOGICAL SOCIETY. Boston. Marsh, Capen & Lyon. 1837. 12mo. pp. 148.

We have already spoken of the existence of a Physiological Society in this city, and described, briefly, its character and objects. This is the Society to whose annual report we now refer.

The Report contains, besides a short account of the origin and history of the society, 1. A list of cases of recovery from diseases by adopting the vegetable system of living; 2. Cases of recovery, by the same means, from disease, even in old age; 3. Experiments made by persons in health, and by laborers; 4. Cases of bringing up on the vegetable system;—added to which are about sixty pages of remarks, most of which have an intimate bearing on the physical and moral education and management of the young. It is the latter part of the pamphlet with which, as friends of education, we have chiefly to do; and this we cannot refrain from commending to every one of our readers. It contains some thoughts which they will hardly find elsewhere; but which they would probably deem very valuable.

THE FAMILY NURSE, or Companion of the Frugal Housewife. By Mrs CHILD. Boston. Charles J. Hendee. 1837.

From the great popularity of the Frugal Housewife, we think this little volume likely to have an extensive circulation, and to do extensive injury. Not that we question, for one moment, the good intentions of the author, or doubt the value of some parts of the work; but we do believe and know, that much she says will tend to promote and extend that system of family quackery—that dabbling with medicine—which is already nearly universal, and which produces, sooner or later, three times as much disease as it cures. It is, indeed, a work on physical education; but it tends to promote, as we fear, what the late Joseph Emerson was accustomed to call *bad* education;—an article already too abundant in the market, as well as too popular.

A M E R I C A N
ANNALS OF EDUCATION.

MARCH, 1838.

EDUCATION OF THE TONGUE.

‘THE tongue can no man tame,’ says a writer of high authority; ‘it is an unruly evil, full of deadly poison.’ And again, ‘it defileth the whole body, and setteth on fire the course of nature.’ And another of the same class of writers observes, ‘I said in my haste all men are liars.’

Now this testimony in regard to the tongue, as it was two or three thousand years ago, under the mode of training then in vogue, and as it still is in the nineteenth century, notwithstanding all our talk about improvements in education, must, and does mean something. The tongue *is* ‘an unruly evil;’ and if we ought not to say that no man ‘*can* tame’ it, we have at least too much reason to believe with St. James, that it never yet ‘*hath been* tamed.’

We mean not to say in our deliberation, what David said in haste—that all men are liars—at least, we do not say they are intentionally and maliciously so. We hope better things; we believe better things. But we need not a Mrs Opie to tell us—at least if we have our eyes open to what is going on around us—that lying, in some one or more of its various forms, and in a higher or lower degree, is, even in the best society, almost universal.

We have headed our article, Education of the Tongue. But with the foregoing preamble, and the illustrations which follow, every one will discover our meaning. It is no part of our object to treat, at present, of that part of the education of this little member, which pertains to the earlier and later management

of the voice and speech, however important a figure it makes in accomplishing these results. We have fulfilled that part of our task in our volume of last year, at page 171. Our present business is, in short, with the vice of lying.

This vice is, indeed, acquired by the individual long before he can use the tongue; and in various ways, too, which do not necessarily involve the use of the tongue in others. There are lies told to children, by hundreds and thousands, long before they can speak; and often without our speaking to them. We may lie by our looks and our actions, as well as by our words. And some little children, long before they can speak, acquire the habit of acting out falsehoods.

He who has thought much on this subject, needs none of our illustrations; nor even those of Mrs Opie. But as some, in this busy age, and especially in our own busy community, may not have time to think, at least they believe so, it may be well to present a few plain examples of the evils to which we refer.

How often, before the infant is a year old, do parents—the best of parents—indulge it in certain things, when they themselves are good-natured, or, when it is perfectly convenient to them, and yet deny him those indulgences under circumstances which, for aught the child can discover, are the very same, their own convenience alone excepted!

We are at table, drinking our tea for example; the child, from sympathy or imitation, or both, manifests a disposition to taste with us, and is indulged. Perhaps the indulgence is repeated, again and again. But soon we take it into our heads, or somebody gives us the hint that tea is bad for children; and it is prohibited. The child pleads, but no; he must not have it. We tell him it is injurious, and succeed in making him understand our meaning. But the good-natured, indulgent fit again returns, and, the monitor being forgotten, the child again has the tea. But the cloud returns at length, or we are too busy for indulgence, and with it the prohibition—to him perfectly arbitrary, were it not for the significant shrugs, scowls, or shakes of the head—assuring him that it is bad for him. How long does it take a child to learn that we are governed, in the whole matter, not by a regard to his good, but solely by our own feelings at the time? If he had doubts on the subject, they would be dissipated by seeing us drink so freely, what we deny him. Young as he is, he is old enough not only to discover our inconsistency—nay, our falsehoods—but also to make the natural and often rational inference, that what affords us so much gratification, cannot be very pernicious to him.

Nearly related to this, are scores of prohibitions, which as the

child grows older, are imposed on him. We tell him of many things which, we say, will injure him ; which yet he sees us do, or use. Sometimes, indeed, what we say may be true. There are articles of food and drink, as well as modes of conduct, more proper for adults than for children. In general, however, a parent would be wise in doing nothing in the presence of a child, which the latter has power to do, which it would be unsafe for him to repeat. The child cannot often discover the soundness of our objections, or the correctness of our discriminations—however reasonable. He concludes, as is too often the fact, that we are deceiving him. And when he has learned the sad lesson, that he cannot trust those whom he most loves, how dreadful the consequences ! And what, on earth, can hinder his imitating their example ?

You have something on your table or about your person, which your child manifests a desire to obtain. You tell him it is not fit for him, or attempt to conceal it. How long will it be ere he will begin to conceal from you something which it is not very convenient for him to yield ? And when he has reached this stage of lying, how long will it be before he will take another degree in the same craft, and attempt to deceive you in words ? It is but a step from the lie in countenance to the lie in action ; and but another step from the lie in action to the lie in word or in deed.

We will give another example. The child is ill. We wish him to take nauseous medicine. He is assured that it is agreeable to his taste. We sip a little, and assume a cheerful appearance and countenance. But he soon learns that he has been deceived ; and how long will it be ere he loses all confidence in our veracity ; and not only so, is encouraged to repeat, in his way and sphere, our own unhappy example ?

As a child grows older, and becomes more and more acquainted with society, especially that part of society which ought to be known to him most favorably, does he find a more strict adherence to truth in those around him ? Rather does not every thing, in this respect, wax worse and worse ? Does he not find falsehood current every where, and on almost all occasions ?

The parent makes promises to him or to some other member of the family, and does not perform them. Brothers and sisters promise, and, *if not convenient*, do not perform. He soon learns the lesson and imitates.

Parents, brothers and sisters smile and look kindly to visitors, and urge them to stay longer or call again soon ; with a thousand of the like assurances of friendship ; and yet how common is it, as soon as they are out of hearing, not only to criticise their

character and manners, but to show by our looks and actions, if we do not say it in words, that we are 'glad they are gone.' Of lying, by saying 'not at home,' when we are so, and requiring children or domestics to say the same, it is scarcely necessary that we should speak; so obviously evil are its consequences.

A guest is invited; and is seated at our table. The food is served with a thousand apologies at almost every dish or course, for its being no better; but urged to eat beyond his ability notwithstanding. He praises the food, whether he likes it or not. How soon does a child see through all this 'game!' How soon does he find, when the guest is gone, that the food was *the very best* in its kind; and that the guest, though urged so anxiously to eat more, is regarded as *a very glutton*!—How often do children hear a lady's furniture, or dress, or work, praised to her face, and as soon as she is absent, hear her abused and perhaps laughed at for her negligence, her slovenliness, or her credulity! How often do they hear the pleasing *yes*—even though they know it as hollow as it can possibly be—to such questions as 'Is not my dress pretty? Is not my bonnet becoming? Is not the color beautiful? Is not this a fine child?'

One sort of lying remains to be mentioned, which, in some of its forms and degrees, is almost or quite universal, even among the better sort of the community. According to Mrs Opie, it is *practical* lying. But whether it deserves this name or not, we know its tendency on the young is most unhappy. He has but half lived in the world, who cannot see that if it be not lying, it leads to it. Mrs Opie thus describes it.

'It has been said that the great art of dress is to CONCEAL DEFECTS and HEIGHTEN BEAUTIES; therefore, as concealment is deception, this great art of dress is founded on falsehood; but certainly, in some instances, on falsehood, *comparatively*, of an innocent kind.

'If the false hair be so worn, that no one can fancy it natural; if the bloom on the cheek is such, that it cannot be mistaken for nature; or, if the person who "conceals defects and heightens beauties," openly avows the practice, then is the deception annihilated. But, if the cheek be so artfully tinted, that its hue is mistaken for natural color; if the false hair be so skilfully worn, that it passes for natural hair; if the crooked person, or meagre form, be so cunningly assisted by dress, that the uneven shoulder disappears, and becoming fulness succeeds to unbecoming thinness; while the man or woman, thus assisted by art, expects their charms will be imputed to *nature alone*; then these aids of dress partake of the nature of other lying, and

become equally vicious in the eyes of the religious and the moral.

‘While men hide baldness by gluing a piece of false hair on on their heads, *meaning* that it should pass for their own, and while a false calf gives muscular beauty to a shapeless leg, can the observer on human life do otherwise than include the wiser sex in the list of those who indulge in the permitted artifices and mysteries of the toilet? Nay; bolder still are the advances of some men into its sacred mysteries. I have seen the eye-brows, even of the young, darkened by the hand of art, and their cheeks reddened by its touch.

‘I do not wish to censure any one for having recourse to art to hide the defects of nature; and, I have *expressly said*, that such practices are comparatively innocent; but, it seems to me, that they cease to be innocent, and become passive and practical lies also, if, when men and women hear the fineness of their complexion, hair, or teeth commended in their presence, they do not own that the beauty so commended is entirely artificial, provided such be really the case.’

Teachers of schools are frequently as much involved in the guilt of lying as parents. How many a time, have we seen them express the highest satisfaction at the call of a visiter; urge him to remain; and then request him to call again; when almost every pupil of the school knew that his pretensions were all hollow; and that he was not only sorry at heart to receive visitors at his school-room, but most profoundly glad when they were gone?

How, many a time, moreover, have we seen a reading lesson introduced as a fair specimen of the pupils’ progress, which had been read over and over till it was at the tongue’s end of every pupil! We have not only seen this done, without any remarks on the part of the teacher, in which case it was a lie, even; but we have also heard teachers state, again and again, before selecting the lesson, that they had no choice in regard to *place*; that the class would read, for aught they knew, about as well in one place as another!

But it is not in regard to the reading lesson alone, that we have witnessed these falsehoods. The whole business of ‘exhibiting’ in schools, so far as more than thirty years of observation and experience warrant us in expressing an opinion, is but a tissue of deception and falsehood; and when we reflect on the combined influence of family and school to teach this form of depravity, we marvel not that there is so little truth remaining among us, but rather that there is any at all. We wonder not

that 'the whole head' of the community 'is sick, and the whole heart faint;' but that there is any moral soundness of body, head or limb among us.

We are driven, on every hand, to similar conclusions; 1. that there is little, if any, conscientiousness among us; and 2. that there is an universal neglect of the command, 'Train up a child in the way he should go.' The love of gain is the predominating passion. Mammon reigns supreme, we had almost said 'sole monarch.' The tongue is educated, but it is to falsehood, in one form or another. Children are not only trained to lying, almost as soon as they are born; but to expect those around them to lie. We know of individuals who expect nothing from those around them in the state of simple truth; and who no more think of hearing a statement without finding it necessary to interpret it, than they expect to witness a miracle. Every where they expect to find insincerity, duplicity, falsehood, and hypocrisy. No person means, they suppose, what the plain language he uses would seem to mean, uninterpreted; no person, they believe, is what he appears to be. This is a sad condition; but it is that of many an individual among us; and every successive generation, increases the number of such persons. Where is this state of things to end?

What seems most shocking of all is, that in both families and schools, we often employ 'lying to cure lying.' There is an article on this subject, in Vol. VI. of this work, at page 167, which may serve as a tolerable illustration of the principle we now advance, to which we beg leave to refer the reader. But not only do we employ direct falsehood in our efforts to cure it, we teach it indirectly, and, in some families perpetually. For falsehood, among other crimes, the threat is continually heard, 'I'll whip you, if you do so again.' 'If I ever find you telling another wrong story, I'll lick you.' And yet, though the crime is repeated by scores or hundreds, the threat is seldom, if ever, executed. Children who hear this sort of threatening, seldom expect it to be executed; and they are not only emboldened to tell lies as before, with impunity, but even to go on from strength to strength, in a habit which parental example, with almost every breath, tends to enforce. Surely, the tongue is educated, but it is bad education. Surely, if any department of education needs reform, it is this. What can be expected, where the education of the tongue to lying is so common as scarcely to arrest public attention?

PREPARATORY STUDY OF HISTORY.

A GREAT proportion of the instruction which President Dwight received before he arrived at six years of age, says his biographer, was at home with his mother. Here he had his regular hours for study, as in a school; and twice a day she heard him repeat his lesson. In addition to his stated task, however, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period was expired. During these intervals, he often read over the historical parts of the Bible, and gave an account of them to his mother.

At eight years of age, after he had now been something like two years at the grammar school, he again fell under the sole instruction of his mother. His attention was now directed to Josephus and Prideaux, and the more modern history of the Jews. After this, he read Rollin, Hooke's History of Rome, Histories of Greece and England, and accounts of the first settlers of New England, and their wars with the Indians. Often was he heard to say, that almost all his knowledge of geography and history was acquired at this period; and it is believed that few persons have possessed a more extensive or more accurate acquaintance with either of these sciences.

Now there is nothing in the nature of the human constitution to prevent a mother from accomplishing the same thing, in the education of a son, in 1838, which was done by the mother of Dwight in 1760. Children now, as then, are full of curiosity, and nothing gratifies this curiosity more readily, than the events of history and the facts of geography. We do not, of course, undertake to say that the precise plan of Mrs Dwight should be followed out by every mother. What we wish most strongly to enforce is, the idea that these studies should be commenced at home; and that it is the scholar who commences his studies in this way, who makes the most important and permanent acquisitions.

By commencing the study of history at home, however, we mean something more than was done in the case of Dr Dwight. We would, indeed, that every child should have his set hours of study and his regular recitations under the paternal roof, especially when he attends no other school. These habits of study and recitation must be acquired; and that, too, as early in life as the circumstances may admit. But until a great deal of preparatory work is done, they should be very short. And even

then they should, in our view, be conducted on a plan somewhat different from that which is usually adopted.

The best and most practical students in history we have ever known, had their attention first directed to this science, by tales of 'olden time,' related by parents, grand parents, and neighbors. Sometimes the work is begun with one event, sometimes with another. Perhaps the grandfather has been, at some time of his life, a soldier. Perhaps the father or the mother has visited Yorktown, or Saratoga, or Bunker Hill. Or a neighbor, who is a frequent visiter in the family—an aged person and a famous story-teller—has been a traveller, or fought battles, or read the history of wars and revolutions. Or, lastly, perhaps some spot in the neighborhood has a name which reminds us of important events in history; as 'Annawon's Rock,' 'Cornwallis' Cave,' 'Washington Street,' 'French Hill,' 'Dutch Point,' the 'Charter Oak,' &c. It is scarcely possible to live in New England, and not be reminded, in some such way, of the events of New England's history. The Indian names of towns, too, around us are sometimes preserved. Thus we were early told of Naugatuc, Quinnipic, Panthorn, Magunkum, &c.—the Indian names of places in the neighborhood.

Suppose a family resides in the neighborhood of a place called French Hill—and such a place and such facts as we are going to suppose, have existed. The name French Hill was applied to the place because a portion of the French troops, in the days of the American Revolution, once encamped on it. Now the natural course to be pursued is, to begin a familiar conversation with the child about French Hill, and introduce him gradually to a knowledge of the events connected with it. The child inquires, or may be led to inquire, who the French were; where they were marching from when they encamped on French Hill; where they were going; who the general was; how they were dressed; what finally became of them, &c. The conversation, without being forced, may be gradually extended by any ingenious parent or teacher who is himself a historian, to the principal events of the American Revolution; to the principal characters concerned in it; to the history of our country prior to the revolution; and to the history of England. We shall also be led inadvertently, or rather imperceptibly, to the history of Lafayette and the French revolution and history. Then will follow, in a natural connection, the history of other nations; for the history of no nation or country can be completely isolated. And thus, as we see, the topic, French Hill, may serve as the starting point—the nucleus—whence we proceed to the study of all history.

Something like this, we believe to be the true method of introducing all children to the study of this important branch of human science ; and it is only on a plan which, if not like this, is at least natural like it, that we believe it possible to secure, in our pupils and children, the love of this study. It is only a course of familiar conversational instruction of this kind, moreover, that we deem worthy the name of preparatory history.

A thousand objections, we are aware, will be brought against the methods we here propose, of acquiring the keys to a knowledge of history. But many of these objections, after all, amount to little more than mere apologies for indolence, pleasure seeking, or money making. The greatest real, solid objection is the want of topics, as we have called them. For after all, it is not every family nor every school, that is familiar with a 'Charter Oak,' or indeed with any considerable clue to the Indian or the American history. There may be, here and there a family, of whom not a member has ever been made familiar with any such 'starting point' at all. What, then, shall be done ?

We have alluded to Lafayette, and to the characters concerned in the American revolution. Now every child has heard of Washington. Let him be told, then, of Washington. Let the father or the mother, or both of them, in their respective turns, relate anecdotes of that comparatively great and good man—of his childhood, of his youth, of his maturer years, of his prudence, of his boldness, of his dangers, of his victories, of his hair breadth escapes, of his conduct as chief magistrate of the United States, and of his management of his farm at Mount Vernon. Let all this be done as soon, almost, as he is able to speak ; and whenever he is able to read, let one of the best biographies of Washington be placed in his hands. Conversation or reading on the subject would inevitably lead any child, whose virgin curiosity had not been repressed by parental indifference and coldness, to make frequent inquiries ; which should always be attended to. The parent should ever meet him more than half way ; he should be constantly leading him, and not merely following him. For the discharge of this great duty, however, the mother, were she not, as too often is the case, the slave, either voluntarily or involuntarily, of fashion, would be most happily situated and adapted ; but the father could also do much, at least as an assistant.

These childish inquiries, to which we have adverted, would lead, almost inevitably, to the more prominent events of the revolution ; and if the mother were prepared in the manner it is highly desirable she should be for her task, might be made to involve the whole history of the United States. Then the history

of the United States, involving, as it does necessarily, the history of Great Britain, France, Spain, &c. would lead gradually to the study of those countries—their history and their geography, for history and geography are hardly separable—and the study of the life of Washington leading to that of the life of Lafayette, would involve again, through him, a knowledge not only of the principal events, but of the principal actors of French history.

It is not indispensably necessary, by the way, to introduce the young child first to Washington. His name was merely referred to because he was so conspicuous an actor in a great and important drama. Other men, in whom a child happened to be interested, especially if they were, at the same time, the heroes of the story of the grandfather or oft-visiting neighbor, such as Gates, Greene, Marion, or even Arnold, might lead to the same results. In fact, there is hardly an individual, who figured so extensively in history, whose life, if properly and usefully written, would not include the history, for the time, of the country in which he lived and acted.

Nay, we have often thought, with others whose observation has been more extensive, and whose experience in teaching larger than our own, that all history would be best taught, not not only in the dawn of life but at every age, through the medium of biography. No man, for example, can understand well the biography of Washington, involved as it is with the events in which he was so deeply concerned, without understanding well the history of the United States; not merely during the life of Washington, but long before he was born, if not for some time after his death. And if an ingenious youth, in reading the life of Washington, does not obtain this sort of knowledge, it is either because the work is not properly written, or because he does not receive that kind of collateral instruction as he goes along, from parents or teachers, which is so indispensable. And the same might be said of the life of almost every other conspicuous man, either in the United States or any other country. It is the actions of conspicuous men that make history; why then, should not a full and thorough knowledge of those actions render us historians?

But we are not pleading, at the present time, for any but the younger classes of learners. These we do say—and must again insist upon it—should first be taught in the way we have described. Above all—we had almost said *more* than all, but we mean not quite so much—they should, if possible, be blest with the ‘Tales of a Grandfather,’ and the ‘Simple Stories of a Mother’s love.’ Not alone that series of *tales* peculiarly characterized by the title we have given, for there are many grandfathers out

of Scotland ; nor the stories of any *mother* who stands out remarkably distinguished from all others. We believe that every grandfather has an abundance of stories laid up in the book of his long experience, which he sighs and *suffers* to relate, and which the grand child's whole nature is suffering for the want of ; and which, unless some bond or medium of communication can be discovered, will soon be buried with the former in the grave. Now it is *more* blessed to give than to receive ; but it is still exceedingly blessed to be the recipient of that which is truly valuable ; and we do most heartily and fully believe, that while it would contribute most largely to the health and happiness—body and mind—of the aged to act thus the part of historians and guardians of the rising generation, the latter would still be benefited beyond the most enlarged conceptions of those whose opportunities for reflection on the tendencies of human nature have been but limited, by such a course of management as we have described.

But it is not a preparatory knowledge of history and geography alone to which every child should be led by this domestic college, with its array of natural presidents, professors and tutors—the grand parents, parents, brothers and sisters. A love for the elements of all useful knowledge should be acquired here ; nor is there any reason, of weight, why it should not be so. No school out of the family—whether it bear the name of infant school, district school, academy, high school, college, or university—can ever be what it should be, till the teachers of this domestic, primary, and most indispensable of all colleges are prepared and disposed to do their duties, both preliminary and co-operative.

SOWING THE SEEDS OF CHARACTER. No. II.

I HAVE already told you how my friend Honestus manages to encourage in his children the love of observation and study.—I was going to say ‘infuse into,’ instead of ‘encourage in,’ and, such is the power of habit, that I actually wrote it so, but afterwards erased it. As much do I believe all children endowed by the God of nature with the love of observation and study, as I believe that two and two make four. I do not, indeed, suppose that all are precisely alike in this respect. I know better. Still I never yet found the child who was not fond of observation, as soon as he found himself in possession of eyes, ears, hands, &c.

and could use them ; nor, until he had been spoiled, who was not fond even of hard study.

Here I know my sentiments may be a little novel. But in how many instances have I seen the young and unspoiled child as intensely engaged—and for as long a period, to him—in the examination of some new object, as a philosopher ! Does he not put it to the test, as it were, of the senses of taste, smell, &c. ? Does he not examine it, on every side, a thousand times over ? Does he not at last break it, to examine its character still more deeply ? And unless we cry out against him, does not this new avenue to a knowledge of its interior, engage his attention for a long period ? Now what is all this but the incipient development of a love for study ?

I wish to see this love of observation and study perpetuated. I do not wish to make prodigies of children, by the premature study of books ; far enough from that. On the other hand, I do not believe those philosophers who tell us the brain must not be exercised till the child is six or seven years of age. The child's brain, for aught I can learn, is as well developed, and as fit for action as his lungs or his stomach ; and not more tender. Nay, both the philosophers and physiologists admit that the brain is developed quite in advance of the other organs. Why then, should its moderate use be more injurious than a moderate use of the stomach, or any other tender internal organ ? Rather, I might ask, why should its *moderate* use—and I contend for no other—be more injurious than that immoderate use, or, as it should be called, abuse, of the stomach, which is every where witnessed ?

Need I stop here, to explain what I mean by abuses of the stomach ? Does not every reader, who is a parent, know how apt parents are to over-feed their children, to feed them too often, and to feed them with improper substances—substances, I mean, which keep its tender lining membrane in an almost constant state of redness or half-inflammation—such as condiments, pastry, fat, coffee and tea ?

If it is said that the constant abuse of the stomach, instead of justifying an abuse of other organs, especially the brain, only requires, on the contrary, that we should guard that organ with increased care, I grant it. Still I must insist, that both the stomach and the brain are made for action ; that the healthy action and development of both require exercise ; and that the brain, developed as it always is, quite in advance of the stomach, permits and even requires more exercise, in proportion to the age, than the stomach. Nay, I see in this provision of the Creator, one of the most striking marks of his wisdom.

Knowledge, to be useful as a guide in life, should always be in advance of other things. Were we governed by instinct, solely, this might not be necessary; but rational, as we are, how can we be expected to *act*—at least to act wisely—any farther than we *know*?

Again, I say, that I am not defending the practice of prematurely tasking the brain or any other organ. Half the diseases which afflict humanity, probably have their origin in causes of this kind; and half those which are hereditary, are aggravated and rendered unnecessarily fatal by them. Still, as I have already intimated, I deem the moderate and appropriate use of all the organs, and the brain among the rest, not only harmless, but salutary; and I hope no parent or teacher will be frightened out of a reasonable cultivation of the mind of the infant, because he is told by pseudo-philosophers, physiologists, or phrenologists, that there is danger of injuring its tender organ. I hope the mind will be always kept in advance of the instincts and propensities; not so much, it is true, by books or set lessons, especially if they are long ones, as by familiar conversation, short and appropriate stories, apt illustrations, and occasional readings. As to set lessons, they should at the earliest age be short. As the infantile stomach demands small, but at the same time frequent supplies, with seasons of rest or change quite as frequent, so does the brain. The error of parents and the teachers of infant and primary schools probably consists far less in cultivating the mind proportionably, than in attempting to keep it employed too long at a time, or too long on the same subject, and, above all, in repressing physical exercise, at frequent and suitable seasons, and in suitable measure.

But I must return from this long digression, to tell you more about my friend Honestus. Intellectual education is not, with him, a prominent object. He does not teach his children to observe for the sake of observing, or to remember for the sake of remembering. Nor does he ever feel satisfied in the mere acquisition of language or facts. Though he would have them by all means intelligent, he is still more anxious to have them good. The adversary of all good, he is accustomed to say, is by no means wanting in knowledge; the trouble with him is, that he makes a bad use of it. Let my children, he says, be wise; but let them be wise that they may be healthful, and good, and useful, and happy.

I have presented you an example of Honestus' method of giving instruction on health, when speaking of his conversation with his children about *twilight*. That may serve as a tolerable specimen of this part of his course of instruction. The pre-

ceptive part of all his physical education is conducted in a similar manner.

What he teaches, however, in this way, is enforced by a corresponding example. He does not expect his children will rise early, however ingenious in their nature or application his lessons on the subject may be, so long as he lies in bed late himself. He does not expect them to be temperate, while they see him gluttonous. He does not expect they will become habitually early risers from being called or scolded up; or temperate, from being lectured for intemperance or for gluttony. He expects to be, in all things, what he wishes his children to be. On this great principle he takes his stand, and has long done so. He was a schoolmaster many years, and a successful one; and no small share of his success was the result of acting on this principle.

But he carries this principle into morals, as much as into manners and physical habits; and even more. Here it is, pre-eminently, that he becomes what he would have his children be. And here it is, more than any where else, that the world goes wrong.—It is in awakening, developing and directing the affections; it is in forming the temper, and bringing into proper subjection the propensities; it is, in one word, in educating the heart, that the spirit of reform, at the present crisis, seems to be most demanded.

Honestus wishes to have his children quiet and serene. Does he tell them stories, illustrating the advantages of a serene temper? Does he labor with all his might, to secure their conscientious approbation of the right, and their hearty condemnation of the wrong? To effect this, even in a preceptive way, does he exert himself in season and out of season, on every proper occasion? Does he exhaust his powers of rhetoric and eloquence in setting forth, from time to time, the advantages of possessing our souls in patience? He certainly does. But is this all? Very far from that. All this might be *done*, and *well done*; and yet the more important division of this department of moral education left, not merely *undone*, but *untouched*.

If he wishes his children to speak in a low tone of voice—I mean without hollowing—in common conversation, he speaks thus himself. If he wishes them to maintain a quiet deportment at table or elsewhere, he keeps as quiet as possible himself. If he does not wish them to interrupt each other, or their parents or friends or playmates, in conversation, he takes care not to interrupt them or any one else, in their presence. If he wishes to discourage all haste, or discontent, or murmuring, or frowning, he takes care to go calmly to work, to be contented, good-natured, and

smiling. And if he does not wish them to 'answer again,' or to criminate each other, he takes care not to set them the example. In short, he strives to be, in all the commonest circumstances of life, what he wishes them to be.

Samuel is fond of exaggeration. Perhaps he acquired the habit at the district school. 'I saw,' he would say, 'a hundred dogs to-day, father;' when he knows, if he would reflect, that there were scarcely twenty. 'I saw a great turnip to-day, in passing through the street, as large round as a bushel basket;' he told his father when he came home, one evening; whereas he knew, perfectly well, that he was guilty of exaggerating.

But how does his father manage him? What efforts does he make to break so bad a habit; such an obvious stepping stone to downright falsehood? Does he take special notice of it? Does he rate him for it? Or has he some secret and more efficacious method of management?

These, except the first, are questions which I cannot answer. What is done, when I am not present, in the almost sacred retreats of domestic life, I am, of course, ignorant. But there are some things which I know to be done, which, if nothing else is done, must have a very great and permanent influence.

The father not only sets an example of perfect accuracy before the son, in all his statements, be they ever so trivial; but shows the strictest regard to truth, in others, on all occasions. His wife and his other children, are expected and encouraged to have the most conscientious regard to truth, not only in all their statements, but in all their looks and actions. There are, as every reader who reflects must needs know, a thousand ways of telling falsehoods without the use of words; and, I am sorry to say, that such falsehoods are not unknown even in some of our best families. But in the family of Honestus, there is not, so far as my observation goes, the slightest approach to any such thing. Except in the case of Samuel, they were always remarkable for speaking and acting with the strictest regard to truth; they are still more so, however, for the sake of restoring Samuel. And it gives me great pleasure to state, that they are slowly effecting their object. One thing, at least, is already accomplished. Samuel begins to see his error, and is uniting his own efforts with theirs, to break the chains of habit.

Jane was once inclined to interrupt others in conversation, especially at table. But the habit is now nearly gone. She seldom forgets herself nowadays, so far as to speak until others have done speaking. If she ever does so, it is only when she is thrown off her guard by something extraordinary, as the arrival

of a band of Indians, the appearance of the aurora borealis, or something else equally uncommon.

Do you ask how she acquired the mastery over herself, in this respect? It was not by being scolded or lectured. It was not by direct efforts of any kind. The first attempt was by means of the influence of silent example. When she spoke, all the rest, as if by concert, waited till she was through, and then proceeded with their remarks. As this did not at first seem to accomplish the intended object, but, on the contrary, only served to raise her, in her own estimation, the father had recourse to another expedient.

At the breakfast table, dinner table, &c. he would relate stories. These Jane was very fond of hearing, but the habit of interrupting her father by her numerous questions—some of them highly unnecessary—often so protracted the story, that the repast was finished before it ended. Whenever this was the case, the story was not concluded till the next meal. This was exceedingly mortifying to Jane, especially when her father frankly told her the reason of it; that it was because her questions had consumed all the time; and that to be compelled to wait for the remainder of the story was the natural and just punishment of her fault. She resolved on reformation; and though her progress was at first slow, it is now much more rapid, and there is reason to believe that in three months more she will obtain a complete victory.

STOWE ON EDUCATION IN EUROPE.

WE have received and examined with intense interest, Prof. C. E. Stowe's 'Report on Elementary Public Instruction in Europe, made to the thirtysixth General Assembly of the State of Ohio,' under date Dec. 19, 1837. It is a pamphlet of 57 closely printed octavo pages; and contains the most ample information in regard to the state of common education in England, Scotland, France, Prussia, &c. It seems that Prof. S., on leaving this country for Europe, had received a request from the Legislature of Ohio, through Gov. Lucas, that he would make the inquiries which have resulted in this most invaluable report. It is impossible for us to present in a condensed form, an article the whole of which is already condensed as much as possible; and to publish the entire report would be equally impracticable. We have resolved therefore to present some extracts. The following

is the closing article of the appendix, containing the replies of distinguished teachers or friends of education, to twentyfive important questions by Prof. S.; and will give our readers a tolerable idea of the nature and results of his mission, as described in the pamphlet.

“ The following inquiries, with some others not here included, were made out by a committee of the Association of Teachers in Hamilton county. I obtained the answers during my tour in Europe, from Mr Wood of the Sessional School in Edinburgh, Scotland, Rev. Mr Kunze of the Frederick Orphan House, in Berlin, Prussia, and Professor Schwartz of the University of Heidelberg, in Baden. As I received the answers orally and in different languages, I cannot pretend to give them with verbal accuracy ; but I have endeavored, in every instance, to make a faithful representation of the sentiment.

1. What is the best method of inculcating moral and religious duty in schools ?

Mr Wood. Every morning I have recitations in the Bible, accompanied with such brief and pertinent remarks as naturally occur in connection with the recitation.

Mr Kunze. In Prussia, the scholars are all taught Luther's Smaller Catechism ; they have a daily recitation in the Bible, beginning with the historical portions ; the schools are always opened and closed with prayer, and the singing of some religious hymns. The Bible and Psalm-book are the first books which are put into the hands of the child, and they are his constant companions through the whole course of his education, and required to be such through life.

Professor Schwartz. Every teacher should have a religious spirit, and by his personal influence, diffuse it among his pupils. The religious and moral instruction in the schools of Baden is similar to that in Prussia, as stated by Mr Kunze.

2. What is the best mode of using the Bible in schools ?

Mr W. Take the whole Bible, just as it is in our translation ; for the younger children, select the easier historical portions, and go through with it as the scholars advance.

Mr K. In Prussia we have tried all sorts of ways, by extracts, by new translations, by commentaries, written expressly for schools ; but after all those trials, there is now but one opinion among all acquainted with the subject, and that is, that the whole Bible, just as it stands in the translations in common use, should be a reading and recitation book in all the schools. In the Protestant schools, Luther's translation is used, and in the Catholic schools, the translation approved by that church. The

children are required not merely to repeat the words of the translation by rote, but to give a good exhibition of the real sentiment in their own language.

Prof. S. Answer similar to Mr Kunze's above.

3. Method of governing schools—moral influence—rewards of merit—emulation—corporeal punishment?

Mr W. I use all the purely moral influence I can; but rewards for the meritorious are highly necessary; and as to the principle of emulation, I appeal to it more and more the longer I teach. The evils of emulation, such as producing discouragement or exciting envy in the less successful scholars, I avoid by equalizing the classes as much as possible, so that all the scholars of each class, may, as to their capabilities of improvement, be nearly on a level. I know no successful school for young scholars where corporeal punishment is disused. The teacher must retain it as a last resort.

Mr K. The Bible, prayers and singing, are most essential helps to the consistent teacher in governing his scholars; but premiums, emulation, and corporeal punishment, have hitherto been found indispensable auxiliaries. In our schools we have premiums of books, and in the orphan house there is a prize of fifty dollars annually awarded to each of the most meritorious scholars, which is allowed to accumulate in the Savings bank till the pupil comes of age, when it is given to him to aid in establishing him in business. Each teacher keeps a journal, divided under different heads, of all the delinquences of his scholars; and if any one has six in a month, he must suffer corporeal punishment. The instrument of punishment is a cow-skin; but no teacher is allowed to inflict more than four blows at any one time, or for any offence. This kind of punishment is not often needed. Of the 380 boys in the orphan house, not more than two in a month render themselves liable to it. After the scholar enters the gymnasium, he is no longer liable to corporeal punishment; but in all the schools below this, it is held in reserve as the last resort.

Prof. S. I do not approve of rewards as a means of discipline. Emulation may be appealed to a little; but much of it is not good, it is so liable to call forth bitter and unholy feeling. The skilful teacher, who gains the confidence and affection of his scholars, can govern without emulation or rewards, and with very little of corporeal punishment. In a school in Heidelberg of 150 children under ten years of age, not two in a year suffer this kind of punishment. In Baden the teacher is not allowed to strike a scholar without obtaining permission of the school inspector, and in this way all hasty and vindictive punishments

are prevented. The daily singing of religious hymns is one of the most efficient means of bringing a school under a perfect discipline by moral influence.

4. What is generally the best method of teaching?

Mr W. As much as possible by conversation; as little as may be by mere book recitation. The pupil must always learn from the book.

Mr K. Lively conversation. Very few teachers in Prussia ever use a book in recitation. The pupils study from books, and recite without them.

Prof. S. The living word in preference to the dead letter.

5. Employment of female teachers?

Mr W. For young children, they do well; and if good female teachers can be obtained, they might perhaps carry female education through without the help of male teachers.

Mr K. Female teachers have not been much employed in Prussia, they are not generally successful. In a few instances they have done well.

Prof. S. Man is the divinely appointed teacher; but for small children female teachers do well; and in respect to all that pertains to the heart and the fingers, they are even better than male teachers. It is not good that females should be educated entirely by teachers of their own sex; the female cannot be educated completely without the countenance of man to work upon the heart.

6. Is there any difference in the course of instruction for male and female schools?

Mr K. None in the primary schools; but in the higher schools the course of instruction for males is more rigidly scientific than for females; and some branches of study are appropriate to the one class of schools which do not at all come into the other, and *vice versa*.

7. Public endowments for female schools of a high order?

Mr W. There are no such endowments in Scotland.

Mr K. There are very few in Prussia: only one in Berlin, but that a very good one. Female schools of a high order are mostly sustained by individual effort, under the supervision of the magistrates, but without aid from the Government.

Prof. S. We have none in Baden, nor are they needed for the female. The house is her school; and such are her susceptibilities, and her quickness of apprehension, that she is fitted by Providence to learn from real life; and she often learns thus, more successfully than boys can be taught in the school.

8. Number of studies to be pursued simultaneously in the different stages of instruction?

Mr W. I begin with reading and writing (on slates) together; and as the scholars advance, increase the number of branches.

Mr K. We begin all together, reading, writing, arithmetic, grammar, &c., and so continue throughout.

Prof. S. The younger the fewer, the older the more.

9. Infant schools?

Mr W. For children who are neglected by their parents, for poor orphans, and such like, they are excellent; but parents who are able to take care of their own children, ought to do it, and not send them to the infant school.

Mr K. I regard them as highly useful for all classes of children, the rich and the poor, the good and the bad; but the Prussian Government discourages them, except for the vicious and the neglected. The King admits them only where parental instruction cannot be had.

Prof. S. Highly useful, and very much increasing in Europe. In Italy, particularly in Lombardy, they are fast gaining ground under the care of truly Christian teachers.

10. The Pestalozzian system?

Mr W. It has many good things, with some quackery. As a whole, it is too formal.

Mr K. In Prussia, not approved as a whole, and in arithmetic entirely disused.

Prof. S. One of the steps by which we arrived at our present stage of advancement; but we have got beyond it now.

11. Number of pupils to one teacher in the different stages of instruction?

Mr W. In the elementary stages, if the teacher has good monitors,* he may safely take charge of from 100 to 600 pupils; as they advance, he must diminish the number, but only on account of the difficulty of obtaining good monitors in the higher branches.

Mr K. In Prussia, generally about 40 in the elementary branches, and in the higher branches fewer.

Prof. S. In Baden the maximum is 80, on account of the difficulty, in that populous district, of maintaining a sufficient number of schoolmasters for the whole population. As the scholars advance, the number is diminished.

12. Systematic division of the different branches of instruction in schools?

Mr W. ———

Mr K. The schools in Prussia are all divided according to the different branches, and each branch has its own teacher.

* Monitors in Mr Wood's school, occupy the place of assistant teachers, and each class has its monitor.

Prof. S. Not good to attempt a systematic division in the elementary schools, but very useful for the higher schools. Young children need to be brought under the influence of one teacher, and not have their attention and affection divided among many.

13. Mode of instructing those who are preparing themselves to be teachers?

Mr W. Employ them as monitors under a good teacher, with some theoretical instruction. This is matter of opinion, not of experience; for we have in Scotland no institutions for the preparation of teachers.

Mr K. In the seminaries for teachers, there are lectures on the theory of education, mode of teaching, &c.; but the pupils are taught principally by practical exercises in teaching the scholars of the model schools attached to these institutions, and they also labor to perfect themselves in the branches they are to teach.

Prof. S. The general principles of method may be communicated in lectures, but schools for actual practical exercise in teaching, are indispensable. They must also become perfectly familiar with the branches they are to teach.

14. Estimation in which the teacher is held, and his income in proportion to that of the other professions?

Mr W. With us, rising, in both respects; but as yet far below the other professions.

Mr K. In Prussia, the elementary teachers are highly respected and competently maintained; they rank as the better sort of mechanics, and the head teachers rank next to clergymen. The salary low—that of the subordinate teachers, very low.

Prof. S. With us, the worthy teacher holds a respectable rank, and can sit at table with noblemen. The salary has recently been raised, but it is still below that of the clergyman.

15. Subordination among teachers?

Mr W. Very desirable, but exceedingly difficult to carry it to any extent.

Mr K. As strict subordination among the teachers of the school, as among the officers of the army.

Prof. S. Strict subordination must be maintained.

16. Mode of securing punctual and universal attendance of scholars till the full round of instruction is completed?

Mr W. By acting on the parents.

Mr K. By strict laws, rigorously executed.

Prof. S. By law.

17. Control of teachers over their scholars out of school hours?

Mr W. The laws of the school are never to be violated, even out of school hours. Difficult to carry it any further.

Mr K. The teacher has the control, so far as he can get it. Government sustains him in it.

Prof. S. In all that relates to the school, the teacher must have the control out of school hours.

18. How are schools affected by political changes in the administration of the government?

Mr W. We have had fears, but as yet have suffered no actual evil.

Mr K. We have no changes in Prussia.

Prof. S. The school must remain sacred and inviolate, untroubled by political changes.

19. School apparatus and library?

Mr W. Very desirable, but little done that way, as yet, in Scotland.

Mr K. Most of our schools are provided with them, and we consider them very important.

Prof. S. The teachers must have access to good books; and if they are industrious and skilful, the pupils will not suffer for want of a library.

20. How can accuracy of teaching be secured?

Mr W. Every thing depends on the teacher.

Mr K. Very accurate in Prussia; the Government will have it so.

Prof. S. The teacher must understand his profession, and devote himself to it.

21. Governmental supervision of schools, and mode of securing responsibility in the supervisors?

Mr W. I cannot tell. In this country it is very inefficient, as it must be, unless the visitors receive pay for their services.

Mr K. In this country the governmental supervision is very strict, and produces a very happy influence. The supervisors are paid for their work, and obliged to attend to it. Responsibility is secured by requiring minute and accurate periodical reports, and by a special visitation as often as once in three years.

Prof. S. The supervisors must be paid; there must be strict subordination, accurate returns, and special visitations.

22. How are good teachers to be obtained in sufficient numbers?

Mr W. I cannot tell. It is difficult here.

Mr K. By means of our teachers' seminaries—we have them in abundance.

Prof. S. By teachers' seminaries, and private teaching, we have enough. In your country it must always be difficult,

while there is such an amount of business accessible which is so much more lucrative.

23. Extent of qualification demanded of elementary teachers ?

Mr W. In Scotland, there is no general rule.

Mr K. & Prof. S. In Prussia and Baden, the demands are ample, and rigidly enforced.

24. Governmental supervision of private schools ?

Mr W. Of doubtful expediency.

Mr K. Very strict in Prussia, and altogether beneficial in its influence.

Prof. S. Leave the private schools free, but regulate them, and see that the teachers do their duty.

25. Associations of teachers ?

Mr W. Not yet introduced in Scotland, but very desirable.

Mr K. & Prof. S. Highly useful, and demanded and regulated by the Government. Written essays and discussions, and mutual communication of experience, the business of these Associations.'

BOSTON PRIMARY SCHOOLS.

IN the introduction to a small work, published in this city, by Allen & Ticknor, about five years ago, the author made the following remarks. They were founded, not on hearsay, nor partiality, nor narrow observation ; but on facts which had come before him, and comparisons which had been made during an examination of our schools, from one end of the Union to the other.

'Many a teacher has sighed for an opportunity of visiting the far-famed primary schools of New England's metropolis. Let them be visited, then ; but alas ! they are far from affording a very encouraging specimen of early instruction. With an ample pecuniary support,—compared, I mean, with many other schools,—and with a good measure of public interest enlisted in their favor, I am sorry to believe that the primary schools of Boston, as at present conducted, chain the mental and moral, and I might add, the *physical* powers of children, from three or four to seven years of age, to as dull and unmeaning a routine of exercises as I know of in this country. It is believed that the blind, at similar ages, acquire more real knowledge in three months, in the Institution of this city, than the children of the primary schools do in as many years. And what is still worse,

there seems to be abroad among their patrons, a dread of innovation, that ought not to prevail any where but in an *ignorant* and *unintelligent* community ; and *there*, if other weapons fail, it ought to come under the lash of ridicule.—The infant schools of Boston, and some of the grammar and other high schools are in a better state.'

These statements gave considerable offence to the friends and patrons of the Boston primary schools, and called forth from a correspondent of the *Christian Register*, a series of remarks quite personal, and sometimes rather severe. The author of the 'Word to Teachers,' was regarded as wholly ignorant of the character of our schools, in Boston and elsewhere ; and as having sinister and unworthy objects to accomplish. One or two friends stepped forth to confirm his statements ; but it was deemed best, on the whole, to let the matter rest.

In the autumn of the same year, that is, about four years ago, Rev. Wm. C. Woodbridge, the Editor of this Journal, accompanied by Dr J. D. Fisher, visited and examined all the primary schools in the city, except those of South Boston ; and a Report was drawn up by them, and presented to the Chairman of the Primary School Committee. This Report was published at the close of Vol. III. of this work ; but as a large number of our present subscribers have never seen that volume, we venture to make the following extracts from it.

'We commenced our examination with the conviction founded on the experience of physicians and boards of health, and observing teachers, that impure air, and that which is exhausted by too long breathing, impairs at every breath the purity of the blood, and thus with every pulsation of the heart, sends an unhealthy circulation to every limb and organ of the body, which tends to enfeeble and disorder, instead of invigorating, the whole system. We are satisfied on the same evidence, that confinement to one position, for a long time, especially on a seat without support, in the early period of childhood, not only enfeebles the limbs and checks the growth, but also interrupts the operations, and affects the vigor of almost every organ ; and often lays the foundation for permanent debility and disease.

'We know of no mode of guarding against these evils in our schools, but by providing for them large rooms, with proper means for ventilation at all seasons ; by allowing them a recess of not less than half an hour in three, for relaxation of body as well as mind ; and furnishing a suitable yard, or play-ground, of sufficient size to permit the free movement of the children in the open air, during this period. We have regretted to find, as will appear from details annexed, that in most of our schools,

no one of these points is fully secured ; and in many, all are neglected.'

This Report was not very well received at first, and some were quite offended with its honest plainness. It did great good, however, as we have reason to believe ; and as is confidently stated by a writer in a late number of the *Mercantile Journal*. This writer speaks of the *results*, as he calls them, of the investigation so perseveringly made by Messrs Woodbridge and Fisher.

'School rooms,' he says, 'of improved construction, have been erected in various parts of the city. Two just completed in Moon street, reflect great credit upon their architect. They appear to be of the best materials and workmanship. Attention has been paid to light and ventilation. They ought to have been, perhaps, of larger dimensions ; they certainly ought to have had much larger yards attached to them. With these exceptions, they are worthy of being adopted for every school.'

The same writer, however, subsequently complains of an 'universal difficulty,'—the want of sufficient room for exercise during recess. 'The rooms,' he says, 'are not clean enough ; the walks are not kept well stained or colored ; the wood work is either not painted or of a very doubtful hue ; there are no pictures, prints, illustrations, models, or apparatus provided ; there are too many pupils in almost every school ;' no one teacher being able, as he adds, to take care of 75, 80, or 85 children.

We are happy in being able to confirm the statements of this writer, in relation to improved school rooms. There is certainly a great deal doing, in the way of improvement, for which credit is due somewhere. Still, however, much remains to be done. There are yet many miserable school houses, with their miserable or sickly occupants. Of this we have the most abundant and unequivocal evidence.

During the last autumn, Dr M. H. Perry of this city, in the prosecution of his duty as an officer of the primary schools, was led to note several remarkable evils in connection with these institutions ; to which, in a lecture on Consumption, delivered before the Physiological Society in Boston, Dec. 19, he freely but kindly adverted. He mentioned, in particular, the unhealthy location of three or four of the schools. One of these in Boylston square, was very badly situated. He found the teacher, and many of the pupils, more or less sickly ; and, on inquiry, was not surprised to learn that the very pupils on whom his mind has been fixed as tending to consumption, were among those who had been longest in the school. His statements drew forth critical remarks in the *Mercantile Journal*, already spoken

of, which were replied to by a writer over the signature of X., in the following manner :

‘ Dr Perry’s remarks upon Primary School Rooms, sprang from none but the highest and best motives. His attention was directed to a school room in Boylston square. He visited it. He found sixty children, in a close, dark, hot room, 25 feet 3 inches long, 13 feet 5 inches wide, 6 feet 10 inches high ; with no means of ventilation except the windows ; with half a dozen privies either underneath or adjoining it ; and deprived of sunlight and air by the high buildings around it. The children were pale and sickly.

‘ The teacher complained of being often affected by a nausea and headache. He asked how long the committee had been contented with such accommodations, and he was told *thirteen years!* He learned all this—it was his opinion that no child could be exposed to the air of this room, six hours in a day, for two years, without the formation of tubercles in the lungs. Was he not bound to speak of the evil ? He was lecturing upon Consumption, was it not his duty to point to this room, where the seeds of that disease are inhaled, with every breath the children draw ?

‘ If any one supposes we have used too strong language, let him visit the room in question, or that in Theatre alley, the room at the corner of Salem and Prince streets, or that in Carver street. Let him go one or two hours after school has commenced, and judge for himself. I venture to say, he will be satisfied that he never met with a more offensive or corrupt air. These poor children have been obliged to breathe it for years ; and they will have to do so for a long time to come, if the committee can quiet their consciences with such tame strictures as our correspondent quoted in his reply to Dr Perry.’

Excited by the foregoing statements, we visited the school in Boylston square, a few days afterward ; and were sorry to find things in a worse state, if possible, than represented by Dr Perry. The air was even more impure than we had supposed. The clothes, hats, caps, bonnets, &c., were hung up on every side of the room, so as to line nearly one half of the walls ; for there was no other place where they could be deposited. The children looked pale and sickly, and we verily believe that the seeds of disease are already sown in more than two thirds of them.—The teacher, who has been employed now nearly thirteen years in the school, assured Dr Perry that she often felt, in the forenoon, as if she should be unable to continue her school through the afternoon ; but that the walk at noon, to her lodgings, and the intermission of two hours, partly restored her.

We have also visited the school alluded to by Dr Perry, at the corner of Salem and Prince streets. Its location is much more healthy than that in Boylston square, being surrounded by fewer receptacles of filth, and having a commodious entrance for depositing clothes, fuel, &c. It is very far, however, from being what it should be. It is in the third story of an old and decayed building, is at the junction of two noisy streets, from one of which it is entered; and it can be reached only by a narrow and somewhat dark flight of crooked stairs. The windows and ceiling are low and dirty; the benches are narrow and without backs; the room itself is small; and its general shape, quite inconvenient. There was nothing in it cheerful and comfortable, like an agreeable parlor or joyous fireside; and nothing calculated to form pleasant associations, except the teacher's kind voice and smiling countenance. These, though she had been 'mistress' of the school eighteen years, had not become staid and monotonous, as we have often found them in similar instances. The number of pupils was little more than forty; but even this number was too many for the accommodations which existed, as well as for only one teacher. Nor is there, even here, any provision for ventilation except by means of the windows; and these, in consequence of the inconvenience, are seldom opened, at least in winter. The air was exceedingly impure when we entered the room, which was between the hours of eleven and twelve; and most of the pupils bore the marks of habitually inhaling it, as well as of neglect of healthy and agreeable exercise.

It is a matter of astonishment—utterly so—that individuals worthy of being chosen as School Committee men, should slide over these matters from year to year; and only promise, from time to time, to procure better school rooms.* How they can even endure certain exhalations long enough to make a visit to such a school room as that in Boylston square, especially in warm weather, is more than we can divine. But we trust the statements which have recently been so publicly made, and which cannot be successfully controverted, will have the effect, at length, to awaken public attention, and to produce some good degree of reformation.

* Since writing the above, we have seen an unpublished Report of the Standing Committee of the Boston Primary Schools, which appears to confirm, most fully, the statements we have expressed, especially in relation to the bad location and condition of the school rooms; twenty or more out of seventy-eight, the whole number, being loudly complained of. We ought, however, to say here, that this Report shows the Committee to be awake at length to the subject of improvement; and we trust they will not slumber any more till the work of reformation is accomplished.

We have heard of late that is in contemplation by some, to secure the appointment of a sort of city missionary of instruction, whose office it shall be to inspect, minutely, all schools in all their circumstances, and report respecting the same to the proper authority. Messrs Woodbridge and Fisher had in view chiefly the physiological condition of the primary schools; and indeed hardly that, to any considerable extent. They ran through the city, and examined and measured the school houses, rather than visited the schools. They performed a noble service, it is true, great as was the sacrifice, and many as were the enemies they procured by it. But we want, now, a more diligent and extensive investigation. We want an officer who will examine the whole condition of all the schools—we mean of all which are public. In regard to those which are private or select, he could not of course be admitted to these, any farther than their teachers, in courtesy, should think proper and convenient.

Such an officer, to perform, faithfully, an annual examination of this sort, would do immense good, and be a greater honor to our metropolis than a thousand things, however valuable, for which we cheerfully pay our thousands and tens of thousands of dollars. Yet there are among us men of knowledge and philanthropy, who would accomplish the work with little or no expense but a moderate salary; and thus confer on the city and the world an immense benefit.

How much need there is of improvement in the schools of this city, especially the primary schools, can hardly be conceived by those who have not made a thorough investigation of the matter. There is a very general impression that the system is already quite perfect. True something has been done, as we have already said, and many things have been done well; but nothing which is worthy of Boston, in the middle, or almost the middle of the nineteenth century. For it is not—we repeat it—the physical condition of the pupils alone, that demands attention, and creates the necessity of such a public functionary as we have alluded to. There is great and lamentable neglect, in regard to school books and studies. And as for the moral education of the pupils, any farther than can be secured by having teachers whose general character is unimpeachable, it is scarcely thought of. The following are the views of a very accurate observer of the condition of these schools, as published recently in one of our daily papers.

‘There are two radical defects of the whole system, compared with which all others are of little moment.

‘The *intellectual* education of the pupils is hardly provided

for in the least. They do not learn to *know*, to *observe*, *reflect*, *compare* and *decide*. Without this, all other learning is the veriest chopped straw and east wind.

‘The art of reading, the use of our mother tongue, writing, speaking, eloquence in its lowest movements and its dizziest heights, all depend upon the strength, the clearness, the native energy and the acquired compass of the intellect. Quickened then the mind—address its comprehension—reveal its own powers to itself, and the work of education is completed.

‘In what one of our Primary Schools is this done? Who of the Teachers—who of the Committee, fulfils this more than royal office; unfolding the intellect, unlocking the secret and mysterious springs of all knowledge in the children committed to his charge? We must begin at the beginning—we must first bear to be told that we have not done so yet, and then we must lend all exertions to make amends for the past.

‘The *moral* education of the children is equally neglected. To judge from the ‘Rules and Regulations’ of the Board, one would suppose the four thousand pupils were destitute of moral natures or exempt from moral exposure. Every thing else should be abandoned till this want is remedied. We do not want sectarianism, or party-ethics. But we do want to have the foundations laid, and the structure itself, as far as possible raised, of common honesty and morality.

‘Before all their lessons, let the children learn the precepts of truth and right. Let their *feelings* be only cherished and strengthened, let them be fitted for life’s momentous duties in these their first schools. Let the principle be recognized and honored, that all the hopes of human society hang upon the cultivation and direction of our moral nature. Let not the heart be for a moment overlooked; with it should all education begin.

‘By kindness, gentleness, patience and watchfulness—through sympathy and interest, with pleasant tones addressed always to *the heart* and *the intellect*—with simple, natural, and usually conversational modes of instruction, with frequent questions and full explanations, let the teachers aim to discharge their mission, and honor and success will crown their exertions. Nothing less will suffice, no substitute for this can be devised by the art or ingenuity of men.’

But we have probably said enough on this subject for once; it may be resumed on some future occasion. We are unwilling, wholly so, that a school system which has so good a name, by remaining stationary year after year, while money is poured out like water, for everything else—unless, indeed, for water itself—

and while internal and external improvement is every where progressing, should fail to accomplish the purposes for which it was and should be designed; the education of the children of our citizens from three to seven years of age. The truth is—we may as well confess it honestly as not—we have nothing among us, beyond the family circle, which deserves the name of education; and even much of the latter is bad education. The school should be, for the time, a substitute for the family circle. There should be, in reality, but one school. What is taught and done at home, if worthy of being taught at all, whether it bear upon the physical, the social, the intellectual or the moral character—with the exception, perhaps, for the most part, of eating and sleeping—should, as a general rule, be taught and done at the school room; and *vice versa*, what is taught and done at the school room should be taught and done in the family circle. A school is an adjourned meeting of the family; but to give time to the parents, individually, to attend to other things which demand their attention, several families of children are united at the adjourned meeting, and a single confidential father and mother are (or should be) allowed to take the place, for the time being, of the whole. When the hours allotted to the meeting are over, it is adjourned back to the family, where the work of education is to go on again as before, only with renewed vigor. This, in few words, is the simple idea of a school. It is, like a family, a place of education—the formation of character and habits—and not a place of mere instruction; it is a mere substitute for the family circle and the family course of study.

In saying what we have now said, we go a step farther than before. Hitherto we have called the family school, the model school; and have insisted that in proportion as all other schools could be made to resemble this, in the number and character of their teachers, pupils, rooms, &c. &c., just in the same proportion, were they what schools ought to be, might we hope to accomplish the great end of education. Now, as will be seen, we take the ground that the family school is properly the *only school*; and all things else which are called schools, are only continuations or modifications of it. This view, if just, and if universally received, would effect many important changes in the character and condition of all our systems of instruction, from the infant to the man, and from the family to the university.

PRACTICAL LESSONS IN PHYSIOLOGY.

THE knowledge of our own structure, and of the laws which prevail in us, is beginning to attract considerable attention. The question is often asked us ; What class book in Anatomy and Physiology is there which is adapted to pupils of ten, twelve, or fourteen years of age ? The only reply we can give is, that we do not know. The 'House I live in,' is used in a few of our schools, to prepare the way for an elementary work of the kind demanded ; but it is little more than an introduction to the subjects of which it treats.—It seems to be most useful as a text book in reading. But beyond this, we have nothing adapted to the class of pupils in question. The works of Hayward, Smith and Combe, are too elaborate, if not too learned.

If teachers were familiar with the whole subject of Anatomy, Physiology, Pathology and Hygiene, this matter might easily enough be managed, even without books. No subjects are more easily taught orally, than anatomy and physiology ; not indeed, thoroughly, but to a certain extent. The presence of the living, moving, breathing body, is no inapt substitute for class books, as well as for preparations, models and skeletons. But until people have had their attention early directed to this subject, they will not be likely to make very efficient teachers, even with the living body—fearfully and wonderfully wrought as it is—constantly before them.

It has seemed desirable to present a series of practical lessons in physiology in this journal. The series is intended for two great classes of the community, parents and teachers. Not that any individual of either of these classes will adopt the lessons for his own use ; our hope is rather that they will excite his attention to the subjects embraced in the lessons, and lead him to originate exercises adapted to his own condition, and the wants of his children or pupils. Let the parent or teacher begin, not with our subjects or lessons, unless he understands them, but with something that he *does* understand. In doing this, if our *method of treating* these subjects should afford any useful hints, we shall rejoice. We have addressed our lessons to children.

No. 1.—THE CIRCULATION.

Each one of you, my young friends, must needs have felt your heart beat ; and some of you have probably been anxious to know what made it beat, and why it should be always beating, as long as we live. I am glad to see the young anxious to inquire into these things. I love the boy, who, on seeing the

pendulum of a clock swing, or its hands move, or who on seeing the motion of the hands of a watch and hearing it tick, wishes to know the reason why ; although I do not like to see him take a stone and beat a watch to pieces to find out why it ticks or beats, as a boy once did in my native town. But curiosity in the young, and a desire to know the reasons why, in almost every thing, are to be commended ; and a curious *boy*, who is at the same time modest and humble, will almost inevitably become a wise *man*. If you place your right hand on the left side of your breast, at the lower part of it, directly over the place where the heart lies, and count the number of beats which the heart makes in a minute, by my watch, you will find it, perhaps, eighty or ninety ; in some of you more, in others less. In a grown man the heart beats from sixty to seventy times in a minute ; in a grown woman, a little more. In children and youth, it beats faster still ; and the younger we are, the more swift is the motion.

Now this beating goes on while we are asleep, as well as when we are awake ; and unless we faint, or something extraordinary happens, does not stop for a single minute, from our birth to our death. Do you ask what makes it keep going thus ? This I cannot tell you. The Creator only knows. But if you ask what good the motion does us, I will try to tell you.

The heart, which in an adult is as large as a man's fist, or larger, has in it two hollows or cavities ; and in the instant just before it beats, one of these cavities is full of blood. At the instant when you perceive the beating, it shrinks or contracts, and presses the blood out of it into a long white pipe, called an artery. This contraction of the heart is done with a kind of jerk, or beat, easily perceptible by us all.

This blood, thus pushed into the great artery, makes room for more, and accordingly more flows in. Where this blood which flows in comes from, I cannot stop to tell you now ; I must do it hereafter. But when the cavity is full again, which is in a second or less, the heart squeezes it out again into the great artery. The quantity sent out at once by an adult person, is usually estimated at about two ounces, or half a gill ; and this fills some eight or ten inches in length of the artery. When therefore, the heart has beat once, we may consider eight inches of the artery as full ; when twice, sixteen inches ; when thrice, twentyfour inches, &c. Every new portion of blood that is sent out, pushes the previous portion a little farther on, till it is finally sent all over the body.

The blood is not sent all over the body, however, by means of a single pipe or artery. The great artery into which it is first

pushed, soon divides, somewhat as the trunk of a tree does.—First a branch goes off here, then another here; then two or three almost at once; and these branches subdivide, too, till, they are so small that they can hardly be seen by the naked eye. But small as they are, the blood goes from the heart into them all; and in all the larger ones there is a beating perceived, the same as at the heart; and this is what physicians mean when they speak of the pulse. It is a jerk of some branch of the great artery I have spoken of. The physician almost always feels of the branch of the artery which goes along in the wrist, because it comes so near the outside there, that he can find it; whereas most of them go so deep in the flesh that the finger cannot readily feel them.

If any one should express surprise that a jerk should be perceived so far from the heart, I may refer him to the following illustration.

Suppose a long hollow trough or pipe, all the way of a size, were filled with little blocks eight inches long, lying close to each other. Suppose there were a hundred or more of them, and suppose you should push at one end of the row; would they not all be moved alike? And if you should strike one end of the row with a hammer or sledge, so as to produce a shock, would it not be felt quite to the other end of the row in the same instant? Would it not be so, even if the row was a mile long? Just so with what I might call a *row* or column of liquid substance, as the blood. The heart pushes with a jerk at one end of the column, and the motion and jerk are felt quite to the other extremity, in the very same instant.

I might also illustrate the subject in another way, if you had seen a fire engine, and seen it in operation. The long leather pipes, through which they force their water, might be compared to the great artery of the human body; and the engine itself to the heart. Now, if the pipe or *hose* that carries the water, is two hundred feet long, it takes a very strong man to hold the end of it, so as to point it exactly right, towards the fire. It jerks with violence, even at the very end of it.

The arteries,—that is, the branches of the great artery—are whitish, especially the large ones. Those are not arteries which you see on the surface of the body and limbs, especially of old people; and which look bluish. They are veins. The white pipes or arteries, as I have already told you, lie deeper; and can only be felt at particular places, where, to get around some bone or joint, they come very near the surface.

The veins, indeed, carry the blood in them; but it is that blood which after having been sent out in the arteries to all parts of

the body is going back again to the heart, from whence it came. For it is time for you to know that these two processes are going on in us every moment, as long as we live. The heart sends out blood through the arteries, at every contraction; and it goes to the most remote parts of the body. Then having done its work in every part, it runs back again through the veins, and is emptied into the heart. It *goes out* from the hollow in the left side of the heart, and returns into the hollow on the right side. So that you now begin to see how the heart is constantly supplied with blood to send out; that is to say, how, after it has pressed its contents into the great artery, it gets filled again.

But the two hollow cavities in the heart have nothing to do with each other, in a healthy person, any more than if they were two separate hearts. There is no door, nor any sort of direct communication at all between them. How then, you will ask, does the blood that comes back through veins, into the right apartment, get into the left to be sent out again? The question is a fair one, and shall be fully answered.

The blood sent out of the heart, from the left apartment or ventricle, to all parts of the body, through the great artery, is of a bright red, and quite pure; but as it proceeds it becomes impure, in various ways; and when it has got out of the little arteries in the extreme parts of the body into the little veins which lie all around them, it becomes of a dark red; and becomes more and more impure; and the impurity and darkness of color continually increase, till it gets quite back into the right apartment or ventricle of the heart. By this time, it is altogether unfit to be circulated any more in the body. So it is pressed out of the right ventricle of the heart, to which it had arrived through some shorter arteries, into the lungs, or *lights*, as they are sometimes called, where, by a process which I cannot stop here to describe, the blood is completely purified. As soon as this purifying or cleansing process is completed, it is carried back by short pipes or veins, to the left ventricle of the heart; where it is immediately sent out to all parts of the body, as I have already told you.

I will repeat, briefly, the process; for I wish you to understand it perfectly, before we go any further. The heart contracts with a jerk, and presses the blood of the left ventricle (or cavity) into the great artery, which by its thousand and ten thousand branches, continually distributes it to all parts of the body, even to the extremest ends of the fingers and toes; the small veins then take it up, and, like so many thousands of little streams, run into larger and larger ones, as they proceed towards the heart, into whose right ventricle they at last empty

themselves ; and no sooner is this ventricle full of this dark colored, impure blood, than it immediately contracts and squeezes its contents into an artery which carries it to the lungs, where it is purified, and then sent back to the heart in another set of vessels or veins, to be conveyed out again, in its new and healthy condition, to all parts of the system.—One thing, however, it is desirable you should understand. At the instant when the heart contracts on one side to send out blood to all parts of the body, it also contracts on the other side, to send it to the lungs to be purified. This makes the process more simple than at first view it would otherwise seem to be.

This then is, in few words, the course of the circulation of the blood, in the human body. The whole mass of blood, in a middling sized adult, is estimated at from twentyfive to thirty pounds ; or a quantity somewhat exceeding a common sized pail full ; and a quantity equal to all this, goes through the heart, as well as through the lungs, once in from three to four minutes. The circulation has sometimes been regarded as double, or formed of two circles united at the heart or centre, as are the two circles which form the figure 8. In this view, the lower half of the figure represents the path of the blood, as it passes from the heart round through the arteries and veins, and back again to the heart ; and the upper half of it, the course it takes from the heart to the lungs to be purified, and back again to the heart or centre.

The use of the circulation—that is to say, the purposes which are subserved to the living system by having a pail full of blood pass over the whole body fifteen or twenty times an hour, or from three hundred and sixty to four hundred and eighty times in a day—I have not now time to show. All I can do at the present time, is to remind you of the goodness as well as wonder-working power of God, in keeping up such a course of incessant action. Think of a pail full of blood rushing through a small human heart, every three or four minutes, day after day, and year after year ! Think, too, of the heart's incessant and curious labor ! Why, its contractions or beats, at only sixty a minute, amount to 3600 an hour ; 86,400 a day ; and 31,536,000 a year. In a life, supposing it to be protracted to 80 years, and the beats to average only 60 a minute in every part of it, the amount would be no less than 2,522,880,000.

INFLUENCE OF COLLEGES ON COMMON SCHOOLS.

WE spoke, not long since, of a speech in behalf of the University of Nashville, by Pres. Lindsley ; and promised a further notice of it. The following is a brief extract, showing his views of the influence of colleges and universities on common schools and common school education. So highly do we regard his sentiments in general, on education and instruction, and so generally do they accord with our own, that, though we have hitherto thought less favorably than he, of the influence of colleges, we are quite willing to hear his opinions, even on *this* point.

‘The university,’ says he, ‘has ever been the friend and the nursery of common schools, when left to its own natural freedom of action. In modern times, wherever the university has flourished, untrammelled and unrestricted by jealous, arbitrary authority, *there* the common school has taken root and prospered also.

‘This fact is notorious, indisputable and undisputed. In no country, at this day, do we behold the slightest approach to a good common school system, except where the university is honored and liberally sustained. Scotland, Prussia, Germany, Holland, New England and New York may serve as proof and comment. I hold the attempt to create and foster common schools, without the aid of the university, to be utterly vain and nugatory. It cannot be done. But establish an efficient, free-working university any where—whether among the Turks, the Tartars or the Hottentots—and the common school will spontaneously grow up around it and beneath its influence, as certainly as light and heat flow from the sun in the firmament. It is in fact the great luminary of the intellectual firmament.

‘The common school is the child and not the parent—the effect and not the cause—of the university. The university will furnish the teachers and the learning which are indispensable to the inferior schools and seminaries : and it will awaken the desire and the ambition among all classes to acquire knowledge and to support schools.

‘No man can teach what he does not thoroughly understand. Whatever art or science he professes to teach others, he must first learn himself. If you would have competent teachers of reading, writing, arithmetic, grammar, history, geography, the constitution and laws of the land, and whatever else our youth ought to learn at school in order to become useful citizens, you

must first provide for their proper training. That is, you must send them to the higher schools and colleges and universities of your own or some other State.

‘A thousand young men ought now to be thus in training, or in a course of preparation for the business of school-keeping, [for Tennessee.] Send them to the University, at the State’s expense, and they will not fail to become qualified for the service in due time. Or, enable the University, by suitable endowments, to open her doors to all comers, and to educate every poor talented youth without charge; and you will soon be supplied with indigent but accomplished scholars, who will be glad to teach for a livelihood. They will themselves become pioneers and missionaries in the cause of education. They will search out and expose the wants and destitution of the people, and will plant schools in every village, and in every neighborhood, where children can be found.

‘Tennessee, with her present ample resources, might organize and endow a University which could impart gratuitous instruction to all her studious and deserving youth; and thus eventually elevate the standard of education, and insure its advantages to every portion and order of its rapidly increasing population.

‘Having on various occasions heretofore, discoursed at large on the subject of common schools—having reviewed the systems which obtain in all our States and in several countries in Europe—having expressed my opinions freely upon each, and also upon the expediency of providing schools for the education of teachers, &c., it was not my purpose, in the above remarks, to do more than barely to point out the dependence of common schools upon the University. Our *poor* college graduates will, after all, prove our best common school-masters, even though they may not be *ambitious* to teach for life. Well educated and clever Americans will not be content to work like Prussians, in comparative obscurity and poverty. The planter’s overseer or negro-driver is better paid for his *learned* labors, than any common school teacher in all the valley of the Mississippi.’

CONFESSIONS OF A SCHOOLMASTER. No. VIII.

MISTAKES IN SELECTING SCHOOL BOOKS.

For some time past, the only books which had been used in the school where I now was, as reading books, were the New Testament, the Columbian Orator, the English Reader, the reading lessons in Webster's Spelling Book, and Webster's Elements of Useful Knowledge. These had been read over and over; and every one at all acquainted with them knows, that except the testament and spelling book, are very poorly calculated to interest children, or instruct them in the art of reading.

I felt, most sensibly, the want of some new reading book for the school, especially for the older classes. But such was the universal fear of a little expense in the instruction of children, and so bitter were the usual complaints against a teacher who proposed a new school book, that it was almost as much as one's reputation was worth to attempt it. I however, at length ventured.

The plan was first proposed to the district committee. He did not object to it; thought a book was much needed; and said that he did not think many would be opposed to it. I rejoiced at my prospect of success, and already began to take courage.

But what book did I propose? he asked. I told him I had not decided; that there many excellent books. He spoke with much warmth, of the 'Sequel to the English Reader.' There are some exceedingly *smart* pieces in that book said he, and I should like to have it introduced.

In regard to the intrinsic merit and excellence of the selections in the 'Sequel,' I had not the least doubt. But I had some doubts whether it was exactly adapted to the wants of the school, and whether it would interest them; and I told him so. He said we must endeavor to put such things—books among the rest—into the hands of children as we thought were best for them, whether they liked them or not; and that they were, often, but very poor judges of what was really best for them.

This, in the abstract, was sound reasoning; and I was quite unable as well as indisposed to meet it. True the style of the 'Sequel' was so elevated, that my pupils could not always understand it; but then I thought we must *bring them up* to it.

The expense of the book was a serious objection, as it would cost as much as two books of some kinds which might have been selected. However, one good book was deemed better than two poor ones; and the Sequel would be a work which it was thought would "stand by," for a long time.

My present opinion is, that other things being equal, the two cheaper books would be far preferable to the dearer one. I think novelty or change—some degree of it—is a very proper stimulant to the young. I would no more confine their lessons to the same book, than their bodies to the same dress, or their stomachs to the same dish. One distinguished teacher among us, insists that every child who is pursuing a science, say geography or arithmetic, ought to study a great variety of authors. If this is so, it is much more true that a variety of reading books is indispensable.

But we decided on introducing the Sequel; and it was accordingly procured. In general it was favorably received. One wealthy lady indeed complained that it was a “dreadful dear book,” and it appeared to her something cheaper might have done just as well. However, as the teacher and the committee both said it was a “smart” book, she would not complain; she would try to pay for it.

In fact, it was much more favorably received among the pupils themselves, than could have been anticipated. We are frequently gratified—as if it were an honor done to our understanding—when people present very wise things to our ears, taking it for granted that we fully understand them. Thus we sometimes listen to a sermon or an oration with great pleasure, though we know very little of its meaning. This is not said in justification, but in *palliation* of the measure.

During the first winter of my school keeping, there had been a similar occurrence. Some new school book was needed;—so I thought, and so did many others. The selection having been confided to me, I decided on the Introduction to the American Orator, by Increase Cooke, of New Haven, Conn. It was a learned work, prepared by a learned man, and wholly unexceptionable in its moral character and tendency. Still it was not at all fit for the pupils, as time did not fail to show. The book was used a few years, when it gradually disappeared, and other and more popular books supplied its place.

MISCELLANY.

OHIO COMMON SCHOOLS.

THE First Annual Report of Mr Samuel Lewis, the Superintendent of Common Schools for the State of Ohio, has just been received. It is a most interesting and important document, and we cannot help congratulating this new and flourishing State on her success in securing, in the thirtysixth year of her existence, those important and indispensable services of a public officer, which we of the East, who boast of our common schools, have been without, for nearly two centuries.

Mr Lewis entered upon the discharge of his office, early in the year 1837, by issuing and transmitting circulars to every county in the State, requesting information on certain points in relation to schools. In addition to this, Mr L. travelled, during the summer and autumn, more than 1200 miles, visited 40 county seats and 300 schools, and conversed much with teachers and other friends of education. The following is an abstract of the results of his efforts, derived from returns — many of them imperfect—and from his own observations and inquiries.

The number of school districts in the State is about 8000, of which, above 7000 were reported. The number of children in the state between the ages of four and twentyone years, is about 550,000. Of these, 84,296 attended school from two to four months of the year, and 62,144 over four months, making a total of 146,350, or about one fourth the whole number within the ages mentioned, who attended school more or less. The whole number of public schools kept was 4,336, and of private ones 2,175; total 6,511. The whole number of scholars in attendance was 150,402, of whom, about an equal number were males and females. The number of teachers employed was 4,757 males, and 3,205 females; total 7,962. The amount paid to these teachers was \$286,757 to males, and \$148,008 to females. The amount of money raised to defray the whole expenses, that for teachers included, was \$307,930, of which \$88,712 was derived from the sale of school lands, \$119,220 was raised by taxation, \$105,131 by subscription, and \$4,657 from other sources not mentioned. The number of school houses in the state is 4,378, valued at \$513,973. The expenses of building new school houses and repairing old ones, during the past year, has been \$60,421.

Thus we see, at once, that the people of Ohio are at work, and though they have not yet received that degree of Legislative aid, for which they hope, and to which they are entitled, and though there is much, very much there which is not as it should be, Mr L. most expressly says, that

the schools, every where in the state, are improving. In proof of this, and of the good tendency of things, he mentions that in many counties, associations of teachers and of the friends of education, are formed, and that the education of the mass, is a marked feature in all discussions and reports; and that nothing will rally the people more readily than the discussion of subjects connected with education.

Still, as we have already mentioned, there are defects in the schools, and many difficulties remain to be surmounted. 'It is mockery,' says Mr L., 'to crowd 50 or 80 children into a room, under one teacher, who has little of learning or experience, and call that a school.' And he says truly.

Among the suggestions made in regard to improving the present state of things, are mentioned a reduction of the present number of school officers, (amounting, it seems to 38,740!) teachers' records of proceedings in schools; improved school books and school houses; town libraries and newspapers. There are materials enough, it is thought, for such papers. We believe so. The more of such papers the better, provided they are well sustained.

We repeat the sentiment; the Report before us, is one of very great value. Nothing of the kind, more able, has as yet been presented to the public. The reports of the School superintendent in the state of New York are valuable; but they have not the force or energy of this. We wish it could be read and studied, not only by every adult citizen of Ohio, to which state it is unquestionably best adapted; but by every citizen of the United States.

THE MASSACHUSETTS SCHOOLS.

We find, from the Massachusetts School Returns for 1837, that the average length of the public schools in this state, during the previous year, was only six months and twentyfive days; leaving, of course, average vacations in the schools, of five months and five days.

In the state of New York, the average number of months in which schools were kept during the year 1836, was something more than eight. In Connecticut, probably about seven and a half months. Even in Ohio, it was five months and three days.

This comparison does not appear very favorable to Massachusetts. If we exclude Boston and Nantucket, however, it is still worse. The average then is only six months and eleven days. In Worcester, an old county, where the children ought to go to school the year round, the average is only five months and two days; something less than the average of the whole state of Ohio. In Duke's county it is still worse—only four months and fourteen days.

The average wages paid to female teachers in Massachusetts, during

the period aforesaid, was \$11,38 a month, including board. We suppose the average price of board throughout the state, could not have been less than \$2,00 a week, leaving \$3,38 a month, or only 84 cents a week for services. In Boston, the average wages of females, including board, was \$15,78. This, deducting \$3,00 a week for board—and we ought not to deduct less—leaves \$3,78 a month, or 94 cents a week. In Essex county, and in several other counties, female wages were lower than the average for the whole state. In Hampden county female wages were only \$9,12. The average wages of male teachers, (except in Boston where they receive \$67,25,) is only \$25,44; which, allowing \$2,50 a week for board, leaves only \$15,44 as compensation per month, for services. This, however, is four or five times as much as is left to female teachers. In Boston the average savings by male teachers, allowing \$4,00 a week for board, would be \$51,25—more than 13 1-2 times as much as the savings of the female teachers.

Here are three things, at least, which are not as they should be. 1. Massachusetts should have her 200,000 youth in school at least an average of ten months in the year, instead of less than seven. 2. She should be ashamed to pay her male teachers an average of only about \$15,00 a month, besides board, for their exhausting labors; and her female teachers less than \$4,00 a month. 3. Boston, boasting of her liberality, and of the excellence of her schools, and paying her male teachers, besides the ordinary price of board, more than \$50 a month, should not turn off female teachers with an average of less than one thirteenth of that sum!

CONVENTION ON EDUCATION, AT DETROIT.

An important and, in some respects, interesting meeting of the friends of education, and especially the teachers of Michigan, was held at the city of Detroit, Wednesday, Jan. 3, and was continued three days. We say it was *important*, because we deem the general plan of bringing teachers together for mutual consultation and discussion, one which promises very great good to the community; and certainly not less to our new states and territories, than to the old. It was *interesting*, because it was attended by delegates from various parts of the state, and because the occasion elicited valuable remarks, and, as we believe, contributed in no small degree to awaken a public interest in education and especially common education and common schools.

The meeting was opened by an address from Rev. J. D. Pierce, the state superintendant of Public Instruction; which we learn is to be published. A long lecture on education in general, was also read on Wednesday evening. We do not know whether there were any more lectures given, or essays read. We hope another course was taken than that which is sometimes taken at education meetings at the eastward;

that of consuming nearly the whole time with formal lectures. The Committee of Arrangements for the Convention at Detroit, certainly provided a noble 'bill of fare' for discussion. We have seen, in the Michigan Observer, a list of twentyeight questions, proposed for the meeting, nearly all of which were of very great practical importance. If, however, the character of the discussions was like that of Wednesday evening, on 'the necessity of general education as a safeguard of liberty, and as conducive, especially, to the stability of a republican form of government,' of which we have seen a pretty full report, we shall not augur so great an amount of good from the Convention, as we could have wished. How this was, we do not know. The discussion on the use of the Bible in schools, is said to have been little more to the point than the former.—One thing, however, was done, which we must not omit to mention. A Society was organized during the sitting of the Convention, under the name of the 'Michigan Literary Institute,' whose object is 'the promotion of education and the diffusion of knowledge,' and which is to hold annual meetings. The first annual meeting is to be held at Detroit, on the 4th of July next.

One statement made at this Convention, by Dr Gibson, the State Temperance Agent, we were very sorry to hear, because we greatly fear it is too true! He had been in all parts of the State, he said, during the past year, and as the result of his observations, he was prepared to say that 'nine tenths of all the children in the State were growing up in ignorance,' and he appealed to other gentlemen present, to sustain him in the assertion. Can these things be so? Can there be portions of our country, aspiring to the rights and privileges of free States, in which nine tenths of the children are uninstructed? Of what value are rights and privileges in such circumstances? Of what value, even, is the mere semblance of liberty?

We dislike, *in toto*, these prosing, speech making, essay reading, education meetings. They are excusable, perhaps, in Michigan, but not in New England or New York. And no where are they more inexcusable, than in our own State. The American Institute of Instruction, in its yearly meetings of persons most of whom are teachers, should set a better example to the world. It should not sit four or five days, merely to hear the written essays of fifteen or twenty men read out; to the neglect of free and mutual consultation and discussion. The views of plain common sense teachers, should be elicited in the form of verbal or written reports, embodying their own experience on important points; and the discussions, which should be numerous—and not scarcer than diamonds are among us—should grow out of these reports. This would awaken and interest and elevate the men whom we wish to elevate; even if it should not subserve so well the purposes of those who are already elevated.

EDUCATION MEETING AT LEXINGTON.

A meeting on the subject of education was recently held at Lexington, Mass. A Committee appointed at a previous meeting in Concord, to prepare a constitution for a County Association for the promotion of Education, having reported, a constitution was adopted, and the proper officers chosen. An address was then given by the Hon. Horace Mann, Secretary of the Board of Education for the Commonwealth; after which, the five following subjects were assigned to Committees, to report thereon at the next meeting of the Association.

1. In what order should the various branches of knowledge be taken up in the natural progress of the human mind?

2. To what extent, and by what means, should moral education be promoted in common schools?

3. On the means of exciting the community on the subject of education:

4. On the expediency of making the course of instruction in common schools so ample and various, as to meet the wants of all classes of citizens.

5. Whether any other plan than the present district school system, would be an improvement.

COMMON SCHOOL CONVENTION AT CLEVELAND.

We learn from the Cleveland Observer, that a Convention of Delegates from the several towns in Cuyahoga County, Ohio, was held in that place on the 28th of Dec. last, to deliberate on the subject of Common Schools, and to endeavor to excite vigorous efforts to improve their condition. Several interesting discussions, it is said, took place, and several important resolutions passed. One of these last, was to form a County Association for the advancement of the interests of Common schools. Another was, that the Bible ought to be made a subject of daily reading and study in all our schools. Another, still, adverted to the incompetency of teachers. Committees of three, in each town in the county, were appointed to attend an adjourned meeting of the Convention to be held Jan. 11th, at Cleveland, whose duty it should be to collect and report all the information they shall be able to obtain, pertaining to the subject of common schools, embracing an account of the number of schools in the respective townships—the number of scholars in each—the number of months schools are kept in each district during the year—the amount of salary paid the teachers—and the text books used in each school.

THE EXPENSE OF IGNORANCE.

A member of the British Parliament, in a late speech before that body,

proved by written authentic documents, that the proportion of children who attend school, in some parts of England, is very small indeed. In Bolton it was one in sixteen, in Bristol one in twentyfour, and in some of the populour districts of Lancashire, one in fortysix. He then compared the state of education in England with that in foreign countries, for the purpose of showing that they were behind them in the race of improvement. He called upon the House, in the name of humanity, to aid and assist in some plan for ameliorating the present moral and physical condition of the humbler classes. If any man would calculate the matter on the score of saving to the country, he would find that education to the humbler classes, was the best thing that could be done. Ignorance was a most expensive article, and infinitely more costly than the expense of educating the humbler classes. He moved the appointment of a select committee, to consider and inquire into the moral and physical condition of the poorer classes, in large and densely peopled towns, with a view to their education and improvement.

BOSTON ASYLUM AND FARM SCHOOL.

The following is an abstract of the Fourth Annual Report of the managers of this Institution.

During the past year, thirteen boys have been admitted into the Institution, and nine have been indented as apprentices, and one withdrawn by his friends. The number now upon the Farm is one hundred and ten. No death has occurred on the Island during the past year.

There are 38 boys between the ages of 7 and 10 years ; 50 between 10 and 13 ; and 22 between 13 and 14. The same course of instruction has been pursued for the past year, as had been previously adopted ; and no change has taken place in the officers.

The value of the produce raised on the Farm in 1836, was \$3,526 70; and in 1837, it was \$4,563 93.

From a comparison of the expenses of the Farm School with those of other Institutions most similar to it in character, the managers find that the comparison is a favorable one for the school.

Expenses of the Farm School with 110 boys,	\$9000
Proceeds of the Farm,	4000
Balance,	\$5000

or 87 1-2 cents per week to each boy.

Expenses of the House of Refuge in New York,	
with 227 boys,	\$17,596 14
Earnings of the boys,	4,792 83
Balance,	\$12,803 31

or \$1 08 per week to each boy.

Expenses of the House of Refuge in Philadelphia, with 142 boys and girls,	\$15,192 26
Earnings,	\$,283 02
Balance,	\$11,909 24

or about \$1 50 per week to each child.

The Asylum and Farm School is believed, by the managers' to be the first, if not the only Institution of its kind in this country. Its object is to unite, in early years, the discipline of the school with a practical education in agricultural pursuits, and to offer a home to those who are friendless and morally exposed.

MALE AND FEMALE TEACHERS.

Professor Cunningham, of Lafayette College, in his recent Inaugural Address, after speaking of the importance of educating teachers of both sexes in this country, and after using the following language; 'Female teachers must be extensively employed, and institutions for educating and training them, must be established,' remarks as follows:—and we wish the sentiments were more common.

'I am convinced that the best form of a school, is that in which the arrangement of Providence in regard to families is imitated; the principal being a male, and the assistants females. The sexes, thus combined, mutually supply each others deficiencies, the government of the school, and the more laborious part of the teaching being devolved on the male, while those departments which require patient assiduity and gentleness and winning kindness, belong more appropriately to the female.'

NEW YORK COMMON SCHOOLS.

We have received the Annual Report of the Superintendent of Common Schools in the State of New York, made to the Legislature January 5, 1838. We shall endeavor to present some of its leading features in our next number.

MEETING AT COLUMBUS, OHIO.

We have also received, too late for this number, a report of the proceedings of the Annual Convention of Professional Teachers and other friends of education, held at Columbus, Ohio, on the 19th, 20th, 21st, and 22d of Dec. 1837.

NOTICES OF BOOKS.

THE CHILD'S PICTURE DEFINING AND READING BOOK. — By Rev. T. H. Gallaudet. Third edition. Hartford : F. J. Huntington, 1833. pp. 72.

This little book was prepared in the belief that definitions are of little use, in teaching very young children the meaning of words ; but that the language of pictures may be used, in the accomplishment of this object, with great success and to a vast extent, if judiciously employed, and if accompanied with a suitable corresponding effort on the part of the teacher. There is a series of pictures in the first part, each of which is accompanied with a list of the names of the most prominent *objects*, and also with a set of very short and simple phrases, illustrating the *actions* which the picture is intended to represent. We like the plan of the work, and commend it, most cordially and cheerfully, to all our infant and elementary schools, especially for the very youngest classes.

THE MOUNT VERNON READER ; a course of Reading Lessons, selected with reference to their moral influence on the hearts and lives of the young. Designed for junior classes. By the Messrs Abbott. Boston : T. H. Carter, Agent. 1838. pp. 162.

This book seems to us to be just what it professes to be ; and we like it, in general, and wish it success. We suppose, however, that even the authors themselves do not expect children will be so much benefitted by the questions at the end of the lessons, as teachers. But should they merely serve the purpose of leading teachers to do something for their pupils besides hearing them *read* or *say* or *recite* their lessons, parrot-like, the labor bestowed in compiling the work will not be lost.

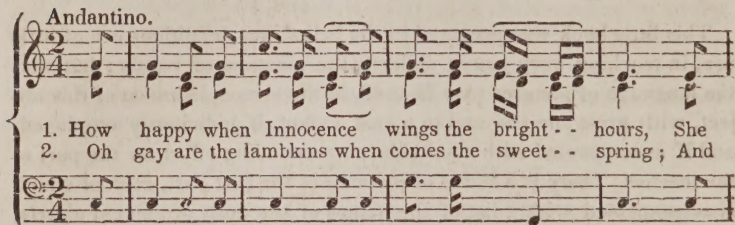
INAUGURAL ADDRESS OF PROF. CUNNINGHAM, as Professor of Ancient Languages, in Lafayette College, Easton, Pennsylvania, Jan. 1, 1838.

A handsome pamphlet of twentyseven pages, containing the learned Professor's ' thoughts on the question whether Normal Seminaries ought to be distinct establishments, or engrafted on colleges.' Prof. C. endeavors to sustain the opinion that in the present circumstances of our country, they must be engrafted on colleges ; and believes and endeavors to show that Lafayette College, is peculiarly fitted for making an experiment of the kind. The question is an important one, but we cannot discuss it now. The address is well worth perusal: a single extract from it, on a collateral topic, is inserted on the preceding page.

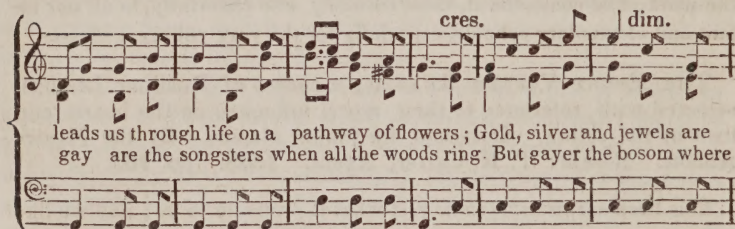
'How happy when Innocence wings the bright hour.'

Furnished for the Annals of Education, by LOWELL MASON, Professor in the
Boston Academy of Music.

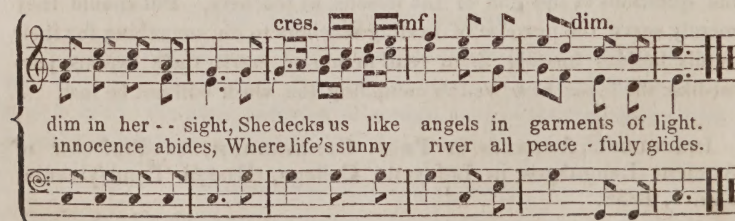
Andantino.



1. How happy when Innocence wings the bright - - hours, She
2. Oh gay are the lambkins when comes the sweet - - spring; And



leads us through life on a pathway of flowers; Gold, silver and jewels are
gay are the songsters when all the woods ring. But gayer the bosom where



dim in her - - sight, She decks us like angels in garments of light.
innocence abides, Where life's sunny river all peace - fully glides.

AMERICAN ANNALS OF EDUCATION.

APRIL, 1838.

WHAT BRANCHES SHOULD BE TAUGHT IN COMMON SCHOOLS?

To most minds, this question is beset with difficulties. On the one hand, it seems highly desirable that the range of studies in our common or district schools, should be much more extended than it usually is. The instruction which the mass of our population receive, beyond that of the family, is obtained at these schools. In proof of this, if proof were necessary, it is sufficient to cite the fact so often adverted to, of a late legislature of one of our New England States, consisting of about 200 members, and embracing, without doubt, as full a proportion of learned men as our modern legislatures usually do, of whom it was ascertained that 180 received all, or nearly all, their instruction at the district schools. And if such is the fact in regard to legislative bodies, how is it with the whole community! And if our district schools are, in the result, the principal places of instruction, it seems highly desirable, to say the least, that the elements of something else should be taught in them, besides mere spelling, reading, writing, arithmetic, grammar, and geography.

On the other hand, it is argued that more branches are already introduced into our schools, than can be taught thoroughly; that the teachers are so overburdened with pupils of all ages, demanding variety of treatment, discipline and lessons, and furnished with such a variety of school books, that nothing can be done; that instead of adding to the list of branches now required to be taught, it would not only be an act of mercy to both teacher and pupil, but a matter of economy to all concerned, to diminish the number, rather than increase it; and that

it is better, far better, to spell and read and write correctly, than by attempting a dozen branches, to acquire a thorough and practical knowledge of none. Our pupils 'go through' their grammars and geographies and histories and arithmetics, it is said, and yet know little more in reality on these very topics, than their fathers, who never studied them at all; while they are actually their inferiors, in point of reading and penmanship. Where then, it is asked, and certainly not without an appearance of reason, do we find proof of the importance of adding to a list, already too large, a multitude of new studies? We acknowledge the importance of the subjects and sciences you maintain; we do not attempt to deny that it would be profitable and pleasurable to understand something of them all, but how can we?

This latter view of things has lately been advanced in some of our public papers, and pressed and defended with great sincerity and much ingenuity. Nor are we sure that the labors of Mr Brooks, of Hingham, and of others, to bring into public notice the Prussian system of Education, may not have contributed to bring out these essays. If it should prove so, we are not to be surprised at it. Indeed, it should be expected. If fifteen or twenty branches can be taught in the elementary schools of Prussia, it will much more readily be believed, by the mass of our citizens—by people we mean of plain common sense—that there are circumstances of society in Prussia, an absolute monarchy, which render the course practicable and feasible there, than that the same course, in this country, would be either feasible or possible.

What then can be done? Are the lessons of those who wish to improve our schools, and elevate the standard of education and instruction among us, to be overlooked or disregarded; or, worse than this, are they to be set down as injurious? Or, is there some way of reconciling two things, which, according to the statements we have just made, seem so obviously to clash with each other?

We believe the latter. We believe there is a way, by means of which, all that is said to be taught in the Prussian schools,—religion, reading, spelling, writing, music, mathematics, geography, history, natural history, natural philosophy, technology, politics, political economy, foreign modern languages, logical exercises, (including grammar) metaphysics, composition and declamation,—and much more, to wit: hygiene, physiology and psychology, unless indeed, these are comprehended under the general term natural history, can be taught, at least their elements, and without increased expense, except for female assistant teachers, in all our district schools. Perhaps we ought, however, to except the study of the foreign modern languages.

Such an assumption—the assertion that we can teach even the elements of twenty or more different branches in a district school—will seem to many, so strange, not to say so utterly paradoxical, that it becomes our duty to state the methods by which such a result can be accomplished.

The truth is, that the elements of all these sciences, foreign languages and music excepted, may be taught by two or three simple exercises, in the most simple manner; and that too, without the usual array of hard names and tasks and books and apparatus.

The first of these exercises may be called spelling or defining; or spelling *and* defining; or, if the teacher or parent be not over fond of names, he need not call it either. It is enough, if the thing itself be understood; the name is of but secondary importance.

They may be required to take their slates and pencils,—for these are instruments which we always deem indispensable to every pupil who has a place in our school room, and with which, if necessary, we always furnish them, at our own expense—and write down certain words which we shall mention. Sometimes the words are dictated to them slowly; at others, they are required to transcribe them from a spelling book, a dictionary, or a reading book.—Perhaps we give them, at first, a lesson of twenty words.

These words, they are requested to study, by means of a dictionary, or any other aids they can procure, in such a way as to get the fullest idea they possibly can, of their meaning. They are not expected to commit them to memory; though if any pupils choose to do so, there can be no objection.

When the hour assigned for the purpose arrives, each word is taken up in its order, and conversed about. Every pupil is invited to ask questions, and speak his mind fully and freely. It is usually found that in the course of a single lesson, one or more words will lead to conversation involving geography or history; others to facts in geology, mineralogy, chemistry, or physiology; others again to mathematics, or religion, or politics. And if these subjects should not be involved, all of them, in the first lessons, they and many more will be, in subsequent ones.—Of course, every lesson will, of necessity, teach spelling, defining, and writing; and if they are required to read, the authorities to whom they will soon learn occasionally to refer, will prove a reading exercise.

Those who have never tried it, can have little idea of the delight which most children take in these lessons. We say *most* children, but we have never yet *known* an exception. Nor is it

much more easy to those to whom the subject is wholly new, to conceive of the wide range of thought, and the variety of elementary ideas and facts which these conversational exercises, in the hands of an ingenious teacher, on twenty or twentyfive or thirty words,—simple ones, too,—may be made to involve.

The second exercise referred to, consists in incorporating or forming words into sentences. For this purpose, a lesson may be given out in the same way as the former, and should be written by each pupil on his slate, in the same manner. Then, either on the opposite side of the slate, or on paper, each word may be fitted or framed into some sentence, contrived by the pupil for the occasion ; no matter how simple. Most pupils will require a little showing at first, before they will know fully our meaning ; but when that is once understood, the exercise will be found delightful, interesting and profitable,—none more so. It is, or may be, at one and the same time, a lesson in writing, spelling, reading, defining, arithmetic, grammar, geography, logic, &c. &c.; and above all, in composition.

We have thus endeavored to show—in a very brief way, it is true, but we hope we have been intelligible—that the elements of all the more important and necessary sciences may be taught by two simple exercises. We are aware that pupils will not become profound students in all of these branches, without pursuing them in a different manner afterward ; but they will in this way, at least acquire the keys to all of them, and such a thirst for knowledge in general, that we may be pretty sure of their successful future progress. The greatest difficulty of success in these exercises would be the ignorant impatience of some parents ; who, because their children were not going *over* and *through* a multitude of class books, would be apt to think nothing was doing. This is indeed a difficulty, at present almost insurmountable.

Some of our readers may require farther illustrations of the mode of pursuing the foregoing exercises, though to us they seem so simple as to need none. For the benefit of those individuals, we propose to present a few such in future numbers.

PREPARATORY GEOGRAPHY.

No person who is acquainted with the superficial method of elementary instruction common among us, should be surprised to find children, every where, greatly ignorant of geography, even the geography of the United States. It is not merely the oldest pupils of our common schools, those perhaps, who have 'been through' Woodbridge's or Olney's Geography, that is, have recited lessons from it—who often betray the most profound ignorance on the subject; there are those who have been through higher schools, who are little wiser, in practice, than they. We met not long ago, with a manufacturer, in the country, who is generally esteemed intelligent—and who has been well 'schooled' in human nature at least—who spoke of Virginia as a township merely; and this too, in a way which showed that he was as utterly ignorant of the geography of the Union we are so tenacious of maintaining, as was a boy in Boston whom we once met fresh from one of the public schools, who, on being asked, what lay next north of Boston, could not tell; and when told it was Charlestown, and asked what lay next to Charlestown, said he believed it was England. A respectable looking lady in a steamboat on Long Island Sound, lately, asked a friend of ours, in great gravity, whether there was any water on the opposite side of the island. And worse—much worse—than all this, we once met with a lady who had been previously employed for some time as an assistant in one of our most popular city schools, who asked a friend whether or not New Jersey was in Elizabethtown.

The truth is, that geography, as well as grammar, arithmetic, and most of the other branches of a common English education, are 'murdered,' rather than studied, in most of our schools. The best which is done is to commit to memory the words of the book, and point to places on the map, without either understanding the one, or getting any real ideas of the location of the other. By far the greater part of our pupils, however, not so much as even this is accomplished. The recitation is so imperfect, and the *mapology* so blundering, that no one could reasonably expect, in after life, any thing but ignorance. No one could expect a better knowledge of the nature of an island than that possessed by the lady we have mentioned, who was doubtful whether or not, it had water on two sides of it; or that of the teacher, who was uncertain whether New Jersey was in Elizabethtown, or Elizabethtown in New Jersey.

Again : where shall we find pupils in our schools, even of those who have recited their geographies through three or four times, who can answer without recurrence to the map, such questions as the following ? If a line were drawn from your native town or village, twentyfour miles south, what townships, rivers, mountains, ponds, or lakes would it cross ? If the line was extended one hundred miles, what would it cross ? If one hundred miles east, west and north, what towns, counties, rivers, mountains, lakes and cities would be crossed ? What States would be crossed by a line running directly from your home to New Orleans ? About how many miles is it to the city of Mexico ?—What countries on the Eastern continent would be crossed by a line running exactly east from the spot where you stand, to the Ocean eastward of China ?

This state of things in our schools, may be traced to several causes. 1. A want of suitable preparation for the study of geography. 2. An imperfect knowledge on the part of the teacher. 3. A want of skill in communicating what is really known. 4. A supposed want of time to do anything thoroughly in school. 5. A want of interest on the part of the pupils.

Two of these five causes, viz., the want of interest in the pupils, and of knowledge in the teacher, may be traced to the first,—the want of suitable preparation for the study of books and maps. It is of little use to talk to a pupil about feet, and yards, and rods, and miles, or to give him lessons in which these terms are perpetually occurring, while he has not the least conception how much a foot, a yard, or a mile is. And yet how few of the pupils in our schools are possessed of this necessary preliminary knowledge ?

They read perhaps of the rock of Gibraltar ; that it presents a perpendicular front of 440 yards. Now, how many of them are able to form a just estimate, in an instant, of this space ? How many are able to reduce the 440 yards to feet, and quick as thought, find the product to be 1320 ; and then too, quick as thought, and without any pause or break in the reading, or even in the thinking, perceive that the height is just about equal to that of eight churches—such as they may happen to be acquainted with—with their spires, set one upon the top of another ? Is there one in a hundred, who is *able* to do this ? Or, suppose they read or hear that James river in Virginia, though not more than five hundred miles long, when near its mouth spreads out to a width of ten miles or more. Now, how many who read this, ever think, instantly, that ten miles is about equal to some distance with which they happen to be acquainted—say the distance from Boston to Dedham—and that 500 miles are equal to

the same space from Boston to Dedham, fifty times repeated? And yet is it not obvious that until a child can do this leisurely, at least, if not rapidly,—he is not at all prepared to begin the study of geography?

We put the question, this very day, to an experienced teacher, what is the probable number of pupils of our schools, who, when they commence the study of geography, are possessed of this preliminary knowledge? The reply was, hardly one in a thousand. We believe that even this proportion is too great. We doubt whether there is one in ten thousand, whose knowledge, of this sort, is at all accurate. The only individual we have known—and our experience has not been very limited,—who had any preparatory knowledge of this kind, when he commenced his geographical studies, worth naming, was exceedingly deficient in accuracy. His foot was the length of the foot of a common adult; and his quarter of a mile was nearly one hundred and twenty rods, and his mile, consequently, was about one third too large. Such imperfect ideas of distance may be a little better than none at all; but of even this, we are by no means certain.

It is the easiest thing in the world, to inculcate this sort of knowledge, if its necessity is once understood and felt. It may be done best by the parent; but, if neglected by the parent, should be taken up by the teacher. It is wrong—or would be, if the matter was correctly understood—to introduce a child to the simplest geographical work, till these preliminaries are settled. The following illustrations on this subject, were communicated for the *Journal of Education* in 1829, then edited by Mr Wm. Russell; and inserted in the last number of the volume for that year. As it is probable that few of our present readers were subscribers to that volume, and as we know not that we can render the subject more intelligible now, than we were able to do then, we have ventured to transcribe from that volume, with little variation.

‘I think the first lesson in geography should be to give a child a clear and distinct idea of an inch—perhaps it is unnecessary to descend to tenths or barleycorns. When able to judge of this distance pretty well, he should be taught to repeat the distance, until he had an adequate idea of an inch repeated twelve times. Afterwards, he might be told that twelve inches make a *foot*, six inches half a foot, &c. Then the foot might be doubled and trebled; this being done, he should be told that three feet make a *yard*. Thus we might proceed gradually, from step to step, till our pupil could understand the extent of a rod, a rood, a mile, a league, &c. The practice of talking to children about

rods or miles, while they have not the most distant conceptions of an inch or a foot, is bad indeed.

‘I have amused myself by experiments on little children, who have sometimes called at my room ; while they were ignorant of my object, and only supposed that they made me happy by their prattle. I have usually commenced by exhibiting some little object I had about me, as a *pin*—something I mean about an inch in length—and after a little familiar conversation which was calculated to arrest their attention, have told them it was an inch long. Now, I would say, you have learned what an inch is, have you not ? They usually seemed to be pleased.

‘They were then shown other objects of the same length, but differing in breadth, thickness, shape, or color, and made to understand that these too, were an inch in length. Their faculty of judging was next exercised a little, by placing before them objects half an inch in length, and asking them to judge how long they were. By placing two objects, each an inch long, in a line, I would now show them how much two inches was, how much three inches, &c.

‘Before I proceeded to repeat the inch oftener than three or four times, I used to show them my penknife, the handle of which was marked into a three inch rule, with other penknives, keys, pencils, crayons, combs, &c., and require them to judge of their various lengths ;—thus proceeding, gradually and carefully, till they became able to judge, almost as accurately as myself, of any length or distance, not above twelve inches. When I had proceeded so far as to exercise their judgments on objects twelve inches long, I would tell them this was a foot. I have repeatedly pursued this course to the length of a yard, at a single conversation, and without finding the child fatigued with the process.’

This a specimen of the course which should be pursued by parents and teachers, in order to secure to their children that preparation which is indispensable, in the study of geography. Or, to speak more correctly, this is one method of illustrating the principle which we would inculcate, and press upon those whom it most concerns. But we have not yet done. There still remains a long process of instruction, much of which consists in making a practical application of the knowledge the child has acquired, to various objects, and to various heights, distances, &c. The following is another extract from the same source with the above, in continuation of the subject.

‘No child should be permitted to attend to the more direct studies of geography, till he has gone through a set of exercises similar in principle to the above ; but much more diversified and extended. He should be taken about to see brooks and rivers, hills

and mountains, shrubs and trees; and be required to judge of the breadth, height, &c., of these and various other objects. At the same time, he should be instructed in the art of drawing maps, beginning with the map of the room in which he is accustomed to dwell, and proceeding gradually to delineate the house, garden, homelot, &c., with which he is familiarly acquainted. Thence he might extend his survey of objects to the neighborhood or village; and ultimately be able to draw a tolerably correct map of the town where he resides.

‘As the travels of very young children must necessarily, at least in the present state of human society, be limited to a very narrow tract of country, it would be impossible to give them accurate ideas of all the numerous divisions of land and water, by ocular demonstration. To supply the want of these, an ingenious parent or instructor constructs continents, seas, islands, and lakes, *in miniature*, without going out of the school room. Nay, there is scarcely a natural or artificial curiosity in the known world, which might not be ingeniously and naturally represented in accurate and suitable proportions.—I hesitate not to predict that all these objects, in miniature, will ultimately be deemed as necessary, in every school room, as books, slates and pencils. They will not, indeed, supersede the necessity, or at least the utility of travelling: children ought at the same time, to travel in company with their parents or instructors as much as possible.’

If this is sufficient to afford hints on what we have called the study of preparatory geography, and to lead our readers to reflect on its importance, our object is, in part, accomplished. We do not believe we have exaggerated; on the contrary, we believe our estimate of the value of this form of instruction, as made above, is quite too low. There is as much difference between him who enters upon life with such a knowledge of geography as our principles would secure, and that of him who is a mere parrot, as can well be conceived. A person who thinks, can scarcely read a paragraph in a newspaper, without finding a large demand for this preparatory knowledge. He who has it not, sees with eyes but half open; and takes in but half the sentiments which words are intended to convey, whether verbal or written. There is a great work to be done at the threshold of life; and which can, as we have already intimated, be best performed by the parent. But if omitted by the parent,—and omitted it usually is, and is likely to be for centuries to come, we fear—let it not be omitted by the teacher. Let him not dare to proceed a step in the usual humdrum manner. Let him begin the work at the right end; and then, and not till then, will he have the pleasure of seeing prosper, in the highest degree, the work of his hands.

CONFESSIONS OF A SCHOOLMASTER. No. IX.

DISCIPLINE AND PUNISHMENT.

So well satisfied were the proprietors of the school, which I had lately taught, that, notwithstanding the complaint to the grand jurors, (see page 86,) and the opposition I made to the meeting of the schools, (see vol. VII. page 125,) I was, the next fall, unanimously invited to take charge of their pupils again. But I was so circumstanced, as to be unable to teach school that winter, at all.

The following year, another invitation came. This I was at liberty to accept. Accordingly I repaired, once more, to the scene of my former labors; and by most of the pupils, was received with a hearty welcome. I taught here, not only this, but the next following winter.

All went on these two winters—with few exceptions—very smoothly. I heard no complaint about severity; because I ‘whipped’ nobody. I believe it was my boast, and the boast too of some of my pupils, that we had no whip in the school room during the whole of one of the winters. And yet it was commonly reported, that such silence was preserved in the school, that you might, at almost any time, have heard a pin drop.

I believe these reports were substantially, nearly correct; and yet I can assure the reader I have very many doubts whether I governed the school *as well*, either of these winters, as I did the first one. I will present the reasons for this belief.

In the first place, I think such unnatural silence, in a school of thirty pupils, is wholly unreasonable; being procured at too great a sacrifice. There is not that freedom of action among the pupils, which I deem indispensable to progress. I like to have a still school; but I prefer a little of the hum of business, to that stillness which is procured at the *expense* of business.

In the second place, the pupils did not appear to regard me as a parent, so much as formerly. There was more of distance and reserve; and less openness of conduct. The reasons of this will be seen presently.

Although, thirdly, I succeeded without the rod, it cost an effort—and of the kind too, which might have been very happily exchanged, even for the rod. I mean by this, that in scrupulously avoiding what is called whipping, I reduced myself to the supposed necessity of using other modes of corporeal punishment, which are far more injurious.

There is no error of my life—as a schoolmaster—upon which I look back with more pain, than the one to which I am about

to advert. Sometimes the reflections are attended with so much pain, that I can hardly compose myself. Would to heaven it were possible to erase—as pencil marks from paper—some of the worst of our past errors. But no: they are impressed with ink which is indelible. They are not merely printed in the common way, they are stereotyped.

What a sad mistake do parents and teachers make, who avoid the rod, as with a kind of superstitious awe, and yet do not scruple to box the ears, strike the heads, shake violently, or beat or kick their children! And yet nothing hardly is more common, than to shake a child with violence, or box his ears.

Such parents or teachers may rely upon it, that these blows upon little children, are attended with far more danger than the blows usually inflicted by a rod of moderate size. It is not improbable that the intellectual faculties of children are sometimes seriously injured in this way, and that some have been made idiots by it. Yet you cannot find one instance in a thousand, of even a severe use of the rod, where any permanent injury is done.

Should these pages meet the eye of any parent or teacher, who is accustomed to make it his boast that he is not so vulgar or old-fashioned as to use the rod; and yet does not hesitate to box the ears, and otherwise beat or strike the tender brain-pan of his child or servant, let him pause, ponder, and in the fear of God, and of a judgment to come, beware.

I am not for encouraging the indiscriminate use of the rod.—Nay, more; I verily believe, that in forty-nine cases in fifty of its use, it does more harm than good. But there are cases, occasionally, which in my own view, demand its use. They are cases, too, in which a judicious application of this instrument would be likely to accomplish the end in view, better than any thing else.

Let me say again, I am not for encouraging the indiscriminate use of the rod, either at home or at school. I go farther. If parents and teachers were truly wise, always, from the very first, I have many doubts whether there would be a necessity for using it at all. Children would, undoubtedly, do wrong, but not maliciously or obstinately; and it is only in cases of malice or obstinacy, as I understand the matter, that corporal punishment is required. A moderate share of sound common sense, if parents and teachers would *take time*, would, in my view, prevent what it is often difficult to any person—but particularly so to those who are so unwise as not to take time for prevention—to cure or eradicate.

But neither parents nor teachers will take time to discipline

their children in a proper manner. How often have I been pained, even in public discussions in 'learned halls,' to hear teachers of age and experience, and much supposed wisdom, gravely object to hearing, even the details of those plans for managing children, which were designed to prevent the necessity of future punishment, solely on the ground that they would take up too much time. For what purpose is time made, if not to form and mould the character of those whom God has given us, and whom we profess to love !

But we live in a day, when parents have too much to do, to take time for bringing up their children. There are so many artificial wants of the body to be attended to, that the poor mind must shift for itself; or rather must be left to starve. And as to manners and morals, these must be neglected and unheeded, till vice is deep rooted, and requires to be plucked up with violence. And lest the teacher should have any time to act upon the preventive plan, he is overburdened with pupils. The consequence is, that nothing, or almost nothing is done in the way of prevention; and the only alternative is correction or exposure to future suffering.

Now it is precisely in this case, that the question of corporal punishment comes in. Here is a parent whose own errors have produced a necessity of correcting his child, in some painful manner. Shall the child go on to certain ruin, or shall the parent correct him?—You will say, it is the parent that most deserves the correction; and I say so too. But, will it answer the intended purpose, to inflict the pain on himself? If so, every feeling parent, I think, would greatly prefer it. But it will not answer. The child must suffer, in part, at least; although it be for the fault of the parent.

The parent has erred. The teacher has erred. The child is beginning to suffer from the consequences. These consequences are likely to run through life, perhaps beyond it, unless the wrong or error, which in the child produces them, is associated in his mind with suffering, or the fear of it.

Now I maintain that the *kind* of suffering which shall be thus associated with the wrong or error in the child, is not in itself of very much importance. Humanity would indeed dictate that it should be the least in amount which will answer the purpose; but mere sympathy for the sufferer, unregulated by reason, might sometimes lead us to prefer a mode which, though more easily endured at the present time, permits a continuance of part of the evil, and thus, in the aggregate, causes the child more pain than some other mode which is, for a very short time, more severe.

I do not defend the use of the rod, because the word rod happens to be found in the Bible ; for I believe it is there used as a general name for all modes of the exercise of parental authority and power. But I defend its use by parents and teachers who are reduced to the dreadful alternative of inflicting pain, or seeing the child go on to ruin. And I know of no method of inflicting pain so excellent.

When you strike a child's head, even with the flat hand, you not only produce a concussion of the whole mass of the brain, but you endanger the hearing. When a child is pushed violently, or thrown down, or kicked, there is always a greater or less degree of exposure of the vital organs of the body ; to say nothing of the danger to the eyes, from these random blows and pushes. Besides, you are very likely to stupefy him, and thus produce insensibility to the smaller degree of pain you would otherwise inflict.

But when you take a rod of suitable size, and flagellate the skin, even with some degree of severity, you may not only avoid all danger of injury to any vital organ whatever, but you run no risk of stupefying him. Indeed, his sensibility increases, rather than diminishes, as long as you continue to inflict the blows.

The marks sometimes left on an obstinate boy, even for several days, do not necessarily indicate a degree of violence that borders at all upon inhumanity. A child has sometimes required a flagellation of this kind ; and would have been injured by any thing short of it. But how different is the common opinion !— ‘ Such a little boy,’ I once heard a person gravely say to another, ‘ should be whipped little and often.’ Ah, it is these frequent small whippings that ruin the young by thousands ! As a general rule, if we use the rod at all—remember I do not say a club, but a rod—it should be used with a good degree of severity : so that the smart may not only be considerable, but long continued.

But it was far from being my original intention, to enter so deeply into this subject. I should not have done it, but with a view to expose that shameful and soul destroying fastidiousness about the rod, which prevails with people who will not hesitate to box the ears, and beat the head, and bruise the body ; yes, and I might say, produce more mental pain and suffering, than they save the body.

To return to my own story. In avoiding the rod, I fell into the cruel and abominable practice of boxing the ears. In one instance, I recollect, that partly for an offence of some degree of magnitude, and partly as a warning to the rest, I said to a boy, ‘ Now sir, as a punishment, I am determined to knock you

down.' So, boxing his ears with a good deal of force, and at the same time placing my foot in his way, so that he could not step aside to preserve his centre of gravity, he fell over it. This boy, now a young man of almost thirty, always reminds me, when I meet him, of the circumstance ; and says he thought and still thinks it a very unjustifiable sort of punishment. And I think so too.—He used to say that if he lived to be strong enough, he would flog me, in return ; but he has never yet done it. I have been subjected, however, to a flogging much more severe—that of conscience.

I do not now recollect an individual whose hearing, or whose faculties, any of them, were known to be injured by my blows upon his head, and yet I do not know that it was not so. I may have injured a dozen pupils in this way ; and the true source of their trouble may never have been traced out.—As I have already intimated, though my fame was spread far and near, as a schoolmaster, this period of my career is one upon which I look back with more pain, than upon almost any other ; and could wish,—were it not in vain—that it were blotted from the book of my memory.

EDUCATION IN RUSSIA.

FROM the Report of Professor Stowe to the Assembly of Ohio, on the state of Elementary Instruction in Europe, we gather the following facts respecting the state of things in Russia. Nothing that we have seen from Europe, is more interesting or encouraging.

The whole empire is divided into provinces, each of which has a University ; these provinces into academic districts, which are provided with their gymnasia for classical learning, and academies for the higher branches of a business education ; and these academic districts are again subdivided into school districts, each with its elementary school. As the heart of the whole system, there is at St. Petersburg, a model school for the education of teachers of every grade, for all parts of the empire.—Of the Universities, six had already gone into operation in 1835, namely : one at St. Petersburg, one at Moscow, one at Dorpat, in Livonia, one at Charkow, east of the river Dnieper, one at Kasan, on the Wolga, and one at Kiew. At other points, Lyceums are established, with courses of study more limited than that of the Universities ; and there is an institution at Moscow, especially for the education of the nobility.

The University of St. Petersburg has 230 pupils, with 52 officers and teachers, or one teacher to every four or five students; that at Moscow 456 students, and 168 teachers and officers, or one to every two or three students; that at Kasan, 70 officers and teachers, to 238 students, or one to every three or four students; and that at Kiew, 43 officers and teachers, to 62 students, or nearly as many of the one as of the other. Some of the teachers are merely lecturers on particular branches, and take no active part in the discipline or instruction of the institution; but we may set it down as a principle, that in the Universities, it is intended there shall be one teacher at least, to every eight or ten students. It is the policy of the Minister of Public Instruction, not to crowd the schools with too many pupils—but to furnish as many teachers as possible, particularly in the higher institutions, that each individual scholar may receive a due share of attention.

At the date of the last Report of the Minister of Public Instruction, the number of elementary and parish schools was about 12,000—of private schools, 430,—and of gymnasias, 67.

The Minister of Public Instruction publishes a regular periodical journal, in which he gathers up all the facts, information and arguments, to which his official station gives him access, and circulates them extensively through the nation.

As a farther means of promoting education, every school director and examiner undergoes a rigid scrutiny as to his intellectual and moral fitness for those important trusts; and every candidate for civil office is strictly examined as to his attainments in those branches of learning requisite to the right performance of the official duties to which he aspires.

As common schools are new in the Russian Empire, and as school houses are to be built in every part of it, the government, knowing the importance of having these houses well planned and put up, has appointed an architect, with a salary of 1000 rubles a year, for every academic district, whose whole business it is to superintend the erecting and fitting up of the district school houses in his particular province.

That religious instruction may be efficient, and, at the same time, the rights of conscience remain inviolate, clergymen of different christian denominations, where the circumstances of the people require it, are employed as religious teachers in the schools, their services compensated by government, and their families provided for, if necessary.—The importance of female teachers is recognized, and every encouragement is held out to young ladies to engage in this work. Private teachers are subject to the same rules and the same strict inspection as the

teachers of public schools ; and, what is an improvement on the Prussian plan, if the teacher of a private school becomes superannuated, or dies, in the service, his family are entitled to the same privileges as that of a public teacher, and receive pensions from the government adequate to their support and education. All teachers throughout the empire, according to an ordinance of February 26, 1835, receive their salaries *monthly*, that their attention may not be distracted by family cares. For the encouragement of entire devotedness on the part of teachers, and to prevent all solicitude for the maintenance of their families, the Minister of Public Instruction is authorized to grant to the widows and orphans of those teachers who have particularly distinguished themselves, not only the usual pension, but a gratuity equal in amount to an entire salary of two years. Thus all classes of faithful teachers are regarded and treated as public benefactors, and considered as entitled, not merely to a bare support, while toiling and wearing themselves out in the public service, but to national remembrance and gratitude after their work is done.

The Emperor of Russia is exerting the same laudable zeal to provide teachers for Poland, as for any other part of his dominions.—It has been found exceedingly difficult to obtain teachers who are willing to exercise their calling in the cold and inhospitable regions of Siberia. To facilitate this object, special privileges have been granted to Siberian teachers. Siberian young men are admitted to the University of Kasan, free of expense, on condition that they devote a certain number of years to the business of school keeping in Siberia. To forward the same object, a Siberian gentleman, by the name of Ponomarew, gives 6000 rubles* a year, for the support of the parish schools at Irkutsk, quite to the northeastern extremity of Siberia, and has obligated himself, for 10 years, to pay 500 rubles a year more, for the encouragement of the pupils of those schools.

Teachers from foreign countries are welcomed, and special provision is made that their religious sentiments be not interfered with, as well as that they do not impose their peculiar religious notions on their pupils. For the perfecting of teachers in certain branches, they are often sent abroad, at the public expense, to study in the institutions of other countries, where these branches are most successfully taught. Of these, there were in 1835, thirteen in Berlin—several in Vienna—and one in Oxford, England.—School examiners and school committees, as well as school teachers, are required to hold frequent meetings for discussion, and for mutual instruction and encouragement.

* A ruble is 57 cents.

It is peculiarly interesting in noticing the efforts of Russia, to observe that the blessings of a good common school education are now extended to tribes which from time immemorial, have been in a state of barbarism. In the wild regions beyond Mt. Caucasus, comprising the provinces recently acquired from Persia, the system of district schools is efficiently carried out. As early as 1835, there were already established in those parts of the empire, fifteen schools, with sixty teachers, and about one thousand three hundred children under instruction ; so that in the common schools of this new and uncultivated region, one teacher is provided for every twenty scholars. Besides this, there is a Gymnasium at Tifflis, in which Asiatic lads are fitted to enter the European Universities.

The model institution for teachers at St. Petersburg has been already mentioned. In 1835, seventysix teachers were graduated, and the number is every year increasing. Under the influence of this school, and other governmental arrangements, the methods of teaching are continually improving ; and, in his report for 1835, the Minister observes, that the moral improvement of both teachers and pupils, is such as to encourage the most pleasing hopes, that within the last two years, the national interest in the subject of education has very greatly increased, and that it has now become a matter of the deepest interest to the whole people.

Many facts are stated in the last report, in respect to the growing interest in the minds of the Russian people, on the subject of education, illustrating the important fact, that among whatever people a good system of instruction is efficiently carried out, a deep and general interest will be excited. The nobles and the commons appear to emulate each other in the advancement of this cause.

The nobility of Novgorod voluntarily contribute more than twelve thousand rubles a year for the gymnasium in that place, and at Wologda the nobility contribute, for a similar object, nine thousand a year. At Cronstadt, the citizens volunteered to sustain a school at their own expense. At another place on the shores of the White Sea, the citizens have not only volunteered to maintain the school, but have also, of their own accord, entered into an obligation to erect a large and handsome stone building for the accommodation of the teachers and scholars.—This was brought about by the zeal and activity of a single individual, whose name, though a barbarous one, ought here to be mentioned,—Wassiligi Kologriew. This gentleman volunteered as an agent to promote the cause of education in the place of his residence, and besides giving his time and efforts,

bore an equal share in all the expenses, and in addition made a distinct donation of 2500 rubles for the advancement of the cause.

Another gentleman at Archangel, by the name of Kowalewsky, made a journey to a distant neighborhood inhabited by Samoiedes, Sirianes, and other half barbarous tribes, to explain to them the advantages of education, and endeavor to establish a school among them. In this he was warmly seconded by the clergyman of the place, and as the result of it, a single peasant or farmer, by the name of Anuphriew, engaged to support the school entirely for two years, and after that, to contribute 300 rubles a year for five years longer, and, in addition to this, he contributed 1500 rubles for the erection of a school house. The chief magistrate of the place also contributed, and allured by these examples, the Sirianes put down nearly 15,000 rubles; and as soon as the requisite preparations could be made, the school was opened with great solemnity, and appropriate ceremonies, in the midst of an immense concourse of intensely interested spectators.

A merchant by the name of Pluessin, in Lialsk, made a donation of 10,000 rubles for the foundation of a district school in that place, and offered in addition, to have the school kept in his own house, and to furnish it with firewood for three years. Tschistow, a citizen of Moscöw, gave 2300 rubles for the purchase of school books, to be distributed among the poor children of the first school district in that city.

Numerous other instances might be mentioned of donations from persons in all ranks of society—in money, books, houses, fuel, or whatever they had it in their power to give for the support of schools; but the above may be sufficient.

It must be observed that the government makes provision for the maintenance of all the district schools, gymnasias and universities; and that this liberality of private citizens arises from pure zeal for the cause, and is applied to the extending and increasing the advantages derived from governmental patronage, to the purchase of books and clothing for the poorer children, the establishment of school libraries, and the providing of suitable rewards for meritorious teachers and pupils, and securing the means of access to the school house, and proper furniture for it. Every effort is made to provide a plentiful supply of good school books, and to establish suitable libraries for the use of teachers. Quite recently, a Russian lady, a Miss Darzoff, received from the government a premium of 2500 rubles for compiling a little work, entitled ‘Useful Readings for Children.’

In view of such facts as these, who is not ready to exclaim: Well done, cold, semi-barbarous, despotic Russia! may other nations more favored by nature and Providence emulate thy example!

RECENT VISIT TO HOFWYL.

THE following extract from the private journal of a traveller in Europe, will give the reader, in a familiar style, some idea of what is going on at this princely establishment. Surely, if we do not need Hofwyls and Fellenbergs in a republic, we need institutions as happily adapted to the supply of our physical, intellectual and moral wants, as those of Hofwyl are supposed to be to the supply of the wants of an aristocratical or monarchical community. The extract, we copy from the Sunday School Journal. The visit was made about the end of last summer.

‘The buildings of the school make a little town. My driver set me down at the gate of the Bureau, and asked whether I might see the establishment. I was invited in, and presented with a book in which to write my name. I opened it at random, and saw two American names, which, as is usual in such circumstances, seemed to be the names of ancient friends, although their owners were not personally known to me.

‘The person in attendance could speak tolerable English, and obviously preferred it, in the present case, to French or German. He took me first into the School of Schoolmasters, where a number of men were in preparation for active duty; then led me by the Female School, and Fellenberg’s own house. He then showed me the school for what he called ‘great boys,’ *i. e.* gentlemen’s sons; of whom there were eightyfour. The classrooms were ordinary apartments, with the usual complement of black boards and benches.

‘In the ‘drawing-room’ I saw numerous plaster models of noses, eyes, hands, &c., as well as casts of the Apollo Belvidere, and other statues. There were also portraits of several of the boys, painted by the drawing-master. In the Chapel there was a sort of clothes-press or cupboard, containing an altar, for the edification of the Catholic pupils, which is carefully locked up when the Protestant boys come in to prayers, the worship of the two sects being perfectly distinct.

‘I was then introduced into the dormitories, two large halls communicating with each other. I admired very much the regularity and neatness, as well as the plan of these apartments.—Provision is made for warming the whole in winter, and the teachers are so placed as to be at once retired and with the boys.

‘Before I left this building, I was led into the music room, where I found two boys, one about twelve or thirteen, performing on the piano-forte, and another, somewhat older, looking on,

The music ceased when we went in ; but as we left the room, my guide informed me that the younger boy was an American. This of course took me back again, to talk with my young countryman, who told me that he was of New York city, and that there were several other boys from the same place.

‘ I then went to the machine-room, and saw various machines, constructed here, most of them agricultural. I likewise visited the blacksmiths’, carpenters’, shoemakers’ and tailors’ shops, and the bathing-place—a noble artificial basin. I was then taken into a cellar, where I saw a number of large shallow tubs full of fine rich milk.

‘ By a natural transition, we then proceeded to a stable containing fiftyone cows. I also paid a visit to the twenty oxen, the sixteen working horses, and the eleven riding horses ; the riding-house, the wash-house, the gymnasium, and the poor boys’ school. In the latter, there was a room adorned with columns and festoons of flowers in a very tasteful, though fantastic manner. This was done by the boys in honor of their master’s birth-day, or perhaps his saint’s day. The bed-rooms of the ‘ poor boys ’ appeared very clean and comfortable. In passing through the house, I saw the workmen and servants at dinner, about sixty in number. On asking whether there was any thing to pay, my guide allowed me to contribute something to the poor boys’ fund.

‘ As I returned through the play grounds, the boys nodded, and some doffed their caps, with a civility entirely European.— I learned that there were pupils on the ground, from Switzerland, Germany, France, Spain, Portugal, North and South America, and two from Tifflis. Belonging to the establishment, at that time, were 400 pupils, 100 teachers, 300 acres of land, and 18 inhabited houses.’

IMPORTANCE OF TEACHERS’ SEMINARIES.

THE subject of Seminaries for Teachers is fast gaining ground among us ; and we cannot but hope the time is not now far distant, when these invaluable institutions will be as common here, as normal schools are in the old countries. There is no reason arising from the nature of things, why the proper training of teachers, male and female, should not be a matter of as much importance on this side of the Atlantic, to say the least of it, as on the other.

But we have spoken frequently, and sometimes at length on this subject. Our present purpose is to introduce another speaker. It is the Rev. Charles Brooks, of Hingham, Massachusetts. In his lecture before the American Institute of Instruction, published in the last volume of that Society's proceedings, we find the following sentiments :

‘Cousin, who has given the whole force of his powerful mind and benevolent heart to the subject, says thus, in his ‘Report on Prussian Instruction :’—‘The best plans of instruction cannot be executed except by the instrumentality of good teachers ; and the State has done nothing for popular education, if it does not watch that those who devote themselves to teaching be well prepared.’ Again he says,—‘In order to provide schools with masters, competent and conscientious, the care of their training must not be left to chance. The foundation of Teachers’ Seminaries must be continued.’ He adds,—‘In each Teachers’ Seminary the length of the course should be three years. The first should be devoted to supplemental primary instruction ; the second to specific and more elevated studies, and the third to the practice and occasional experiments in the primary schools, which should be annexed to every seminary.’ In his report he frequently says, that the Germans and Prussians believe these Seminaries to be the life-blood of the whole school establishment ; and then adds with new emphasis, these words : ‘I shall never cease to repeat,—*as is the master, so is the school.*’

‘Philosophy and experience establish the truth of this Prussian maxim. Take the best town-school in New England, and put into that school a stupid, selfish, incompetent master, and he will assuredly run it down. Take the most backward school in the State, and put into it an intelligent, conscientious, purposely prepared teacher, and he will soon lift it up to himself. All streams flow level with their founts.

‘But to return to the testimony of Cousin. He has just sent me four pamphlets, which, in the letter accompanying them, he calls fragments of a journey which he took six months ago into Holland, and a full account of which he is just publishing. He says,—‘This last work will be more useful to Americans, than any thing I have yet written on elementary instruction.’ In Amsterdam, Rotterdam, Utrecht, and Harlem, he examined the several educational establishments ; and the same sentiments appear in every place concerning the indispensable importance of Teachers’ Seminaries. He obtained the opinion of the most celebrated philosophers, as well as the most successful directors of normal schools, some of them having been thirty years in the service ; and these are the words :—‘Holland has, by degrees,

come to the apprehension of the value of Teachers' Seminaries.'

Of the establishment at Harlem, thus alluded to, Cousin, in one of the pamphlets to which Mr Brooks refers, thus speaks.

'The primary normal school of Harlem, is a day school. Every pupil in it receives a regular pension from the king, with which he supports himself in the city. No one can be admitted under the age of fifteen.

'Pupils come from all parts of the kingdom. They are admitted on the reports of the inspectors, and named directly by the minister. The director takes them on trial for three months, during which he becomes acquainted with their characters, and judges of their capacity. After these three months, he makes a report to the minister, and on this report, the pupils are finally admitted;—then truly begins for them the normal school.

'There are forty pupils in all. The whole course lasts four years. As the object is not only theory but practice, and as pupils are prepared to obtain the highest grade, and that grade cannot be obtained in Holland under the age of 25, it has been supposed that four years were not too much to complete the entire course of studies and exercises necessary to form the perfect schoolmaster. Most of the pupils, therefore, remain at the normal school four years; but they are not obliged to remain there so long, for though pupils are prepared for the highest grade, very few aspire to it. The great object of the State is the supply of the inferior schools; it is for their good particularly, that the normal school is established, though it imparts higher instruction.

'1. Studies. Among the different branches of study, there are three; the science of education, (pedagogie,) history, and natural philosophy; which, being considered more difficult than the others, are taught at two different periods of the normal course. The other branches, such as natural history, geography, calligraphy, drawing, singing and mathematics, are taught but once, and in succession.

'As to religion, it is not taught according to the text book of any particular denomination; but as the basis of all denominations is the history of the Bible, this is regularly explained, and all the moral maxims added, which may present themselves on the occasion. 'No,' said the director to me, 'we have not even a special course of morality. I do not understand what is meant by teaching morality, nor even natural religion. This would be metaphysics. But the spirit of morality and religion is constantly instilled, by all the masters, on all occasions. All the masters, we may say, teach morality; but no one teaches it according to any particular communion. We receive here Catholics, Protes-

tants, and even Jews ; but the latter attend only to the lessons on the Old Testament. The Jewish pupils become in time the teachers of the special schools, established by the Jews, for the children of their creed.'

'In these words of M. Prinsen, the director, we have the most striking feature of primary instruction in Holland, viz.: the absence of all special instruction in religion, or even in morality, in the education of one of the most moral and religious communities in the world. The German practice is very different, and this difference arises from the opposite nature of these two excellent countries. In Holland, they avoid every thing which has a theoretic and speculative air, as an idle luxury, especially in education. They are attached to reality, that is to say, to the formation of fixed habits by constant exercise. In Germany, on the contrary, where the genius of speculation predominates, there is not a single elementary primary school, where christian truth, which is made for the ignorant as well as for the learned, is not under the simplest forms, taught in its most general principles, and in its moral consequences, as the firm foundation of public and private morals. I incline to the side of Germany.—It seems to me that this absolute separation of school and church is no better than their confusion. There is a *juste milieu* which Holland is far from having realized. But I go on to describe ; I shall discuss at another time.

'M. Prinsen, with a single coadjutor, conducts the most important courses of the normal school. These courses take place generally in the evening. But this is not the true normal instruction. During all the day, the pupils are employed as assistants, as coadjutors, and even as temporary directors, in the different schools of the city, according to the degree of qualification to which they have attained. Two thousand three hundred children attend the school of Harlem, and are a permanent trial-school for the pupils of the normal school. These 2300 children are distributed into a great number of schools, so that all the pupils of the primary normal school can be exercised there.

'2. Discipline. This was what I was most desirous of studying, especially in a normal day school. I had seen good day schools in Prussia, but the best primary normal schools, the admirable establishments of Potzdam and Bruhl, are boarding schools. In Prussia, it is generally thought that the boarding school is more favorable to the education of young teachers ;—that the director can exercise over them a greater, because a more constant influence ; and that by having one or two schools of different degrees, annexed to the normal school, the pupils can

practice in them quite as well as in the schools of the city, separate from the establishment. Such, too, is the opinion of the ablest teachers, and the most general practice in Germany. I do not pretend, however, to decide absolutely between the two systems. Having seen the excellent management of the Harlem day school, I should say that both were good, according to the country, the times, and especially according to the man who is placed at the head of them ; for I shall never cease to repeat, ‘As is the master, so is the school.’ But the director of a primary normal day school ought to be a man of very great merit, or it is all over with the establishment.

‘As for the financial part of the concern, it is very simple.—The primary normal school of Harlem costs the State 10,000 florins a year, (nearly \$4000) for forty pupils, including all expenses, the maintenance of the establishment, and the pay of the director.

‘Such, briefly, is the constitution of the primary normal day school of Harlem. It may be well now to make known the results, and conduct the reader, as I was conducted myself, into the city schools, where the young teachers are exercised. I have seen them engaged in the different services of primary instruction. They teach under the direction of the master of each school, who is generally himself an old pupil of the normal school of M. Prinsen. We surveyed the different degrees of primary instruction, and first, a gratuitous elementary school ; then two *tuschen-schoolen*, or elementary pay schools, then private schools, nearly corresponding to our higher primary schools, the *Burgerschulen* of Germany. I was much pleased with the activity and intelligence of these young teachers ; but what struck me most, was the authority of M. Prinsen. As director of the primary normal school, he controls these young teachers ; as inspector of the district of Harlem, he controls the masters themselves ; and all these schools, pupils and teachers, of all degrees, and all conditions, are as subject to him, as an army is to its general. Every thing moves at his word ; every thing is inspired with his mind and his soul.’

But we quote once more from the lecture of Mr Brooks, as it appears in the late volume of the Institute ; merely adding that Mr B. is laboring, almost incessantly, to arouse his countrymen to the importance of this great object.

‘Cousin again says : “I place all my hopes for the education of the people in these seminaries.” In Holland they judge four years as not too much time for a young man to prepare himself aright for the great duties of a schoolmaster. Prussia has forty-two of these institutions. Holland is supplied with them.—

Austria is introducing them, and has between twenty and thirty. France is doing the same, through the influence of Cousin, and will soon have eightyfour. England too is waking up to their value. Having just received from the Secretary of the Borough Road School in London, their annual Report, I quote from the 'Appeal for the annual subscribers in aid of the normal schools, under the care of the British and Foreign School Society.'—Their words are these: 'The importance of teachers being properly trained for the work of instruction, is now generally admitted.'

'Is it not time that this republic, whose safety and renown, we are constantly assured, must depend on knowledge and virtue; is it not time for such a community to provide for the fit education of its children, as well as monarchies and military despotisms?

'I want that something should be *done*. I want the whole mass of American children to be American; which means freedom-enamored, intelligent and good. Let us not rest until all are led to dwell upon the high table-land of light, liberty and truth; and not, as now, be traversing to and fro in the twilight and gloom of the intervale.

'Look abroad over this country! Is there no need that something should be done? See how the love of money is elevated into a doctrine, and preached by fathers to their sons, even as a cardinal virtue. Mammon's golden wand is striking the land with spiritual impotency. Then there is infidelity which subverts nature, and pulls down providence, and blots out hope; and then there is licentiousness which is fevering the blood, and intemperance which is maddening the brain. These, with their whole attendant family of ills, are threatening our blood-bought liberties, our national prosperity and our domestic altars; and where, *where* is the effectual remedy, but the school-house?'

ERRORS IN PHYSICAL EDUCATION.

[In the First Annual Report of the American Physiological Society, we find the following strong language in regard to errors in physical education. Some of the remarks, it is true, are not so applicable to country towns, as to the large and crowded city; but we greatly mistake if there is not more or less of truth to be found in every paragraph—of truth, too, which will apply to all the circumstances and conditions of human life.]

Long ere the voice of Providence has indicated the necessity of other need of support than the mother's milk, the child's stomach is made the repository of substances which were never intended either for beings without teeth, or for those whose teeth, yet hardly apparent as they are, scarcely equal to number the months of their existence. The dear little things see us eat, and manifest, in their ignorance, the curiosity of the mother of all living, to touch, handle and taste, even though they die. And this curiosity, how quickly is it construed by kind friends into real wants! "Poor fellow, he is hungry. He is tired of such flashy food, and wants something solid. Dear little fellow! *he* knows what is good; he *shall have* something. Oh, how eagerly he watches the morsel his mother raises to her mouth; a little bit of soft meat *won't hurt him*; it will strengthen him."

But a difficulty arises. How shall he masticate it? The difficulty is soon got over: the mother has teeth; if not, the nurse or sister has. The food is masticated in another's mouth, and perhaps in a mouth full of decayed teeth and connected with a diseased frame—(we have witnessed this)—and is then, with a little urging, sucked down by the child. He scowls, it may be, but no matter for that: "it is good; it will nourish him; it will make him strong." So, by and by he will suck it down himself; and by and by something else. It is true that half of the best physicians of our day dissuade us from using flesh-meat for children, till they are from two to four years old. But what is science to these loving mothers and nurses? Do not they know better than all the books and doctors in the world, what *agrees* with their darling children? And above all, do not the children themselves know?

All this while, these foreign substances, received upon the surfaces of membranes for which nature has not yet prepared them, are doing mischief—the mothers and nurses to the contrary notwithstanding. How many of the diseases of infancy—the sores, the colds, the eructations, the relaxes, the constipations, the choleras, yes, and the brain and lung fevers, are caused by this single error of stuffing children, before nature intended, with that which nature never designed; and in quantities, alas! at which nature herself might revolt! Were not children so formed—as if in anticipation of their fate—as to be extremely tenacious of life in their earliest years, not half merely, but three fourths, yes, ninety-nine hundredths of them would perish in their veriest infancy and childhood.

For it is not errors in eating alone, though these are prominent enough. Instead of being kept cool, they are usually kept much too hot, during a great part of the time. They must be

smothered up in flannel, so we think, winter or summer. They must have their head and feet covered ; and must sleep buried in feathers, perhaps in a cradle. And instead of heaven's pure air and light, at least a part of the time, they must sleep in cradles, or behind curtains, in an unventilated room, with half a dozen or so of other pairs of lungs, either human, canine, or feline, and a crowd of stoves and lamps and candles, to say nothing of gallipots and medicine jars, and other things still more offensive and hurtful.

However filthy the skin, it must not be washed, except once a week or month, and then only in water poisoned with alcohol or some other equally destructive substance, that they may early inhale the poison into their lungs, or others, at least, may enjoy the boon unspeakable ; and the water must be hot enough to scald them, at least a little.

But this reminds us of another error in regard to food. Not only is the feeding begun too early, and its exhibition attended by all the painful circumstances which have been alluded to, but like the water which is applied to the surface, it must first be poisoned or heated. We have seldom known a child to taste, even thus prematurely, the gifts of God in their pristine purity. No ; every thing must be salted, and peppered, and spiced, and buttered, and gravied, and soaked, and heated, and moistened, till it is as far removed from the proper condition which nature contemplated, as man is from the purity and bliss of Eden.

And as the child advances beyond the threshold of life, if peradventure he is tough enough to resist the combined efforts of ignorance and kindness to storm life's citadel, and to reach even that threshold, is his condition at all improved ? Does he fare better in regard to food, drink, dress, sleep, air, exercise, and cleanliness ? Is his food nature's own viands, in their natural simplicity ? Does he drink from her crystal streams ? Wears he loose and flowing robes ? Sleeps he on a plain bed, and in an open room, alone ; or is he immersed in feathers, and smothered with curtains ? Is he allowed by degrees to brave the light, and air, and sunshine, and even storms ? Is he taught that the first, and second, and third great means of promoting health, and happiness, and longevity, are action, action, action ?

FEMALE EDUCATION.

LOVE OF INFANCY AND CHILDHOOD.

[In the work entitled 'The Young Wife,' we have insisted, with much earnestness, that one object of the Creator, in the institution of matrimony, is to carry out and complete the great work of self-education, or forming the character. We have supposed that exactly where the parent's influence over a son or a daughter begins to decline, it is the order of Divine Providence that a new influence should come in, the consummation of which is matrimony. In this view we have therefore written the greater part of the chapter with reference to the peculiar duties of a wife in her own education and the education of her husband. Along with these, however, we have interspersed thoughts on collateral topics, among which are those on 'Attending the Sick,' and on the 'Love of Infancy and Childhood;' the last of which we have concluded to insert in this journal.]

'It may strike some readers as singular, that I should lay it down as a duty of the young wife, to cultivate a love of infancy and childhood. Every one loves children, it will be said, and when such a love is wanting, all the rules in the world for developing or cultivating it will do no good.

But it is not true that all persons have a genuine love of infancy and childhood. A person may have a sort of instinctive love of children, because they happen to be her own relatives or friends, without a particle of that feeling to which I now refer—the love of infancy and childhood for its own sake. Perhaps this trait might be included under the word *simplicity*, taken in its largest sense; but it is so prominent and so important a trait of human character, that it seems best to devote to its consideration a separate chapter.

The love of infancy and childhood leads us to take an interest in the things which delight and interest children. And however we may explain the fact, or whether it is at all explicable or not, we believe nothing is better proved than that the free intercourse of the old with the young, greatly conduces to the health and longevity of the former. The following remarks are from the distinguished Dr Gregory, of Edinburgh.

"Old people would find great advantage in associating rather with the young than with those of their own age. The conversation of young people dissipates their gloom, and communicates a cheerfulness, and something else, perhaps, which we do not fully understand, of great consequence to health, and the

prolongation of life. There is a universal principle of imitation among mankind, which disposes them to catch instantaneously, and without being conscious of it, the resemblance of any action or character that presents itself. We have numberless examples of this, in the similitude of character and manners induced by people living much together.

“An old man, who enters into this philosophy, is far from envying, or proving a check on the innocent pleasures of young people, and particularly of his own children. On the contrary, he attends with delight to the gradual opening of the imagination, and the dawn of reason; he enters, by a secret sort of sympathy, into their guiltless joys, that revive in his memory the tender images of his youth, which, as Mr Addison observes, by length of time, have contracted a softness inexpressibly agreeable; and thus the evening of life is protracted to a happy, honorable and unenvied old age.”

Nor is familiar intercourse with the young much less conducive to the health and happiness of persons in middle age. It is recommended, therefore, to every young wife, to interest herself as much as may be, in the amusements, employments and conversation of children. Or, if she is naturally inclined to do so, she will do well to preserve assiduously the habit.

I have been surprised at the difference of mankind, in regard to the point in question. Some very excellent people never appear to have the least possible sympathy with infancy and childhood. Indeed, children seldom approach them in a free, familiar manner; or if they do, they seem to discover, as if by instinct, their disposition, and soon make their retreat.

It is a most unfortunate circumstance, that fashion, and custom, and business, have fixed such a great gulf between children and adults, and especially between children and the aged. Children live in the future, and naturally—I had almost said instinctively—delight in hearing the conversation of those who are older. And yet the latter, who live in the past, and delight as much in relating what they have seen and heard, as children do in hearing it, seem, for the most part, to stand aloof from them, and even to bury this fund of instruction in the grave of their decaying faculties. Why is this gulf of separation kept up, to the great loss of all parties and of the world? Let us be grateful to Heaven that attempts are beginning to be made to pass it, the results of which cannot be otherwise than successful and happy.

The love of juvenile character which I recommend is greatly conducive to intellectual improvement. Those who associate much with children, seem to make far greater mental progress,

than persons in other circumstances. "Teaching we learn, and giving we retain;" and it is scarcely possible to be much with the young, without falling into the habit of instructing them.—And this habit of hearing and answering infantile and juvenile questions, is highly favorable to the development of our own minds. It is so when all we do for them is in the way of story telling. The single habit of telling stories to the young—especially of striving to excel in it—with a view to gain their attention, and please and interest them, is of great value.

This disposition conduces greatly, in a young wife, to her own happiness. The young instinctively love, and ultimately respect those who sympathize with and love them—those to whom they can go when they please, with all the freedom and frankness with which they approach their playmates. And as they grow up into the world, their respect for such elder friends continues and increases. But is it not a source of happiness to an individual, to find herself surrounded by a rising generation who all esteem and love her?

Must not this state of things also greatly interest and contribute to the happiness of the husband? Can he see the companion of his choice gaining in vigor and elasticity of body and mind, and securing the love and confidence of those around her, without being himself made happier? Nay, more; what husband is there in the world, who is one degree above the brute, who will not love, better than before, the wife who sympathizes with and loves children?

In short, I regard the love of childhood—simple, artless and pure as childhood in itself is—to be an important element of christian character. I have heard of—ay, I have known—persons who disliked children, some of whom were, in other respects, excellent men and women. But such a trait is certainly a great drawback upon human excellence. I will not say that they who hate infancy and childhood cannot be christians; but I may say that they cannot be, in this state of feeling, the perfect men and women they desire to be, nor the perfect children of their Father in heaven which they ought to be.

For do they not practically forget the affection—I was going to say the reverence—for the infantile nature, which was manifested by Him who said, "Of such is the kingdom of heaven?" Do they not forget, or at least overlook the fact, that our Lord and Redeemer was a great lover of infancy, childhood, and youth? And though they are sometimes tempted to turn aside, almost with a sneer, when they see adults and even old people caressing the young, would they turn away with disgust at the sight of our common Lord with little infants in his arms, and

join with the crowd of his half followers and half disciples, to wonder at, if not to rebuke him?

Thus, whether we consider the health and longevity, the social, intellectual, moral and religious improvement, and the present and future happiness of the young wife, or the happiness of him whom she loves and esteems as she does herself, it is her unquestionable interest to strive with all her power, to love and respect infancy and childhood.

Let her, therefore, who is anxiously desirous of loving children, because she believes it would promote her own and the general happiness, commence a series of kind offices to those around her. Let her converse with them, answer their questions, tell them stories, hear theirs, and manifest an interest in their happiness. Let not this interest in their welfare be assumed—artificial—but sincere. Children will soon discover and detest the hypocrite. They love simplicity, they love sympathy, they return love for love; but they do not so readily return love for mere pretence—for hypocrisy.

REVIEW OF BURNHAM'S ARITHMETIC.

A new system of Arithmetic on the Cancelling plan: embracing the Rules of Three, single and double, direct and inverse; Barter; Loss and Gain; Reduction, Multiplication and Division of Fractions; Exchange of Currencies; Interest and all proportional questions; in one rule applicable to the whole. The process greatly simplified and abridged. By Charles G. Burnham, A. M. Boston: Marsh, Capen & Lyon. 1837. 12mo. pp. 256.

A SLIGHT comparison of the elementary treatises upon Arithmetic now in use, with those found in our schools twenty or thirty years since, will be sufficient to convince the most incredulous, that, in this department, no less than in others, important improvements have been introduced during this period. Some of these improvements were a natural consequence of the general introduction of Federal Money—a measure which would have been incomparably more important, could our table of weights, time, mensuration, &c., have been likewise reduced to a decimal ratio. Other improvements have resulted from the introduction of Analysis, and from the judicious connection of this with the old Synthetical method.

The system now before us rests its claim to special attention

upon a more general use of the process of *cancelling*, than is found in other treatises of a similar kind. Neither the principle itself, nor its application is new ; but no previous writer, so far as we know, has made the subject equally prominent.

This method is founded upon the principle, that a dividend and a divisor may both be divided by the same number, and their quotients used instead of the original numbers. It is of course applicable to all those classes of operations in which multiplication and division are combined ; and especially to all questions which are resolvable into a proportion. In these the result is often truly surprising.

The general mode of application is briefly this : Whatever quantity is to be so used as to increase the final result, is placed upon the right of a perpendicular line, and those quantities which tend to diminish that result, are placed upon the left.—When thus arranged, equal numbers appearing upon each side of the line are cancelled, and the quotients of quantities upon each side admitting of division by the same number, are substituted for the numbers divided. When no further reduction can be made, the answer will be found by making the product of the numbers on the right a dividend, and of those in the left a divisor. The following question may serve as an illustration of the mode of operation in the Rule of Three.

If 7 chaldrons cost 85 1-3 guineas, what will 1 pint cost in pence ?

By the common rules, 85 1-3 is made the third term of a proportion, 1 the second, and 7 the first. The first and second are then reduced to the same denomination, and the third to the denomination required in the answer ; after which the second and third are multiplied together, and their product divided by the first.

By dividing commensurable quantities, the process is greatly simplified. The second and third terms are placed upon the right of the line, and the first term upon the left. As the third term is a mixed number, 85 1-3, it is reduced to an improper fraction, $2\frac{5}{3}$; and since the numerator serves to increase the final result, and the denominator to diminish it ; the former only is placed upon the right, and the latter upon the left. Instead of actually reducing the first and third terms, the proper multipliers are merely written under them. When thus arranged, they are reduced as follows : As the product of 3 and 4 upon the left, are equal to 12 upon the right, these numbers are cancelled ; and so also, for the same reason are 7 and 4 upon the left, and 28 upon the right. The remaining numbers 8, 8, and 2, upon the left are successively removed by repeated divisions

of 256 upon the right, until 2 alone remains upon the right, which is the answer in pence.

This is undoubtedly a favorable specimen of the method, as in many cases little or no advantage can be derived from it, on account of the numbers being principally or wholly prime to each other. Still it is manifest, that the principle is capable of being very extensively applied, especially in mercantile business.

Mr Burnham is evidently master of his subject, but his work bears evidence of haste, and its principles frequently demand a fuller explanation. Even the doctrine of cancelling is not fully developed, and will require additional explanations from the teacher. The examples throughout the work appear to be well selected, and we were glad to see the answers subjoined to the questions. There seems to us no valid objection to this, but if a key is to be published, it seems to us better to print it in small type, and bind it up with the arithmetic.

In perusing this volume, we noticed a few things which appeared to us susceptible of improvement ; but have room to mention only one or two.

After explaining the general nature of Fractions, our author first treats of Decimals. This method is liable to the objection, that certain operations in decimals, as for instance, the rule for placing the decimal point in multiplication and division, cannot be demonstrated without a knowledge of vulgar fractions.

In treating of the Rule of Three, the author has revived the old distinction of Direct and Inverse proportion—a distinction both true and important, but tending, we believe, when introduced into elementary works to produce no little confusion in the mind of the student, with no adequate advantage.

The value of a dollar in the currency of North Carolina should have been stated at 105, and not, as in New York, at 85.

WHAT IS A USEFUL EDUCATION ?

(From the Albany "Cultivator.")

WE have, to be sure, colleges and academies in abundance, more than can be well supported, or than can be made economical and useful. But these are in a measure consecrated to the learned professions—to the privileged few—for they are privileged, inasmuch as they are the exclusive recipients of public bounty in the higher branches of learning. Few of the youth who enter their halls, ever seek for a livelihood in the laboring

arts. They learn to look upon labor, as servile and demeaning, and to seek their level in what they consider the *higher classes* of society.

They do not go to these schools *to learn to work, or to learn to live by work*, in the common meaning of these terms ; but *to learn to live without work—above work*. They are virtually withdrawn from the producing classes. These young aspirants flock to the learned professions, and the genteel employments, as the avenues to honors and to office ; and notwithstanding that labor is taxed heavily, in one way or another, to supply their real or imaginary wants, yet the *genteel* professions have become so overstocked, and the threshold of power so thronged with supplicants, that hundreds and thousands are thrown back, as parasites, upon society, exhibiting the melancholy spectacle of men, born to be useful, but unable, or unwilling, from the bias of wrong education, to become so.

Had these men been taught to look upon labor, as it truly is, a necessary, healthful, independent and honorable employment, *and been instructed in its principles and its practice*, while young, they would have cherished its interests, respected its virtues, and cheerfully shared its toils and its pleasures. We seek not, by these remarks, to pull down that which is, but to build up that which is not. It is not that we love a part less, but the whole more. We would raise the standard of labor, without depressing that of literature.

We have common schools too, munificently endowed, where all may acquire the *rudiments* of knowledge, but the rudiments only. They teach nothing of the sciences which are necessary to the successful prosecution of the arts—and give no instructions in the best models of practice. They neither teach the boy how to provide for himself, nor fit him for extensive usefulness. They lay the foundation, but they do little to build up and beautify the temple.

Why is it, that six or seven thousand youths, which is about the number in our colleges and academies, should receive gratuities from the public treasury, till the aggregate exceeds three millions of dollars, to enable them to live without work, while half a million of other youth, with like capacities and like claims, destined to labor, and to augment the resources, the wealth and the happiness of their country, are denied a miserable pittance, in the higher branches of knowledge, to qualify them for their more important duties in society ? Is not knowledge as beneficial to the arts of labor, as it is to the learned professions ?

We should take care to have good farmers and good mechanics, as well as good lawyers and good doctors. We want, not

only good *subjects*, but intelligent *freemen*—high-minded, independent freemen, ‘who know their rights, and knowing, dare maintain them.’ We wish to keep the fountains pure, that the stream of power may not become defiled. We wish to base our political and social fabric upon a rock, steadfast and sure—upon the intelligence, industry and moral rectitude of the great working community. When this class shall cease to exert a healthful and a controlling influence in political affairs, our boasted freedom will be at an end.

DISTRICT SCHOOL LIBRARIES.

WE have never been quite satisfied with the selections of books for district school libraries, which were published some time ago in the Common School Assistant; and which we suppose have been, to a considerable extent, adopted in the State of N. York. We have wished for something better. The American Society for the Diffusion of Useful Knowledge has made promises, at least indirectly, as we stated in a former number; but the pressure of the times, or something else, has not permitted the Society as yet to fulfil them.

In the meantime, another selection has been made, which, though it does not by any means meet our wishes, comes nearer our views of the real wants of the community, than anything which has yet been presented. We allude to a selection of one hundred and twentyone, from the four or five hundred volumes published by the American Sunday School Union.—They are generally entertaining and instructive biographies; histories of the manners and customs, rites and ceremonies, of various countries and nations; and stories illustrating the great principles of social and personal duty, such as truth, forgiveness, temperance, humanity, honesty, obedience to parents, &c. They are simple in style, adapted in manner and matter to the circumstances of school children, and most salutary in their influence on the order, prosperity, and morals of society.

The libraries are done up in uniform binding—each volume numbered to correspond with its number on the catalogue; and the lettering to be according to order,—C. S. L., for common school library, or P. S. L., for public school library, or C. L., for children’s library, &c. They are put up in a plain case, with a lock and key, and all necessary hangings and fastenings. Upon the door the words SCHOOL LIBRARY are painted, which

may be altered to suit circumstances. On the inside of the door is pasted a catalogue sheet of the library, and fifty catalogues are furnished besides, in which the design and contents of each volume are concisely described. These are for the use of teachers and pupils. The case is put in a box, and so packed as to be safely transportable to any part of the country, and the whole together is sold for THIRTYTHREE DOLLARS. When it reaches its destination, the case is removed from the outer box, and is all ready to suspend in the school-room arranged for immediate use.

Now here is a cheap library carefully selected, by judicious men, and instead of existing only in imagination, is ready for delivery. It cannot be called sectarian; since every volume meets the approbation of men of various sects. Among the officers of the American Sunday School Union, are Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, Lutherans, and we believe of several other denominations.—Nor can it well be objected that these books are already scattered through the community by means of our Sunday Schools, since not more than one third of our children and youth attend these schools, and not more than *one third of that third* have access to the books of the 'Union;' and these, even only once or twice a month; so that unless 5000 books scattered over the whole country among at least 2,500,000 children afford a supply, such an objection can have but little weight. And as to any competition with the American Society for the Diffusion of Useful Knowledge, we think, on the contrary, that it will be the best possible means of preparing the way for the volumes which that Society proposes to issue.

We had almost forgotten to say that the plan meets the entire approbation of good and intelligent men of various parties and sects, in various parts of the country, among whom are Bishop Mc Ilvaine of Ohio, Gov. Vroom of New Jersey, Chancellor Walworth of New York, Judge Daggett of Connecticut, Hon. Henry Potter of North Carolina, Hon. Francis S. Key, D. C., and Pres. Olin of Randolph-Macon College.

MISCELLANY.

PROGRESS OF EDUCATION AND INSTRUCTION.

AT no period since our connection with the editorial department of the *Annals of Education*, has there been so much to cheer and encourage us, as at the present time. This we deem the more remarkable from the fact that there is such a wide spread embarrassment in business. If there is any connection between these two things as cause and effect—if the derangement of business is turning the public mind to something more useful, more elevating, and more productive of true happiness, individual and national, and if the proper education of the rising generation in the family and in the school, and elsewhere, is becoming, much more than it ever has been, the order of the day, we shall scarcely regret that the embarrassment exists. It may indeed affect the existence of this journal. It may even sink it, after a year or two more of hard struggling with a load of expense which delinquent subscribers ought long ago to have paid; but if thus it must be, why let it go down. If the public mind is but awakened and rightly directed, our object is accomplished. We are fully satisfied, if the good is but done; and by no means tenacious of particular ways and means of doing it.

Among the important documents connected with the subject of education and instruction, which have arrested our attention since the opening of the present year, in addition to those which we have already noticed, are the following.—Many others of minor importance have also, from time to time, been received.

INTELLIGENCE FROM OHIO.

Vocal Music.—We have received a Report on Vocal Music, read at the last Annual meeting of the Western College of Teachers, by T. B. Mason, Professor in the Eclectic Academy of Music, and Professor of Music in Cincinnati College. The writer of this Report zealously labors to prove, 1, that all mankind possess the constitutional endowments requisite for the study of vocal music; 2, that vocal music must be incorporated into our systems of common school education; and 3d, that appropriate means ought to be speedily devised for the accomplishment of so desirable an object.

Education Meeting.—The Convention of Teachers and other friends of education at Columbus, was well attended, and lasted four days, as we mentioned in our last number. Rev. Calvin E. Stowe read his

Report on Education in Europe. Mr William Slocumb, of Marietta, gave a lecture on the defects of common school education, and the appropriate remedies ; Mr H. N. Hubbell, Principal of the Ohio Asylum for the Deaf and Dumb, and Dr John Hoge, gave each a lecture on the education of the Deaf and Dumb ; and Dr Macauley, of Columbus, one on the Parochial system of Scotland.

Besides many other interesting subjects which came before the convention, the following resolutions were adopted, and most of them freely discussed.

1. That teachers of every grade must be educated, honored and rewarded, before our schools can be placed on that high ground which the cause of education in our republic justly demands.

2. That the practice of having a large number of children crowded together, under the charge of a single teacher, is a serious hindrance to the moral and intellectual improvement of the pupils.

3. That, in the opinion of this Convention, corporal punishment is too often and injudiciously used in school government ; and that it should not be resorted to, till after all reasonable, moral means of government have been found inefficient.

4. That, in the opinion of this Convention, the law, passed at the last session of our Legislature, providing for the appointment of a superintendent of common schools, will be productive of the most beneficial results, and that the labors of the superintendent have already greatly increased the public interest on the subject, and advanced the cause of the public schools.

5. That, in the opinion of this body, all the schools in each of our cities and towns, should be under the immediate control of one efficient Board of Managers.

6. That females who devote themselves to the cause of education, occupy one of the most important and appropriate stations for them to occupy, and that in this capacity they may exert an influence as lasting and salutary as the statesman or philanthropist.

7. That this Convention cordially approve of the formation of Lyceums and Mechanics' Institutes, for aiding in the work of mental cultivation—the great object in which we all have a deep and vital interest.

8. That a committee be appointed to report on the importance of the erection, the best mode of internal construction, and the furniture of school houses.

9. That the diversity and frequent change of class books in schools is a serious evil, and ought, as far as possible, to be avoided ; that a change of books without very decided reasons to induce the change, is injurious to the school ; that frequent and hasty recommendations of books, by men of influence, tend greatly to increase the evils complained of, and

that they be respectfully requested to be more cautious in giving recommendations without a decided conviction of superior merit, and that a committee be appointed to report at our next meeting, on the effects of the great diversity of school books in our State.

10. That we view with high interest, the onward move of the community at large in the cause of education.

Conscientious Booksellers.—The Common School Advocate, of Cincinnati, after extracting an article from this work in which we had complained of a want of conscientiousness in authors and booksellers, states, that Truman & Smith, of that city, have published, during the last two years, above 500,000 volumes—mostly juvenile and school books—every one of which is of an excellent moral tendency. If this is so, they deserve at least the approbation of their consciences, if not the thanks of their country.

Granville Female Academy.—A catalogue of the Granville Female Seminary, shows the Institution to have had during the last winter term 132 students, and during the summer term 82. Hayward's Physiology, as we are glad to learn, is studied; also vocal music and the Bible.—Eighty-two young ladies board with the teachers, constituting one great family; and a part of them dispense with tea, coffee, and other superfluities. They also combine domestic labor with their studies. Connected with the academy is a preparatory school of 77 pupils.

The Blind.—It is said that the Legislature of Ohio has authorized the establishment of an institution for the instruction of the Blind, at Columbus. Until the suitable buildings are completed, the pupils will be comfortably boarded in a rented dwelling, under the charge of a careful steward and matron.

MICHIGAN.

Superintendent's Reports.—These, for 1837 and 1838, have been received. Mr John D. Pierce is the Superintendent. The documents, especially that for the present year, are replete with information. The items of the tables embrace the number of school districts in each township in the State, which is at present only about 800; the number which have made reports to the proper authority is still less, only 383; the number of children between the ages of 5 and 17, in each district reported, 13,702; the number in attendance under 5 and over 17, 1,272; the whole number in attendance, 7,118; the length of time a school is kept in each district by a qualified teacher, about 4 1-2 months; the money received by each district from the School Inspectors; the amount received for the use of the district library, &c. It must be obvious, however, from a single glance at these items, and a comparison with the whole population, that they are very imperfect.—One interesting item we have

however, omitted to mention, which is the raising and appropriating of some \$13,000 or \$14,000, for the building and repairing of school houses during the year.

For the information of those who are not familiar with the common school system of Michigan, it may be proper to present the following brief statement, derived from the Superintendent's Report for 1838.

The last article of the constitution of the State, besides making provision for a Superintendent of Public Instruction, and making provision for a school fund, from the sale of public lands, makes it the duty of the Legislature to provide a system for the organization of common schools; and allows the withholding from any district that does not keep up a school at least three months in each year, its equal proportion of the interest of the public funds, and enjoins it upon the Legislature to provide for the establishment of libraries, one at least in each township; and appropriates the proceeds of all fines for any breach of the penal laws, and all moneys paid for exemption from military duty, to the support of said libraries whenever established.

A law subsequently passed, under this article, requires of the superintendent an inventory of all the lands and property reserved to the State for the purposes of education: requires his views to be given in writing, relative to the further disposition of said property; makes it his duty to prepare a system for common schools, and a plan for a university and its branches; to require of all officers who have charge of school lands, a statement of their condition, location and value; to require of school directors, reports of the state of their respective districts; to embody said reports, and transmit the same to the Legislature; it authorizes the superintendent to hold correspondence with members of literary institutions; to take charge of those lands reserved for education, where no officers have been appointed for the purpose, and preserve them from waste; to receive the proceeds of certain fines in the several counties, and retain them, subject to the direction of the legislature; requires him to give bonds to pay over, on demand, all moneys received by virtue of his office; fixes the amount of his salary and terms of payment, and forbids his holding any other office, or attending to the business of any other profession.

New Paper.—A small monthly journal of public instruction is to be issued at Detroit, at 75 cts. a month. Its object is the elevation of common schools.

ILLINOIS.

Female Education.—The Fourth Annual Report of the Ladies' Association for educating females in Illinois, states that 44 individuals have received aid from the association during the past year, and that there is

reason for believing that these efforts are doing great good. The Society, notwithstanding its efforts, takes care to have a balance of \$400 or \$500 in its treasury; which in these times of embarrassment is sound policy. Connected with the Report, is an Address at the last annual meeting of the Society, at Jacksonville, by Prof. Post. We perceive that Prof. P., in sketching the outlines of what would constitute a good female education, has insisted that every female should be made acquainted with mental philosophy, physiology and hygiene; and the simple principles of chemistry and medicine.

KENTUCKY.

From this State we have heard nothing, except that the Legislature has recently passed a law establishing a system of Education throughout the State; a few words of encouragement in the columns of the Western Messenger, published at Louisville and a few words in regard to the interest taken by Gov. Clark, in this great subject.

TENNESSEE.

Legislative Proceedings.—The State of Tennessee, as if sensible of its great resources, is at last awaking. From the report of a committee of the legislature as published in a Newark paper, we learn that the School Fund amounts to upwards of \$1,000,000; and it is now proposed to add to it the portion of the surplus revenue received, which would swell the amount nearly to \$2,500,000. Of the proceeds of this sum, the committee propose to appropriate \$100,000 annually, to common schools, upon the plan which has succeeded so well elsewhere, of a partnership between State munificence and individual enterprise and liberality. The adoption of the New York system is earnestly recommended. The remainder of the income of the fund it is proposed to appropriate to the colleges and academies, with some reference to the education of teachers. There are 3 colleges, 70 academies, and about 1000 common schools in the State.

Literary Institute at Nashville.—We have also received the 'Proceedings of the Literary Institute and Association of Professional Teachers,' held at Nashville, on the 27th and 28th of December last. This Association it seems had been formed on the 4th of November. Rev. Philip Lindsley, D. D. of Nashville is the President, and Rev. G. Weller, D. D., its Corresponding Secretary. An Address was delivered by Rev. Dr Weller, 'On the Advantages, to teachers, of Organization;'—and one from Mr Henry Moore, 'On the Reciprocal duties of Parents and Teachers;' in addition to which there were some valuable discussions. Much of the effort of the meeting was, however, expended in preparing for a larger meeting of the Association at Nashville, on the

4th of October next; at which reports are expected on the following important subjects—committees having been assigned for that purpose.

1. A system of Education for Tennessee. 2. Financial plans for the support of schools. 3. School Houses, Furniture and Apparatus. 4. The study of Latin and Greek Prosody. 5. Text Books and preparation for Colleges. 6. Pronunciation of Latin and Greek Languages.—7. Educational Statistics. 8. History of Legislative action in Tennessee on Education. 9. Increased attention to moral and religious instruction in schools. 10. Normal Schools. 11. Study of music in schools.

It was also resolved—and we have nowhere seen evidence of more practical wisdom in relation to these meetings for the promotion of education than in this measure,—‘*That each member of the Institute be requested to give a concise history of his school at the next annual meeting, so far as relates to the mode of instruction and government.*’ The Institute, though it had not yet been formed two months, numbered forty-five efficient members—of course we cannot expect less than forty-five of these invaluable *histories of schools*. When we read this part of their proceedings, we blushed for the ‘American Institute of Instruction,’ which has now been in operation eight years without having for once adopted so practical a measure, although it has been sometimes feebly attempted.

ALABAMA.

From this great State, we have had nothing recent, except a catalogue of the officers and students of the university of Alabama for the year 1837, and the valedictory address of President Woods.—The average yearly number of students in that Institution, for the last seven years, has been about 110.

THE VALLEY OF THE MISSISSIPPI, IN GENERAL.

This valley, twelve years ago, did not contain—so we are informed—any female seminary, deserving the name of a seminary; nor is it known that any one now in operation has been in existence over nine years.—Yet in the year 1836, sixteen female seminaries were in successful operation in the whole valley, and preparations were making for the establishment of eight more.

PENNSYLVANIA.

Besides the inaugural address of Prof. Cunningham, mentioned in our last, we have had nothing recent from Pennsylvania, except a discourse on the Formation and Development of American Mind, delivered before the Literary Societies of Lafayette College, at Easton, September 20, by Robert J. Breckinridge, A. M.; several communications from

Mr Josiah Holbrook; and the articles on Education which have appeared, from time to time, in the papers, especially the 'Sunday School Journal,' and the 'Episcopal Recorder.' We are glad to see these papers laboring to keep alive the subject of education in that great State, and hope their example will be followed by many others.

American Sunday School Union.—From Philadelphia, we learn that 33 new works were issued by the American Sunday School Union, during the past year; 22 of which were original. The whole number of volumes printed in this year, was 890,662, besides infant school lessons, pamphlets, journals, &c., 84,600, making about 62,000,000 pages. The publications disposed of by the Society in the course of the year, amounted to no less than \$75,456 71. The publications distributed gratuitously to the poor, amounted to \$3,455 71. New schools established over 500.

Children in Factories.—The Select Committee of the Pennsylvania Legislature on this subject, have reported a bill entitled "An Act for the preservation of the health and morals of children employed in manufactories." The bill provides that children who are not able to read and write, shall be sent to school three months in each and every year, while they are employed in factories; that no child of a less age than ten years shall be employed in a factory, and that none under sixteen years of age shall labor more than ten hours per day. Penalties are imposed on parents and guardians, and also on employers, for any evasion or violation of the law.

Drawing Cards.—Mr Josiah Holbrook has prepared for families and elementary schools, a series of DRAWING CARDS, which are at this moment exciting considerable attention in Philadelphia and elsewhere.—They are published by W. Marshall & Co. We have not seen them, but they are highly recommended by teachers and other friends of education. Mr Alden, Principal of the Young Ladies High School in Philadelphia, thus says of them: These contain thirtysix finely executed drawings in outline, consisting of geometrical lines and figures, the more common implements of the trades, household utensils, animals, &c. &c. These cards are neatly put up in boxes, with a description, in few words, of their object and utility. By *permitting* children, both at school and at home, to make drawings and written descriptions of these and numerous other objects in nature and art, their feelings are interested; their hands, eyes and intellects improved, and their minds constantly stored with new ideas. They are thus protected from ignorance and vice, and prepared for respectability and usefulness.

NEW YORK.

Superintendent's Report.—From the State of New York, we have,
1. The Annual Report of the Superintendent of Common Schools.—

This, as usual, is an interesting document; but we find, on recurring to our February number, that many of its leading statistical items were there inserted.—We find, however, one important item of information in this Report, which we have not seen in the Reports of previous years. We allude to an article entitled ‘Extracts from the Reports of Academies relative to Teachers’ Departments.’ The following is a very brief summary of these reports for 1837.

The first column shows the whole number of pupils at the time of the report; and the second, the whole number instructed during the year 1837.

Montgomery Academy,	.	.	12	.	.	12
Kinderhook do.	.	.	8	.	.	20
Fairfield do.	.	.	16	.	.	16
St. Lawrence do.	.	.	96	.	.	96
Washington do.	.	.	28	.	.	35
Oxford do.	.	.	35	.	.	35
Canandaigua do.	.	.	36	.	.	36
Middlebury do.	.	.	34	.	.	34
Total,			265			284

School Libraries.—From Rev. Wm. P. Page, we have received, what seems to us to be a revised edition of his letter to the Hon. Willard H. Smith, President of the Livingston County Education Society, on ‘Common Schools; the necessity of their improvement, and School Libraries,’ the first edition of which has already been made the basis of an article on school libraries in our last volume. The pamphlet of Mr Page is extended, in this edition, to 32 pages; and is in other respects very much improved. It is interesting and valuable.

Barnard’s Report.—An application was made, during the late sitting of the New York Legislature, by Wm. G. Griffin and others, praying for the enactment a law prohibiting the practice of praying, singing, reading the Bible, and other religious exercises in such schools academies and seminaries of education, as receive aid from the public treasury. Mr Barnard, Chairman of a Committee on the subject, reported against it; and the report was sustained by a majority of 121 to 1. The report of Mr Barnard is a most masterly defence of the customs, in school, which it was the object of the petitioners to remove or destroy; and for the sake of many honest individuals—some of whom are not opposed to religion itself—we wish we had room for it in our journal; nor are we sure that we shall not, ere long, find room for at least a part of it.

The Knickerbocker.—This popular periodical is contributing its mite to the cause of Education. The number for January contains a ‘Cry and prayer against imprisoning small children,’ by W. H. Simmons, Esq,

which has some good thoughts on physical education; and both this and the subsequent numbers contain many articles which bear with more or less force on the general subject of education.

Anatomy and Physiology.—Several noble efforts have been made during the last winter in New York, Albany, Troy and Brooklyn, to render these important subjects accessible to the public. A course of popular lectures on Anatomy has been given in New York, and several courses on Physiology; and a popular course on Anatomy in Troy, by Dr Armsby, has been very favorably received. It was attended by 138 persons, many of whom were among the most distinguished of the citizens.

Vocal Music in Schools.—This, in some parts of the State, is receiving considerable attention. In Troy, they have received aid from Prof. Webb, of Boston.

NEW JERSEY.

A State Convention on Education at Trenton, has recommended to the State Legislature to repeal the existing school law at once; and as a first step to something truly valuable, to prepare the people for a sound school system. In this view, they recommend the appointment of a Minister of Public Instruction, whose immediate business shall be to travel about the State, and address the people, in their assemblies on the subject of Common School Education. We believe these recommendations of the Convention are sound and judicious.

MAINE.

Gorham Academy and Teacher's Seminary.—This consists of three departments, in addition to a department of Languages; called Primary, General, and the Higher and Teachers' Department. To complete a fall course of studies in the Teachers' Department requires three years. We learn from the catalogue of the Seminary, that the number of the students is yearly increasing, and that it is at present 149 males, and 116 females; but how great a part of them are making preparations to become teachers, we are not told. The price of tuition in the teachers' department is five dollars a term of eleven weeks; but the whole expenses of a young lady for a term, including board, room rent, washing, fuel, light and tuition, are only \$25, or \$100 a year. The course of instruction and education appears—on paper at least—to be thorough.—There are six principal instructors, and three assistants. Prof. Packard's address, at the dedication of the Teachers' Seminary last September, is a masterly production, and richly deserves the attention of those into whose hands it may fall. He dwells largely on the necessity of an increased attention to physical education, as well as to moral and religious culture.

NEW HAMPSHIRE.

Teachers' Seminary at Plymouth.—The number of students reported as connected with this Seminary, is 200, of whom 110 are males, and 90 females. Of these, about 60 are furnished with board in houses erected for the purpose, and under the eye of their instructors. A considerable number board in the family of Mr S. R. Hall, the Principal. The utmost attention appears to be paid to their moral character, and to their health. A very extended course of Lectures on Teaching is given in the institution; and we learn, with great pleasure, from the catalogue, that one of the regular studies of the junior year, in both the male and female departments, is human physiology. On this subject, courses of lectures, more or less extended, are also given.

CONNECTICUT.

Mrs Sigourney.—This gifted lady has become the author or compiler of a school book, which she calls "The Girl's Reading Book." It has 243 pages, and is published by J. Orville Taylor, of New York. It consists of articles chiefly, as we suppose, from her own pen, written on various occasions, both in prose and poetry. We regard the work as adapted to the wants of the numerous class of persons for whom it is intended, and hope it may be widely circulated.

American Lyceum.—The Eighth Anniversary of the American Lyceum will be held at Hartford, on Tuesday, the 1st of May next. Lyceums and other literary societies are invited by the Corresponding Secretary, Mr Dwight, to send delegates; and the friends of education, generally, are invited to attend. It is hoped and believed that the session will be one of great interest. Several valuable Essays, Lectures, and other contributions, have already been promised, and a number of important questions are to be prepared for discussion.

Ignorance and Crime.—Every year's observation of facts serves to confirm the doctrine that crime depends, in a greater or less degree, on ignorance. We learn from the Report of the Prison Discipline Society, that of 57 criminals committed last year to the Connecticut State Prison, 14 could neither read nor write, and 16 could read, but not write; which, together, would be more than one half the whole number.

GEORGIA.

The movements in Georgia, were adverted to in one of our late numbers. According to the statements of the public papers, it would seem that a Common School system has been adopted by the Legislature of that State, by which five hundred thousand dollars, heretofore set apart as a Poor School and Academic fund, together with one third part of the surplus revenue, is constituted a fund to be devoted to the support of Common Schools.

MASSACHUSETTS.

Board of Education.—We have received the 'First Annual Report of the Board of Education,' for this State, together with the First Annual Report of the Secretary of the Board, the Hon. Horace Mann. It is a pamphlet of 75 octavo pages; and is a document of great value.—The abstract of the School Returns of the Commonwealth, made out, in part, by the same officer, has been mentioned in a former number.

From the Report of Mr M., we learn that sometime during last summer, he addressed to the school committee of every town in the Commonwealth, a circular letter, embracing the following questions, though by no means excluding information on other topics.

1. Is inconvenience or discomfort suffered from the construction or location of school houses in your town, and if so, in what manner?

2. Are the requisitions of law complied with in your town, in relation to the aggregate length of time in which schools are kept; the different kinds of schools kept, and the qualifications of the teachers employed?

3. Does your town choose a school committee each year? Do they organize as a committee, and do they visit and examine the schools, as required by law?

4. Are school committee-men paid for their services? If so, how much?

5. Are teachers employed for the public schools, *without* being examined and approved, or *before* being examined and approved by the committee?

6. Do parents, *in general*, exhibit any public interest in the character and progress of schools, by attending examinations or otherwise?

7. Do the school committee select the kind of books to be used in schools, or is it left to parents and teachers?

8. Do the school committee cause books to be furnished, at the expense of the town, to such scholars as are destitute of those required?

9. Is there uniformity of books in the same school?

10. Is any apparatus used in your schools? If so, in how many, and of what kinds is it?

11. Have any teachers been employed who practise school-keeping as a regular employment or profession? If any, how many? Are they male or female?

Answers to these questions have been received by Mr M. from more than half the towns in the State; which have been to him, a source of very valuable information. He has also met conventions of the friends of education in every County of the State, except Suffolk. In doing this, he travelled between five and six hundred miles, besides going to Dukes County and Nantucket, and has visited many schools, and personally examined, or at least obtained specific information regarding the relative size, construction and condition of 800 school houses, with much general information concerning at least a thousand more. It is

on such a basis as this, and from such sources as this, added to an extensive acquaintance throughout the State, that the report has been prepared.

We hope to present the reader, at some future time, with an extract or two from this work. It is a precious document, and should be preserved as such by all who receive it.

Lectures on Education.—During the late session of the Legislature, the Board of Education had weekly lectures on the subject of education in the Representatives' Hall, some of which were well attended. Lectures were given by Mr Mann, Mr James G. Carter, of Lancaster, Rev. Charles Brooks, of Hingham, and others.

Schools of Boston.—Here, the 'march' of improvement, so far as the public schools are concerned, seems to be retrograde. For, to say nothing of the primary schools in addition to what was said in our last number, a strange course has been taken in relation to the grammar schools. Attempts to reform them, after having been partially successful, have at length failed altogether, and the enemies of improvement have obtained a temporary triumph. Their reign, however, is short. A reform in the whole public and primary school system of Boston, is loudly demanded, and cannot much longer be resisted. The measures of today are not always to be counteracted by the men and measures of tomorrow, on the simple ground that they are an innovation on ancient usages, and have not been tested within the city of Boston.

Teachers' Seminary.—Ten thousand dollars have been recently placed in the hands of the Secretary of the Board of Education in this State, to promote the cause of Popular Education, on condition that the State will contribute the same amount from their unappropriated funds, and that the two sums, thus united, shall be applied under the direction of the Board of Education 'in qualifying teachers for our common schools.' The subject has been brought before the Legislature, and referred to the Committee on Education.

State Lunatic Hospital.—The fifth annual report of the Trustees of this Institution, including, as it does, the report of Dr. Woodward, is an interesting document, and affords not a few valuable hints to the friends of physical education. Dr W. represents masturbation as a great and increasing cause of an insanity, which is almost incurable; and adds that 'no effectual means can be adopted to prevent the devastation of mind and body, and the debasement of moral principle from this cause, till the whole subject is well understood and properly appreciated by *parents and teachers*, as well as by *the young themselves*.' Let those who sneer at such works as the 'Moral Reformer,' the 'Library of Health,' and the 'Lecture to Young Men on Chastity,' consider what Dr. W. here says, and awake to the study of physiology and the laws of health.

AMERICAN ANNALS OF EDUCATION.

MAY, 1838.

THREE HUNDRED AND SIXTY QUESTIONS ON COMMON SCHOOLS AND COMMON EDUCATION.

THE following list of questions—with a few modifications—was prepared for the Annals of Education seven or eight years ago ; but was withheld, partly from the fear that some of the suggestions were so much in advance of the public sentiment, that the article, as a whole, would be deemed visionary. We know not but such may be the conclusion of a few minds, even now ; and yet we are unwilling to refrain longer from presenting the subject of Common School Improvement in this form ; because we believe it to be a way which is calculated to arrest attention.

We have arranged our Inquiries in four divisions :—1. General Inquiries ; 2. Physical Education ; 3. Intellectual Education ; 4. Moral Education :—though we do not pledge ourselves to adhere, in every instance, to our landmarks. It is somewhat difficult to separate moral and physical education, if we attempt it ; and scarcely less so to separate general from particular inquiries.

I.—GENERAL INQUIRIES.

What is the number of district or common schools in the township or society in which you reside ?

What number of persons compose your School Committee ?

Was it ever less or more than now ?

What were the apparent effects of increasing or diminishing its number ?

Is it made the duty of your Committee to visit the schools as well as examine the teachers ?

How many of them have themselves been teachers ?

How many have ever taught in the district or town schools ?

How many of them were liberally educated ?

Do the Committee organize themselves for the purpose of examining teachers, &c., by adopting a constitution ?

What are the leading features of that constitution ?

Are your instructors required to be unexceptionable in their morals ?

What course do the Committee take in order to ascertain their moral worth ?

How is it ascertained whether they possess a real love for teaching ?

In what branches are they usually examined ?

Is the examination practical ? In other words, are they examined with regard to their ability to communicate what they know ?

Are they ever examined more than once, in the same society or town ?

Is their health, or cheerfulness, or temper, ever made a subject of inquiry ?

What proportion of your teachers have had a college or university education ?

What proportion an academical one, merely ?

How many of them are acquainted with Anatomy and Physiology, and the laws of health ?

Do district committees establish schools and employ teachers, without the concurrence of the proprietors of the schools ?

Is their selection of teachers made solely in reference to cheapness, or is it chiefly in view of more important considerations ?

Are the schools visited regularly by the Board of visitors ?

How often ?

In the summer, as well as in the winter ?

How much time is devoted to each visit ?

Is the school seen, on these occasions, in its *every day dress* ?

Are the examining committee paid for their services ?

Are the visiting committee, or Board of visitors paid ?

Do they appear to perform their work more faithfully when paid ?

Are the visitors passive at their regular visits to schools, or do they ask questions and give directions ?

Do they ever give the teacher counsel in regard to preserving and improving the health of his pupils ?

Do they ever make suggestions in regard to the conduct of their morals ?

Do they ever give directions in regard to the branches which shall be taught ?

Do they ever determine, or help to determine, what class books, apparatus, &c., shall be used?

Do they direct as to modes of instruction?

Are their suggestions or directions promptly attended to?

Are they ever known to displace instructors?

Do the Board of visitors hold regular meetings?

Do they report their progress at these meetings?

Do School Committees and Boards of visitors make the business of education a subject of daily study?

What books or periodicals do they have?

Are the instructors entirely devoted to their schools, for the time, or have they other employments?

How many have families, and how many are single?

How many of them intend to pursue the profession of teaching through life?

Do they hold meetings for mutual improvement?

How often; and how do they usually proceed?

How many of them *study* the subject of education?

Do they visit each others' schools, and how often?

How many months of the year are your schools usually taught?

How many by male instructors?

How many by females?

How many vacations, and how long are they?

Do these vacations occur in the most pleasant or in the most unpleasant season of the year?

Is any thing done for the improvement of the pupils during the vacations?

What is the usual compensation of male instructors?

Of females?

How many of your present teachers are natives of the town, and how many are strangers?

Is this proportion usual?

Do any of them have assistants in school?

How many of these assistants are females?

Do any of them employ pupils as assistants?

Which are the best, male or female assistants?

Has the assistant the whole charge of a certain number of pupils or classes, or is she under the general oversight of the principal?

Has she the exclusive charge of their instruction, or of their morals and manners; or has she something to do with both?

How long are instructors and assistants usually employed in the same school?

Why are not the same instructors retained longer?

What proportion of the instructor's wages and board are paid from public funds?

How are the rest of the expenses paid?

Is the public money applied to the same scholar in both seasons, summer and winter?

What is the condition of those schools which have usually been wholly supported from funds, compared with those which have been partly supported by the taxation, or the contributions of the proprietors?

Are the schools ever visited by the proprietors?

Are there set days for visiting by parents or others, or are the doors always open to visitors?

Is there a frequent and friendly intercourse subsisting between the parents and the teachers?

Do they often interchange visits?

Is the intercourse between teachers and pupils, out of school, as familiar as it should be?

Do any of the ministers, or physicians, or lawyers of the town manifest an increasing interest in the teachers, and an increasing fondness for their society?

Do both parents and instructors manifest, at all times, especially whenever and wherever their children or pupils are present, a deep and permanent interest in their physical, intellectual and moral improvement? Or is the future well being and happiness of the young the last topic of common conversation?

Is the teacher furnished with every possible facility for promoting the improvement of his pupils?

Does he consider all his time—as well as the six hours of school—sacred to his pupils?

Do *parents* consider his whole time as theirs?

In view of his responsibility to God and society, is it his grand aim to form moral character?

When parents and teachers fail to furnish pupils with every thing necessary for their progress at school, what provision is made as a substitute?

Do good men and ministers ever mention common schools in their public prayers?

What proportion of even *good* men do you suppose, have ever prayed for common schools in public or in private, during their whole life?

II.—PHYSICAL EDUCATION.

Are all the districts in your town supplied with school houses?

On what principles are these houses located? Is it the grand point to place them in the centre of the district, be that where it may?

What is the greatest distance which the pupils have to travel, to reach the school house?

What striking natural scenery, as hills, mountains, lakes, rivers, cascades, &c., is there near the school house?

What works of art?

Is the house contiguous to dwelling houses?

Is it contiguous to taverns or distilleries?

Is it close to a sandy public road?

Is it contiguous to pounds or prisons?

What is the face of the country round it?

Is the soil around highly cultivated?

Are there shade trees near the school house?

Are there any fruit trees?

Are the latter enclosed?

Are there swamps, marshes or stagnant waters near?

Is there an enclosure for a play ground?

How large is it?

Is any part of it covered with a roof or awning?

Is any part of it paved?

Is any portion of it covered with sand?

Is there a garden connected with the grounds?

Does it contain any fruits or fruit trees?

Does it contain flowers?

Do the teachers or the pupils labor in it?

Are there workshops for teachers or pupils?

How many stories high is the school house?

In which story is the school kept?

For what is the rest of the building used?

What other buildings are there connected with the school house?

Are they kept clean, and in repair?

Is every part of the school house itself kept clean? How often is it swept? How often washed?

What are the dimensions of the school room?

Is the floor level or inclined?

Is the ceiling arched, or horizontal?

Are any of the walls whitewashed?

Are any of them painted or papered?

Is the outside of the house painted—and if so, of what color?

Is the house of wood, stone, or brick?

Is it well lighted?

How high are the lower panes of the windows from the floor?

Can the upper sashes of the windows be lowered, as well as the others raised?

Are there blinds or shutters to the windows?

Are there curtains?

Of what color are the curtains?

Has each pupil a separate desk?

Are the seats fixed, or are they movable?

Are the desks and seats connected?

How is the height of the desks adapted to the varying size and height of the pupils?

Are the desks disposed in rows parallel to each other, all facing the instructor; or are they arranged in a semicircle?

Are there backs to all the pupils' seats?

Is there an unoccupied space, of considerable breadth, around the sides of the room?

Is the floor tight?

Is the room ornamented in any way?

What else is done to give an air of cheerfulness to the place, and render it as much like a pleasant parlor as possible?

How is the school room warmed?

Is the stove open or closed?

Is a large portion of the pipe carried through the upper parts of the room, thus injuriously keeping the head hotter than the feet?

Connected with the school room, are there closets for hats, bonnets, clothes, &c.? Or are all these things hung up in the school room?

Are the entrances and closets commodious?

Are there any rooms for recitation, or for expostulating, confining, or praying with offenders?

Is the whole establishment kept well ventilated?

What is the usual number of school hours?

How early do the schools commence in the morning, and what proportion of the hours are taken from the afternoon?

What is the length of the intermission?

What proportion of the pupils usually remain about the school house, during the intermission?

How are they generally employed?

Does the teacher ever join in their sports?

Does he influence or control these sports, directly or indirectly?

Does he give them a healthful tendency?

Is his influence acceptable to his pupils?

Are the sports of the two sexes connected, or are they separate?

Besides the intermission, have they other recesses?

Of what length and character?

Are the pupils encouraged to play violently?

Are they encouraged to play in the hot sun?

Are they encouraged to expose themselves to the cold, the rain, or the snow? And if so, with what restrictions?

When drenched with perspiration, are they allowed to cool themselves suddenly, by sitting in currents of cold air, as at a window, or by lying down on the cold or damp ground, or by taking off a part of their clothes, or by drinking large draughts of cold water?

What methods are taken to prevent these evils?

When the school room has been for some time too warm, are the pupils allowed to go out, without caution against taking cold?

Are there any special physical exercises adopted in the school room, as clapping hands, alternate rising and sitting, marching, running, jumping, dancing or singing?

Is vocal music taught, to strengthen the lungs?

Is instrumental music, in any instance, taught?

Is bathing, partial or local, ever practised?

Have you no arrangements for washing hands and faces, at the school room?

Does the teacher strive to promote cleanliness, both by precept and example?

Does he take great pains about temperature?

Is the practice of eating between meals—fruits, cloves, orange peel, seeds, &c.,—and especially of eating in school, discouraged?

Are any of the small pupils ever allowed to sleep after dinner?

Does the teacher deem it as much his duty to promote the health of his pupils, as to cultivate their minds or their hearts?

Does he set them a perfect example in this matter, or does his example continually contradict his precepts?

Does he ever try to teach the laws of health; or is he ignorant of them himself?

III.—INTELLECTUAL EDUCATION.

What is the number of children in your district school between four and sixteen years?

What number of different scholars on the roll?

What is the average attendance?

Are they regular in their attendance?

Are they punctual to the hours?

Is every pupil furnished with every necessary article—books, slates, stationery, &c.?

Are there slates, &c., provided for those who are unable, or who neglect to furnish them?

Is there a supply, either of large slates or black boards, to be placed upon the wall?

Are there large maps, &c., for the same purpose?

Are there engravings, &c., to illustrate the various branches taught?

Are there globes, an orrery, a laboratory, and an herbarium?

Is there a library belonging to the school?

Is it kept in the school room, or elsewhere?

What number of volumes are there in it?

On what conditions, and how often are the books drawn?

What arrangements exist for enlarging it?

Is apparatus provided, either by the district or by the teacher, for illustrating the various sciences, as cubes, marbles, the elements of geometrical figures, &c., in Geography and Arithmetic, the elements of letters, large and small, printed and written; specimens in Chemistry, Mineralogy, Geology, &c.?

In teaching spelling, what books are used?

In reading?

In Geometry?

In writing, what system?

In defining, what book?

In Natural History?

In Physiology and the Laws of Health?

In Geography, Biography and History?

In Grammar and Composition?

In Arithmetic—mental and written?

In Natural Philosophy?

In Chemistry?

In Botany?

In Intellectual Philosophy?

In Domestic Economy?

In Political Economy?

In Politics?

How is Music taught?

Are Catechisms taught?

How is Religion taught?

Or does the instructor teach orally—without books?

If only a part of these branches is taught, which are selected?

With which branch is it customary to begin?

If you begin with Geometry, do you teach your pupil to *write* the figures as fast as he learns them?

Do you prefer the blackboard, or the large slate?

Does your pupil *write* his lessons in almost everything he studies at school, from beginning to end?

In studying geometrical figures, do you commence with the circle, or with the straight line?

If with straight lines, which of them—the horizontal or the

perpendicular? Or do you endeavor to follow the pupil's genius or inclination?

When you begin with teaching a child to read, do you first teach whole words, and afterwards proceed to analyze them?

If with single characters, which of them?

How many at a single lesson?

If you begin with the vowels, with which of them do you commence?

If with the consonants, with which of them?

Do you require your pupils to know all the letters perfectly, before they proceed to combinations?

How long is a pupil, usually, in learning the *twentysix* single characters?

When you have taught a child to call A., by the name of its *long sound*, both when standing alone, and when placed *after* a single consonant, as *ba, ca, da, &c.*, by what magic can you make him understand why it has a short or broad sound in other combinations?

In teaching spelling, do you first teach your pupil to spell the names of objects around him?

Are columns taught him by rote?

Why is this old custom discontinued?

Is the pupil sometimes required to write his spelling lessons from dictation, or from a slate or book?

Do you sometimes give him a primitive word, and request him to find and study, as a lesson, all its derivatives?

What other plans have you for teaching spelling?

How long is a child, in general, in learning to read simple sentences?

Is he always taught the definition of every word he reads or spells?

What are some of the most common methods of teaching the definition of words?

Are sensible objects much used for this purpose?

Are pictures sometimes substituted for objects?

How extensively has the practice prevailed, in your schools, of teaching children to incorporate or frame words into sentences?

What are the advantages of this exercise?

Besides perfecting a pupil in writing, reading, spelling, defining and composing, may Grammar, Geography, History, Biography and Arithmetic, and many more branches be taught in that way?

If the pupil reads nothing but what he fully understands, will he be likely to acquire unnatural tones in reading?

And, on this principle, is it possible to furnish him with bet-

ter reading lessons than he can make for himself, by incorporating words into sentences?

Are children, with you, taught to pause, mechanically, in reading, or to be governed by the sense?

Is the rule, 'Read as you talk,' inculcated?

Do you think that cuts and engravings aid a child in learning to read?

Do you begin with Arithmetic very early?

Do you begin with the simplest combinations?

Combinations of what—sensible objects or abstract numbers?

Is Grammar taught as a separate branch?

Are sensible objects of any service in this branch?

Are the definitions of the nine parts of speech best taught by sensible objects?

Is Geography also begun very early?

Is it either necessary or useful to begin with so many studies very early?

Is there not danger in that way that none of them will ever be thoroughly understood?

Besides, in giving a pupil the elements of a great number of branches, nearly at once, will not the mind itself be confused?

If the old fashioned practice of committing every thing to memory is to be done away, what are we to propose as a substitute?

In beginning at home, to teach Geography, how is it customary to proceed?

Do you teach the elements of almost every branch, chiefly without the aid of books?

Would you substitute oral instruction for books, or rather would you use it as a preparation for them?

Should every pupil be required to draw maps as soon as he begins the study of Geography?

Should we endeavor to give him clear and definite ideas of the various divisions of land and water, by exhibiting them to him, in miniature; that is, by means of models?

In teaching letters or single characters—if these are taught before words—might it not be well to give the pupil, (when cut from pasteboard or something of the kind,) the component parts or elements of the letter you are teaching him, and show him how to combine them to form it?

Might not a knowledge of spelling be greatly facilitated, by combining letters, on the same principle?

And might not reading be taught by requiring the pupil to combine words, to form his own lessons, in the same general manner?

How soon are your pupils taught to use a pen?

Does their progress appear to be greater from having been previously accustomed to write on the black board or slate?

Do you control the manner of holding the pen, or suffer the pupil to hold it as he pleases?

Do pupils begin with large copy hand, or is that custom gone into disuse, and regarded as unnecessary?

Do they form the elements of letters before they attempt to combine them?

If we control the pupil's manner of holding a pen, are not models of great service, as examples, to be placed constantly before the eye?

Besides numerous other advantages to be derived from various methods of explaining and illustrating an art or science, do we not secure one point of very great importance; that of furnishing him with constant employment?

How early is the study of Civil History commenced?

In pursuing this branch, are you guided by the great principle of beginning with the known, and proceeding gradually to the unknown?

How early should Natural History be taught?

How early Geology?

How early Physiology and the Laws of Health?

Can these last be taught orally?

Can they be illustrated to any considerable extent by the living, moving, breathing, active body?

Should Botany be taught early?

Are museums and herbariums useful?

Can every school and family have them?

Have the pupils in your schools been accustomed to procure and preserve specimens in Botany?

Why may they not do something, in the same way, with Natural History?

In prosecuting the study of Natural Science, do your teachers often walk abroad into the fields and woods with their pupils?

If they cannot go themselves, do they send monitors?

How early do you teach Biography?

Is it regarded by teachers as very useful?

Is Ecclesiastical History studied?

Is Elocution?

Astronomy?

Is each pupil taught to make his own pen?

Is each taught to help himself as much as possible, in every thing, and to depend as little as possible on others?

Preparatory to the study of Geography, History, &c., is great

pains taken to give pupils as clear ideas as possible of distances, weights, measures, &c.?

For this purpose, do you begin with the smaller divisions, as the foot, the pound, &c.?

Do you labor to cultivate all the faculties of the mind, as well as the memory?

Do you endeavor—for this purpose, if for no other—to cultivate and improve all the senses?

Should the mind be active or passive in the reception of ideas and in the development of its faculties?

As the development and well being of the physical frame is by no means in proportion to the actual amount of nutritive matter which the stomach receives, is it considered that the development of mind, too, is not in an exact ratio to the number of ideas it receives?

IV.—MORAL EDUCATION.

Do you consider that man is what he is, in no small degree, from imitation?

Is it your object, then, to form good character, chiefly by good example?

Have you considered the extent of your influence, in this way on children?

Do not *most* teachers often forget it?

Do they always wear a smiling countenance?

Are their smiles sincere and unaffected?

Do they always walk as if they felt happily?

Are they always patient and forbearing?

Are their tones of voice mild and gentle?

Are they gentle in their conduct?

Are they obliging and polite?

Are they neat in their person and dress?

Are they conscientious in the smallest matters?

Are they hypocritical—or are they just what they seem to be?

In short, are they, in all things, just what they wish their pupils to be?

Is there nothing in or about the school house, which tends to benumb the moral sensibility of the pupils?

Do they see no angling?

Do they see no hunting or stoning of birds?

Are there any bird cages about the school house?

Are all the pictures, maps and engravings, paintings, &c., of the school room, as happily adapted to improve the heart as the mind?

Is every thing arranged, within doors and without, to prevent impure associations and licentious imaginations?

Is the teacher accustomed to draw moral lessons from passing occurrences?

Are there any religious exercises in the school?

Is prayer attended daily?

Is the Bible read?

By the teachers, or by the pupils?

What other forms of religious instruction are adopted?

Is the language in which the prayers to God are offered, such as most of the pupils can understand?

Are the pupils questioned or conversed with on the religious exercises?

Is every thing duly explained?

Are lessons often given out on the virtues and vices? For example, are the pupils required, at a certain time, to produce all the texts they can find in the Bible against slander, or perhaps against tale bearing—or perhaps, at another time, in favor of the duty of forgiving one another?

Is this exercise ever made the order of the day for Saturday, instead of catechisms?

Might it not be pursued, in a most happy manner, among children of various sects?

Are the special religious exercises in the school, in general, rather short?

Does music have a place among the religious exercises?

Is its tendency on the heart favorable?

In addressing the pupils, does the teacher make much use of the imperative mood?

If compulsion to study is ever resorted to in school, is the result, in a moral point of view, favorable?

Is emulation in any form encouraged?

Could it not be dispensed with?

What is its appropriate substitute?

Will the desire of pleasing the teacher, be sufficient?

The desire of pleasing parents and friends?

The desire of pleasing ourselves, or rather of satisfying the demands of our consciences?

The desire of pleasing God?

Is not the combination of all these sufficient?

Do you try to encourage virtue by rewards?

Are the rewards made as general as possible?

To which is the reward applied, to the degree of progress actually made, or to the amount of effort?

Is it always given for good scholarship, or is it sometimes applied to good conduct?

What punishments do you use?

Is privation sufficient?

Privation and disgrace both?

Is corporal punishment ever resorted to?

Is it used for any thing but obstinacy?

Does the punishment, especially the corporal punishment, always follow immediately upon the commission of the crime, or is it sometimes found useful to defer it?

What forms of corporal punishment seem to have the most salutary moral tendency?

In all your stories, lessons, inferences, precepts, examples, rewards and punishments, do you endeavor to consult the highest good of the pupil, both here and hereafter?

Do you suppose that which injures the mind or body, injures also his soul, and *vice versa*? That in this respect, if one of the members suffer, all the members suffer with it?

Is it therefore your untiring effort, as a teacher, to form whole beings, rather than mere fragments of beings?

And do you then consider, finally, that the formation of MORAL CHARACTER, in its largest sense, should be the grand end and aim of all instruction and education?

DR JULIUS ON THE SCHOOLS OF PRUSSIA.

MUCH has been said recently of the state of education in Prussia. Prof. Stowe of Lane Seminary, Ohio, has recently furnished us with the following condensed, but most interesting statements on this subject, made by Dr Nicholas Henry Julius, during an examination before the Education Committee of the British House of Commons, July 7, 1834, the Earl of Kerry in the Chair. The character of Dr Julius is well known in this country; and what he says in regard to the Prussian schools, may be regarded as of the most undoubted authority.

Are you a native of Prussia?

I was born in Hamburg, but have resided in Prussia.

Have you been in the habit of making inquiries respecting the state of Education in Prussia?

I conducted a Journal partly devoted to popular Education, a great portion of it filled by official documents furnished me by

the Ministry of Instruction, presided over by Baron Altonstein, and consequently I am well aware of what is going on in this branch in Prussia. The whole Journal was conducted under the patronage of the Prussian Government, which took a number of copies and distributed them among the Regencies and Schools throughout the country.

Have you been in the habit of visiting the Schools yourself?

Yes, in person.

In a public or private capacity?

With an official commission.

Are the inhabitants of Prussia very much divided in their religion?

Yes. In the Rhenish Provinces, in Westphalia, in Silesia, the number of Protestants and Catholics is nearly equal. But in the whole Kingdom, the proportion is eight Protestants to five Catholics.

Do the latest returns indicate a state of continual prosperity in the Schools?

Yes, a continued increase of the number of Schools, of the number of Seminaries for Teachers, and the number of pupils.

Can you state to the committee the expense of the primary schools to the Government?

The general expense of the whole education is not less than three hundred thousand pounds sterling, and makes more than a twentyfifth part of the whole expenditures of the Monarchy.

That is exclusive of the expense borne by the different communes?

Yes—which is probably three or four times as much more.

Does this include the Universities?

Yes—it does; I am not able to separate that from elementary instruction.

What is the salary of a schoolmaster in a common elementary school in Prussia?

Many have not more than ten pounds (sterling) a year, and some have thirty; and in Berlin it may amount to sixty pounds.

Does that include the house?

The house is given besides.

Has he any land?

If there is not any land when commons are divided, there must be set apart so much land as would be necessary for feeding a cow, and for growing such vegetables as the family of the schoolmaster shall require. Sometimes he gets also a certain quantity of potatoes, hay, corn, or fuel.

How much should you think, in an agricultural district, he would require to make him comfortable?

At least fourteen pounds.

What would be the salary of a clergyman in such a district ?

From twenty to thirty pounds.

We have a number of schools in Prussia erected by voluntary subscription, for criminal boys and girls, and for the offspring of convicts and vagrants. There are at present twentyseven such institutions. In Eastern Prussia, one of the poorest of the Provinces, there are small towns of 2,500 or 3000 inhabitants, which have erected such schools for 6 or 12 children. It would be impossible to collect money enough to keep them in a separate house. Some half dozen or a dozen christian, moral and religious families are sought out, mostly schoolmasters, mechanics and farmers, and in each one of these, one of the criminal children is placed. There they attend the public schools ; on Sundays they attend the church service, after which they are catechized, the religious instruction of the whole week is repeated, and those parts of their education that have been neglected, are gone through with. The whole expense of each child in such a family is not more than two pounds per annum.

Are the elementary schoolmasters for the most part competent to teach the schools well ?

Certainly they are ; they are all examined, severely examined ; there is no one appointed without it.

How long does a schoolmaster intended for one of these poorer districts, stay in the Seminary for Teachers ?

Three years is the usual course.

Would a master so qualified be content with ten pounds a year ?

Yes. In some parts they cannot get more.

Do those masters never attempt to increase their income by doing anything on their own account ?

They have no time to do that, except to take care of their little garden.

Do they not sometimes abandon the profession in consequence of their being so very ill paid ?

It is sometimes the case, but rarely. They are mostly educated at the expense of the Government, and have opportunity of being promoted to other schools furnishing better emolument.

Does the schoolmaster associate with the clergyman, on the footing of equality ?

Not entirely on an equality, for the clergyman has always the superintendence of the school.

Does the schoolmaster expect to be a clergyman ?

No, he cannot, that is quite a different kind of education.

What is the general age that a pupil at a seminary begins to be appointed to a school ?

From twenty to twentythree.

What is the annual expense which each individual costs to the government?

I should think about nine or ten pounds annually.

Are the schoolmasters exempt from service in the army?

During the time they are in the school they are entirely; and afterwards if unemployed, they are obliged to serve only one year in the army, and not three years, as others do.

From what class do the country schoolmasters principally come?

Most of the country schoolmasters are the sons of farmers and organists, or those who despair of, or who want the means of studying long enough to get an appointment as clergymen?

You said one of the motives of the schoolmaster, in addition to the salary received, was the wish to do good. They must generally then be persons of a religious turn of mind?

The whole teaching of the Seminaries is directed to instil into them a deep feeling of Religion.

How long has this system been established?

It has been in full vigor now fifteen years.

What is the effect on the population?

An excellent one. To give a very short account of the good effect of this general instruction, I can present the committee with the number of young criminal delinquents during different years. In the year 1828, the proportion was one to 16,924 inhabitants. In 1829, it was one to 21,524; diminishing, therefore.

What is the age to which the youths are taken?

Till sixteen years.

You cannot state the proportion before this system came into operation?

No—nobody knows. This was the first year when the Minister of Public Instruction gave directions to make lists of the juvenile delinquents.

Have you ever found any person enlisted in the army, or coming before the government in any way, not able to read or write?

It is very rarely the case, since the new system has been introduced.

Has the Prussian Government introduced schools into Posen and the Polish Provinces?

Yes.

Are the Polish and German languages taught in those schools?

Yes, both. It is the law that when the language is other than German, both languages are taught.

Has the effect on the Polish population been evident?

There are two or three sources of improvement of Polish population. The first is the training of children in schools, which was never done before. The second is the three years service in the army. We have regimental schools—schools for soldiers and non-commissioned officers, and the officers before being promoted are examined. The Polanders come into the army very uncouth—but they return very nice young men. They give the example, usually marrying after their return, and are of great use to their neighbors. The third source of improvement is the taking away of the immense number of manual taxes, which existed in Poland.

What is the penalty on parents for not sending their children to school?

To pay a fine, or they are sent to prison.

Would the parent be liable to a fine unless it could be shown he had *not* sent his child?

Yes.

What kind of punishment is inflicted on the child?

Corporeal punishment, and that as little as possible.

Does the same law exist in the manufacturing districts of Prussia?

Yes.

Are no children employed in manufactories under 14?

Yes. But then the proprietors of the manufactories must send them to the evening schools, and some of them have established at their own expense, schools for the children.

The law then is modified to suit the peculiar circumstances of those districts?

There is an indulgence given to the manufacturing districts.

Is it found that a child can attend school, and also work in a manufactory, at the same time—in the same day for instance?

It has been found that it is not always the case. We had in Berlin, evening schools for such children. Those were afterwards changed to morning schools, because it was found that the children were too weak and too drowsy to give attention to what they were taught in the evening.

How many hours a day is the child, who is put to this employment in the manufactory, expected to stay at the school?

Two hours at least—and besides that on Sunday.

Do the clergymen, both Catholic and Protestant, take great pains to see that the children attend school?

Yes.

Do you know any instance in which a difficulty has arisen on account of the religious belief of the different parts of the community?

No. They are quite separate in religious instruction. If the commune can afford the means, they are separated into different schools. But when only one can be erected, the religious instruction is given by different persons. It is usual to give the religious instruction in the morning, because the attention is the freshest.

How many different sects are there in Prussia?

There are Catholics and Protestants, Lutherans and Calvinists; some very few Mennonites, and some Jews.

Are not the Lutherans and Calvinists now united?

Yes. Not throughout the whole Monarchy, but in some divisions of it; the union being promoted by the Government, so that when the different members of the church are pleased to do this, the Government gives every facility.

Suppose a school contains both Catholics and Protestants, do both the Protestant and Catholic clergymen superintend it?

Yes.

Do you find there is any difficulty?

No.—In general not.

Does the Protestant father have no apprehension that the Catholic master will try to make a convert of his son, or *vice versa*?

No.—The children are always educated in the religion of the father.

How can they teach the history of the reformation in the schools?

It is taught only very generally.

Is there any considerable portion of time devoted to religious instruction?

Yes.—From four to six hours a week, there being a religious lesson almost every day.

Are there prayers in the schools?

Yes.—Always at the beginning and the end.

Supposing the children are of mixed character as to religion?

The master would have a prayer equally approved by the different sects.

Are the Jewish children obliged to attend during the prayer?

Yes.—The moment the children have taken their seats, they rise, and one of them, the monitors, or the teacher himself, engages in prayer, while the children stand.

Have they forms of prayer among the Lutherans?

Yes.—But in some parts I believe they are also extemporaneous.

You have not stated what payment is required from each child?

It varies ; I am not sure what it is.

Even the very poor parents do pay something for the tuition of their children ?

Yes.—A small contribution ; but those who are receiving alms, and those on the poor list, do not pay. There are schools for the poor ; and, besides, some free places to most of the grammar schools.

Do you remember from your own knowledge, what the character and attainments of the schoolmasters were, previous to the year 1819 ?

I do not recollect ; but I know they were very badly composed of non-commissioned officers, organists, and half drunken people. It has not risen like a fountain at once. Since 1770, there has been much done in Russia, and throughout Germany, for promoting a proper education of Teachers, and by them of children.

In your own observation has there been a very marked improvement in the character and attainments of schoolmasters, owing to the pains taken to which you have referred ?

A very decided improvement.

In these schools is there a perfect equality of privileges to persons of all religious denominations ?

Yes ; without any distinction.

Are the Jews allowed to have any share in the management of the public schools ?

No.—They are not ; their children may attend the schools, but when they are numerous enough, or wealthy enough, they may erect a separate school. We have an example in the town of Munster, where they have erected so excellent a school, that many christian children, both Catholics and Protestants attend it.

The Schoolmaster is named of that persuasion of which a majority of the children consist ?

Usually.

Is there always one of the faith of the minority ?

Not a schoolmaster, but a religious teacher.

Is there a religious test in any of the schools ?

No.

Who appoints the Board of Superintendents in the districts ?

They are partly chosen by the inhabitants, and partly by the government.

Are the schools in Prussia endowed with land ?

In some instances they are. The whole church lands also reverted, and were put at the disposal of the State. When convents and other ecclesiastical institutions were suppressed, they were given to the general school fund.

Are female teachers employed in the schools ?

In every school where female teachers are, there is, at the same time, one male teacher. They are never quite alone. We have excellent seminaries for female teachers, principally in the province of Westphalia. They were founded on the old Catholic Bishopricks of Munster and Puderborn ; and the system has been found to do so much good, that the Prussian government is now endeavoring to introduce female teachers throughout the Monarchy.

Of how many kinds are the elementary schools ?

Of the popular schools there are three gradations. The first are *elementary schools*, which are for the whole mass of the population. By the law of Prussia, every child, from its sixth to the end of its fourteenth year, must be kept at school by its parent or guardian. The indispensable branches taught, are 1st, Religion ; 2dly, Arithmetic ; 3dly, Singing ; 4thly, Reading ; 5thly, Writing ; 6thly, Gymnastic Exercises ; and in the large elementary schools there are taught, in addition to these, 7thly, the German language ; 8thly, the elements of Geometry and Drawing ; 9thly, the elements of Physic, Geography, and Prussian History ; and 10thly, simple manual labor and agriculture. In the schools for girls, female works are added — sowing, knitting, and so on. This is the first gradation, and every district or commune is bound to have such a school. If a commune is too poor to maintain a school by itself, it may combine with the neighboring one, provided that the children of both can come together at all seasons of the year, without too great inconvenience. If this cannot be done, the commune must apply first to the consistory of the Province, which will aid it with funds to a certain amount ; but if more help is necessary, they must apply to the Minister of Public Instruction who will make up the deficiency.

The middle schools are the second gradation. They are formed only in towns, not in the country. The branches taught in them are, first, Religion and Morals ; secondly, Reading, the German language, the German classics, composition and style ; thirdly, Foreign modern languages ; fourthly, Latin, as much as is needed to exercise the faculties and judgment ; fifthly, the elements of Mathematics, and a complete practical Arithmetic ; sixthly, Natural Philosophy, to explain the phenomena of Nature, Chemistry and Natural History ; seventhly, Geography the use of the Globes, Astronomy and History, especially of Prussia ; eighthly, Drawing ; ninthly, Ornamental writing ; tenthly, singing ; eleventhly, Gymnastic exercises.

Does every town have a middle school ?

Not every town, but the large towns, that is towns of 3000 or 4000 inhabitants. The law demands a middle school for a town of 1500 inhabitants, but indulgence is shown these smaller places, which already have good schools of the first gradation.

At what age do the children go to the middle schools?

It depends not upon their age, but their knowledge.

Are the masters of these middle schools trained in the same seminaries as the teachers of the elementary schools?

There are sometimes but not always separate seminaries for them.

Is it equally obligatory to send children to the middle schools?

No.—They may or may not.

Are they more expensive than the schools of the first gradation?

Yes.

Are the boys and girls who go to those middle schools from the families of tradesmen and opulent farmers?

Not opulent, but in such a situation that they can afford to pay a little more. There are also mechanics in good circumstances who send their children there. Every one who can afford it may do it.

Will you state the number of middle schools, pupils, &c.?

In the year 1831, there were middle schools for boys, 481—for girls 342, in all 823. Of pupils there were boys, 56,879; girls 40,598, in all 97,477. Of Teachers there were males, 2,296, females 241. In the middle schools the different branches of instruction are usually taught by different teachers.

How many hours a day does the tuition of the middle schools continue?

Seven hours, except Wednesdays and Saturdays, when there is no school in the afternoon.

EDUCATION IN THE BACKWOODS.

IN the late Education Convention, held at Columbus, Ohio, Mr Johnston, of Carroll, is reported in the Cincinnati Journal, to have addressed the meeting to the following effect.

‘We are in the habit, said Mr Johnston, of calling ourselves the most enlightened, intelligent people on earth, but after the developments of this evening respecting Prussia, and even Russia, can we pretend that there is any good foundation for this habitual self-applause? We call our fellow-citizens all enlight-

ened and intelligent, surely calculating that they will return the compliment to ourselves ; and flattery is more agreeable to human nature than truth.

But what is, what has been, the state of common school education among us ? I well remember when I used to wade three miles, over my little knees in snow, to the district school. The population was sparse and poor. Our school house was built of logs, without glass windows, but with plenty of inlets between the logs for air and light—our chimney was of wood. It always took the whole time of one boy to pile on fuel enough to keep us any ways warm, and the whole time of another to pour water down the chimney to keep our school house from taking fire.

Our teacher was a good man, and taught us all he knew. But his attainments were not great. As to astronomy, he never had an idea but that the earth was as flat as the plate on which he ate his breakfast ; and as to mathematics, the difference between the numerator and denominator of a vulgar fraction, was a mystery of science altogether beyond his depth.

His plan was to begin with us at ' Booby,' in the spelling-book, and go on with us regularly to the story of the ' Fox and the Bramble.' Then in the spring, summer and fall, we were all set to work in the bushes, clearing up our farms, and before the next winter's school began, it was invariably found that we had all slipped back to ' Booby ' again. So it went on from year to year, and such was the only school, and such was the only teacher I ever enjoyed, till I went to study law with a gentlemen whom I now see in this assembly. But my teacher was a worthy man—peace be to ashes—it was last autumn, that with tears of grateful recollection, I put fresh sods over his grave.

But the people, sir, now expect us to do something to make our common schools efficient. When I had saddled my horse to come this season to attend the Legislature, I saw an old gentleman approaching me who could neither read nor write. And who was he that should presume to approach the Representative of Carroll county ? He was one of my constituents, sir, and he had come to give me my instructions. ' Well, Johnston,' said he, ' are you off ? ' ' Yes, I'm off.' He seized my hand in his iron grasp, and exclaimed with the deepest emphasis, ' Do, Johnston, get something done for the SCHOOL LAW. LET US HAVE SCHOOLS.' This, sir, is the first desire of the people of my part of the country, and they are ready to pay the expense.'

COMMON SCHOOL SYSTEM OF TENNESSEE.

WE have received from R. H. McEwen, Esq., the Superintendent of Public Instruction in Tennessee, a copy of an act, which passed the Legislature in January last, to establish a system of Common Schools for that State. The pamphlet is one of much interest. We have also received, either from the same source or from some other friends of Education in that region, copies of the Report of Committee on Education, in favor of the system which has been established, and a Lecture on Common Schools, by President Lindsley, of Nashville University.

From the 'Act' to which we have alluded, with a synopsis of the same by Mr McEwen, and from the 'Report,' we learn that in order to accomplish the purposes which are contemplated by the new law, the State is to be divided into school districts, corresponding in limits to what are now called Justice's districts, or what, in other States, would be called townships.—The districts are thus rather large; but the population of the State is often sparse; and provision is made for a subdivision of the districts should it be found necessary. Of these districts as at present limited, there are, in the State about one thousand.

To carry into effect the provisions of the late act, a Superintendent has been appointed—we believe for two years—whose duties are numerous and responsible. Among them is the duty of preparing and submitting the Legislature, at each regular session, a report containing a statement of the condition of Common Schools in the State; estimates and accounts of the expenditures of the school moneys; and plans for the improvement and management of the common school fund, and for the better organization of the common schools. He is also, every year, on or before the first Monday of February, to apportion the school moneys to be distributed among the several counties of the State, and the share of each county among its respective school districts. This dividend is to be made according to the proportion which the number of children between six and sixteen in each district bears to the whole number of the same age in the whole State; and the duty of ascertaining this number, or making out a census, is to devolve, as will be seen presently, on five commissioners for each school district. These commissioners are to be elected by the people, once in two years. They have many and various duties, among which are the following.

1. To apply for and receive from the county trustee all moneys apportioned or collected for the use of schools in their district.

2. To designate a site for the district school house or houses.
3. To have the custody and keeping of the district school house or houses.
4. To contract with and employ all teachers in the district, and to pay their wages out of the moneys which shall come into their hands from the county trustee, or from any other source.
5. To visit the common school or schools in their district, at least once a month, and oftener if they shall deem it necessary.
6. At such visitation, to examine into the state and condition of such school, both as respects the progress of the scholars in learning, and the good order of the school.
7. To give their advice and direction to the teacher of such school, regarding the government thereof, and the course of studies to be pursued therein.
8. To dismiss any teacher for incompetency, improper conduct, or inattention to his duties.
9. To exempt from the payment of the wages of teachers, such indigent persons within the district, as they shall think proper.
10. To certify such exemptions, and deliver the certificate thereof to the Clerk of the district to be kept on file in his office.
11. To ascertain by the examination of the school lists kept by the teachers, the number of days for which each person, not so exempted, shall be liable to pay for instruction, and the amount payable by each person.
12. To make out a rate-bill containing the name of each person so liable, and the amount for which he is liable, and annex thereto authority for the collection thereof.
13. To choose a district clerk.

But the Commissioners have other duties. Between the first day of July and the first day in October in each year, they are to make and transmit to the clerk of the county court of the county in which they reside, a report in writing, bearing date the first of July in the year of its transmission, and stating

1. The length of time a school or schools shall have been kept in their district during the year, ending on the day previous to the date of such report.
2. The number of children taught in the district during such year.
3. The number of white children residing in the district on the last day of June, previous to the making of such report, over the age of six years and under sixteen years of age, the names of the parents or other persons with whom such children shall respectively reside, and the number of children residing with each.

4. The amount of public moneys received in such district.
5. The manner in which the public moneys received, have been expended; and whether any, and what part remain unexpended, and for what cause.
6. What money is received for supporting the school in the district, what by voluntary contribution, and what by rate bill.
7. What part of the money raised for the support of the school, is paid for furniture, wood and incidental expenses, and what part for instruction only.
8. The whole amount of moneys received by the Commissioners during the year ending at the date of their report, since the date of their last preceding report, distinguishing the amounts received from the public fund, and from any other, and what source.

The duties of the school district clerk, above mentioned, to be appointed by the district commissioners, are as follows:

1. To record the proceedings of his district in a book to be provided for that purpose, and enter therein the copies of all reports made by the Commissioners of his district to the clerk of the county court.
2. To keep and preserve all records, books and papers belonging to his office, and deliver the same to his successor in office.
3. To receive all such communications as may be directed to him by the Superintendent of Public Instruction, and dispose of the same in the manner directed therein.
4. To transmit to the clerk of the county court all such reports as may be made by the commissioners to such clerk.
5. To call the commissioners together upon receiving notice from the clerk of the county court that they have not made their annual report, for the purpose of making such report, and generally,
6. To do and execute all such things as belong to his office, and may be required of him by the commissioners.

It will be seen by the foregoing, that the clerk of each county court is a school officer, according to the provisions of this law. In like manner, as we perceive from the synopsis of the act, the comptroller of the treasury, the county trustee, the county court itself, and the constables, have also certain duties assigned them. Both the district commissioners and the county court clerks are to be subjected to heavy penalties, for neglect to perform their respective duties, and for fraudulent or false reports. The amount of the school fund of this State, was stated in our last number.

On the whole, we are much gratified with the general fea-

tures of the Tennessee Common School system. Its efficiency remains, however, to be tested. Much, in this respect, will depend on the state of the public sentiment, and the intelligence and public spirit of the officers. It will be impossible for the Superintendent alone, to do every thing; though he may, and we trust will, do much. And we cannot but hope that the system, even without much alteration or amendment, will be found entirely successful.

COMMON SCHOOL LAW OF OHIO.

WE learn, from the Ohio State Journal, that the Common School Law, which has so long agitated both houses of the Ohio Legislature, has at length become a law. We are also informed from another source, that Samuel Lewis, Esq., has been appointed the Superintendent of Public Instruction for five years.—The following, says the Journal, are some of the leading provisions of the new law.

‘To the present annual Common School Fund, which is about \$104,000, is to be added the revenue from Banks, Insurance and Bridge Companies, and other funds, so as to make the whole \$200,000, which is distributed annually, according to the number of youth in each township in the State.

The School tax is increased half a mill, making it two mills on the dollar, to be expended in the several townships where it is collected. The revenue from school lands, fines, &c., is left as heretofore.

The total of means which will be annually applicable to school purposes, will exceed half a million of dollars, as follows:

State School Fund,	\$200,000
Proceeds of two mill tax, (say)	190,000
Proceeds of school fines, &c. (say)	120,000
	\$510,000

The township trustees are required to divide their townships into school districts, and to deposite with the Auditor, a plan of the same, and after the first day of next June, they can only alter the districts at their annual March meeting, on notice duly given.

Each district elects, on the third Friday in September, three directors, one of whom is to act as clerk and treasurer of the district. This board has all necessary power to transact school

business. Among other things, it directs the studies to be pursued, with the single restraint that the *English language must be taught*. With this may be taught the German or any other language, at their discretion. The directors are supposed to be discreet men, and their general powers are much enlarged. Accurate records are to be kept, and annual reports made to the district meeting and to the township clerk.

The freeholders in each district are a body corporate, with power, at the annual or a called meeting, to vote taxes for purchasing buildings, and repairing school houses ; and in all questions, a vote of the majority present decides the measure.

The township treasurer is also treasurer of the tuition school fund, thus saving to the district treasurers all trouble on that account.

The township clerk is township superintendent, with important duties. He fills all vacancies in boards of directors, and should a board refuse to serve, or in case of no election, he appoints a board ; and if the members thus appointed refuse to serve, he goes into the district and discharges all the duty of the board in person—prepares a house, secures a teacher, &c. &c. He takes the enumeration in all the districts, and makes all the returns for the districts to the county auditor ; saving to the district officers an immense labor. He is required to estimate the amount of school fund needed to keep schools in all the districts in the township, at least six months in the year ; and if the public provision is not sufficient, a vote is taken at the April election, and the people decide whether the additional sum shall be raised by taxes or not.

The county auditors are county superintendents. Their labor is lessened, but their responsibility increased.

The Court of Common Pleas appoint a board of county school examiners, who hold stated meetings for examining teachers. No teacher is allowed to teach in the common school, any branches other than those named in his certificate. This board has important duties to perform, and it is to be hoped that courts will be careful to select active and responsible men.

A State superintendent is appointed, with heavy and responsible labors. He is to publish a periodical six times a year for all the districts, containing the law, with forms for the district, township, and county school officers. He has a general supervision of the school funds and lands in the State ; is to collect all information connected with his station, and report annually to the Legislature. It is expected that he will spend some days in each county in the State during the year. Every school teacher is required to keep an accurate journal, and report quarterly to the district clerk.

We have thus presented the prominent provisions of this important measure. It is believed that the law will secure, after next September, schools in every district in the State, for at least six months in the year. And should a majority of a township desire it, they have power by their vote, to raise means to continue the school a longer period.

The responsibility of carrying the law into effect, rests wholly with the people. The friends of the measure have greatly underrated the intelligence of the community, if the work, in future, is not *well done*.'

PARENTAL AUTHORITY EARLY ESTABLISHED.

(Extracted from Dr Witherspoon's Letters on Education.)

I WOULD recommend to every parent to begin the establishment of authority much more early than is commonly supposed to be possible ; that is to say, from the age of eight or nine months. You will perhaps smile at this, but I do assure you from experience, that by setting about with prudence, deliberation and attention, it may be in a manner completed by the age of twelve or fourteen months. Do not imagine that I mean to bid you use the rod at that age ; on the contrary, I mean to prevent the use of it in a great measure, and to point out a way by which children of sweet and easy tempers may be brought to such a habit of compliance, as never to need correction at all ; and whatever their tempers may be, much less of this is sufficient than upon any other supposition. This is one of my favorite schemes : let me try to explain and recommend it.

Habits may in general be early formed in children. An association of ideas is as it were, the parent of habit. If then you can accustom your children to perceive that your *will* must always prevail over theirs, when they are opposed, the thing is done, and they will submit to it without difficulty or regret.

To bring this about as soon as they begin to show an inclination by desire or aversion, let single instances be chosen now and then (not too frequently,) to contradict them.

For example, if a child show a desire to have any thing in his hand with which he is delighted, let the parent take it from him ; and whenever he does so, let no consideration whatever, make him restore it at that time. Then, at a considerable interval—perhaps a whole day is little enough, especially at first—let the same thing be repeated. In the mean time, it must be carefully

observed, that no attempt should be made to contradict the child in the intervals. Not the least appearance of opposition, if possible, should be found between the will of the parent and that of the child, except in those cases, when the parent must always prevail.

I think it necessary that those attempts should always be made and repeated, at proper intervals, by the *same person*. It is also better that it should be by the father than the mother, or female attendant; because the latter will necessarily be obliged, in many cases, to do things displeasing to the child, as in dressing, washing, &c.; which spoil the operation. Neither is it necessary that they should interpose, for when once a full authority is established in one person, it can easily be communicated to others, as far as it is proper. Remember, however, that the mother or nurse should never presume to condole with the child, or shew any signs of displeasure at his being crossed; but on the contrary, give every mark of approbation, and of their own submission to the same person.

This experiment frequently repeated, will, in a little time, so perfectly habituate the child to yield to the parent whenever he interposes, that he will make no opposition. I can assure you from experience, having literally practised the method myself, that I never had a child of twelve months old, but who would suffer me to take any thing from him or her, without the least mark of anger or dissatisfaction, while they would not suffer any one else to do so, without expressing the bitterest complaints. You will easily perceive how this is to be extended gradually from one thing to another, from contradicting to commanding.

The parent who would *preserve* his authority over his children, when he has once acquired it, should be particularly watchful of his own conduct. You may as well pretend to force people to love what is not amiable, as to reverence what is not respectable. A decency of conduct, therefore, and dignity of deportment is highly serviceable for the purpose we have now in view.

Lest this, however, should be mistaken, I must put in a caution that I do not mean to recommend keeping children at too great a distance, by a uniform sternness and severity of carriage. This, I think, is not necessary, even while they are young; and to children of some tempers, it may be hurtful when they are old. But by dignity of carriage, I mean the parents' always showing themselves cool and reasonable in all their conduct, and prudent and cautious in their conversation with regard to the rest of mankind; not fretful, nor impatient, nor passionately fond of their own peculiarities; and

though gentle and affectionate to their children, yet avoiding levity in their presence. I would have them cheerful, yet serene. Their familiarity should be evidently an act of condescension. That which begets esteem will not fail to produce subjection. Every expression of affection and kindness to children is proper when it is safe ; that is to say, when their behavior is such as to deserve it. There is no opposition at all between parental tenderness and parental authority. They are the best supports of each other. It is not only lawful, but will be of the greatest service, that parents should discover the greatest fondness for children in their infancy, and make them perceive distinctly with how much pleasure they gratify all their innocent inclinations. This, however, must always be done when they are quiet, gentle and submissive in their carriage.

Some have found fault with giving them for doing well, little rewards of sweetmeats, playthings, &c., as tending to make them mercenary ; but this is refining too much. The great point is that they be rewarded for doing good, and not for doing evil. When they are cross and froward, I would never *buy* peace, but force it. Nothing can be more weak and foolish, or more destructive of authority, than when children are noisy or in ill humor, to give or promise them something to appease them. When the Roman Emperors began to give pensions and subsidies to the northern nations to keep them quiet, a man might have foreseen, without the spirit of prophecy, who would be masters in a little time. The case is exactly the same with children ; they will soon avail themselves of this easiness in their parents, and command favors instead of begging them, and be insolent when they should be thankful.

The same conduct ought to be uniformly preserved, as children advance in understanding. Let parents try to convince them how much they have their real interest at heart. Sometimes children will make a request, and receive a hasty or forward denial ; yet upon reflection, the thing appears not to be unreasonable, and finally it is granted ; and whether it be right or wrong, sometimes by the force of importunity, it is extorted. If parents expect either gratitude or submission for favors so ungraciously bestowed, they will find themselves egregiously mistaken. It is their duty to prosecute, and it ought to be their comfort to see the happiness of their children, and therefore they ought to lay it down as a rule, never to give a sudden or hasty refusal ; but when any thing is proposed to them, consider deliberately and fully whether it is proper, and after that, either grant it cheerfully or deny it finally.

HOW TO SECURE UNIVERSAL EDUCATION.

[THE bearing of the following article, extracted from the 'Christian Advocate and Journal,' of New York, on the subject of Universal Education, will, we think, be obvious. We present it, without note or comment.]

'There is a beautiful theory, based upon the doctrine of human equality, which contemplates every man as the performer of his own labor. By distributing the whole amount of labor necessary for human happiness, among all who come in to share in its results, it proposes to take away a part at least of their time for idleness, from all who indulge in it, and to extend to all who are deprived of them, opportunities for leisure and mental improvement. It does not interfere with the division of labor into distinct departments, by which every man has his peculiar occupation. Nor does it regard nothing as labor which is not performed by the hands.

Labor of the mind is as necessary for the well-being of society, as labor of the body. Its chief difference from other systems of political economy, consists in its not regarding wealth as the great object of labor and of life. It looks upon all men as having interests other than pecuniary—higher and more sacred interests—which demand some part of every day's attention.

Facilities for securing these, it would offer to all. It sees no justice in any man's so overworking himself or his laborers, as to unfit them for mental and religious improvement. And it severely reprobates that policy by which hundreds and thousands are confined to unremitting service in the sickly atmosphere of manufactories, shutting out from them every thought of intellectual elevation, all for the sake of enriching the 'lordly few,' who abound in splendor and idleness.

It would by no means discountenance or hinder improvements in art, which seem to have become almost dependent on the monopolists by whom, in so many cases, they have been brought forward, lest it would rather accelerate invention by calling into activity that mass of intellect which is now chained down to the monotonous jar of machinery, without knowing a principle on which it acts. It proposes to equalize the benefits arising from discoveries in nature and in the arts, not among speculators, but by conferring their results upon the world in reducing the amount of manual labor, and increasing the time for intellectual and moral. It would see mechanical invention turned to the advantage of operatives, in furnishing them leisure and facilities for improvement, instead of diminishing their wages, and making

them labor more hours a day, for the sole result of turning a greater tide of gain into the hands of employers.

However such a theory, which has been rather hinted at than sketched, may be regarded with respect to its being practicable, it must be acknowledged to wear something more than plausibility upon its face. At any rate it conflicts not with the idea of giving men an understanding of their physical nature, and in claiming this as necessary for all.'

NEW SYSTEM OF COMMON EDUCATION.

In a late number of this work, we took occasion to refer to a system of American Education, proposed by Mr Josiah Holbrook, of Philadelphia. The following are the remarks of Mr H., introductory to the presentation of his plan.

'Chaos is evidently a more appropriate term than system, to express the present state of American Education. A more chaotic mass of materials can probably not be found in the physical, intellectual or moral world, than in the seventy thousand American schools. Numerous plans are adopted for expending and wasting large sums of money, but there is nothing in America that deserves the title of System of Education.

'In Prussia, the modes of instruction and plans of conducting schools constitute a system, somewhat complete, so far as juvenile and elementary education is concerned. Some particular schools in America, may have something like a system of operations. The public schools in the city of New York, also those in Hartford, Conn., and a few other places, are *comparatively* well organized, and upon the immediate subjects of instruction in those institutions, the results are certainly valuable. But, for American schools generally, or for those in any particular State, there is a general chaos, and of course the most lamentable defects. They are evidently wholly inadequate to the purposes of of a Republican Government. Whatever may be the cause or causes of this general chaos of education, or whoever may be in fault for these defects, it certainly cannot be laid to the charge of teachers.

'Under this dark cloud, a light begins to dawn ; in the midst of this chaos, some signs of order appear. For Pennsylvania, a system of education is digested, decidedly preferable, in some points, to the Prussian ; and what is still better, there is a strong probability, if not a certainty, that it will go into full operation.

It meets with unanimous and decided approbation, wherever it is presented to the consideration of the citizens.'

The following are some of the leading features of what Mr H. calls his American system ; and which he designates thus because he deems it applicable to the other States as well as to Pennsylvania.

First. A superintendent of schools and lyceums, wholly devoted to their interests. At present, this office is accessory to another, whose duties are sufficiently arduous to occupy the time, thoughts and efforts of one individual.

Second. A corps of school visitors, and lyceum lecturers, or professors, who shall travel through the State, hold meetings, visit schools, communicate improvements, propose experiments, and aid teachers, schools and lyceums in all parts of the State in corresponding, exchanging, and otherwise co-operating with each other.

Third. Social lyceums, or small circles of neighbors, formed in all parts of the State for mutual improvement, especially on subjects calculated to qualify and improve teachers for their high and responsible profession.

These social circles would of course receive much instruction and other aid from the lecturers just named. By such aid, with their own efforts, they will be able to make rapid and thorough progress in various subjects of science ; greater by far than is ever made by nine tenths of the schools in our country, though occupied five or six days in a week in committing and repeating a few unmeaning lessons.

Fourth. School and lyceum cabinets, commenced by legislative provision, and continued and extended by collections and exchanges among the schools and lyceums themselves.

Fifth. A school depository, or building, among the other public buildings in the metropolis, appropriated to the purposes of education and internal improvement. This to be the office for depositing, distributing and exchanging specimens, both of nature and art, among all the schools and lyceums in the State, aided and directed, of course, by the superintendent and visitors, as already proposed.

Sixth. A teacher's seminary, embracing the qualification of teachers, the practical education of children, and the manufactory of apparatus. In connection with the social lyceums and other arrangements proposed, one seminary, well endowed and furnished with the best talents and skill to be obtained in the country, would be amply sufficient for supplying all the schools in the State with first rate teachers—more and better teachers than twenty such seminaries could do by their own efforts merely.'

In these two points, adds Mr H., this system would have a decided superiority over that in highly successful operation in Prussia.

‘1. It would aim at, and be calculated to reach, a higher standard, than would be practicable in a system for elementary education merely. By the lyceum department, it would embrace a greater variety of subjects, and extend those subjects further, than it would be possible for schools to do.

2. The plan of itineracy would give the system great power and efficiency, and render it pre-eminent for its economy. On no subject can a system of weekly or circuit teaching be applied with greater effect, than in some of the sciences, especially if they are applied to the common, daily business of life.

3. It would be eminently practical, or fitted for the purpose of farmers, mechanics and others, engaged in the productive operations of the country.’

This whole plan certainly looks well on paper, and we cannot but hope it will go into operation in Pennsylvania, at least as an experiment. But we are not so sanguine as to wish it at once to supersede the systems of Ohio, New York, and some of the Eastern States. We should greatly prefer to improve and adorn, and give efficiency to the systems already existing, whose excellency, in the abstract, seems to us sufficiently tested. Even in Connecticut,—stupid on the subject of education as a large fund distributed without conditions, has rendered the people,—there is far less necessity of a new system, than of something superadded to the old, which should compel people to pay one or two dollars from their own pockets, as the condition of receiving their dividend of the avails of a fund. But we still say, let the experiment be made, and fully made in Pennsylvania.

We rejoice that wherever we turn our eyes, we find abundant evidence that the public mind is awaking to a great and long neglected subject—a subject of subjects—education. We like new things, and new measures, if they are good ones. Yet after all, what is now needed is not *excitement*, so much as *direction*. What is done in this matter, *should be done well*. The right direction of the juvenile mind and heart, is a matter of too much importance to be trifled with, or to be retarded by half way measures or half way efforts.

SUMMER DISTRICT SCHOOLS.

(For the Annals of Education.)

[THE following article is from a veteran in the cause of education ; and whatever may be thought, in the result, is certainly entitled to the attention of our readers. We like to see the experience of teachers—the conclusions we mean to which their experience has conducted them—thus boldly announced, however strange they may seem to the unreflecting. Truth will at last triumph ; opinions to the contrary notwithstanding.]

How can physical and intellectual education be best conducted, unitedly, in our summer district schools?

Intellectual education has called into existence a system according to which it is conducted—observing certain rules and occupying certain hours daily. Physical education, on the other hand, has been left too much to instinct, appetite and circumstances. The importance of the subject has, however, of late, excited extensive inquiry. Much information and repeated admonitions have been communicated by the press. Manual labor institutions have been extensively established ; Lancasterian and infant schools have made arrangements for calling into exercise the functions of the body ; and a more correct practice, in this department of education, is found to prevail extensively, not only in this country, but in Europe. Indeed, nothing can be more obvious than the importance of securing the health and vigor of childhood. The corporeal system, if sickly and feeble, becomes open to the entrance of suffering. When fortified by the greatest strength, it is not unconquerable by time ; but when weak and tortured by disease, it is most pitiable and frail. Health is the great auxiliary of the best feelings of the heart, as well as the best purposes of the mind ; while by the want of it the most benevolent desires, and the most commendable aims are defeated. The labors of the citizen, the benevolence of the philanthropist, the affections of the parent, and the good will of the christian, depend very much upon the corporeal strength, for the accomplishment of their objects. Thus it is seen, body and mind act together ; and we believe the physical and intellectual education of the young should be conducted *simultaneously* and *equally*. Time is short, and it is true in relation to the physical as intellectual improvement of children and youth, that the ‘moment that is lost, is lost forever.’ Hence we draw the inference, that the intellectual education of the mass of children should be so conducted, as uniformly to interfere as little as possible, with their physical improvement.

On the other hand a consideration of the advantages of mental improvement, would lead us to the conclusion, that physical education should not be allowed to interfere unduly with that. The comprehensive aim should be, to secure not the greatest separate good of either body or mind ; but the greatest united good of both—an amount of happiness and usefulness greater than an excessive cultivation of either body or mind could secure. A system of general education should be a system of mutual concession from body to mind, and from mind to body. This expression I use for convenience sake, rather than for any other purpose ; for I am not prepared to allow that to gain knowledge need to impair health ; nor that to consult health need to prevent the attainment of knowledge. The above reasoning leads us to repeat our statements that physical and intellectual education should be conducted *simultaneously* and *equally*.

Now almost the entire mass of our children pursue their elementary education, for a number of seasons, in our summer district schools. Hence the importance that these schools should be conducted, with equal reference to their physical, and their intellectual nature. In our present arrangement of them we think they are not so conducted. They commence at 9 o'clock, A. M., before which the exertions of childhood are but well begun—they continue till 4, P. M., when the activity of manhood as well as childhood is principally over. The time previous to 9, is interrupted by the necessary habits of life, and affords no unbroken portion long enough for those childish labors and rambles, which might otherwise be attempted. The intervals between school, are only sufficient for a few monotonous plays, for the most part in the dusty street, or about the door of the school house. The space after school is the last remnant of the day, and if interrupted by the usual meal, the child would almost have to run, to get out of sight of the paternal roof, and be governed by the habits of the family.

Thus the whole heart of every week day except one, is devoted to school. If the whole of education were obtained in the school room, this might be right ; but nothing can be more defective than that education which is gained in one small room, while it should be sought from the whole compass of nature. But are the size and number of volumes used by children, such as to require this long confinement ? The study of Webster's Spelling book, it is well known, has generally lasted new beginners for years. Or do they employ five or six hours daily upon their books ? They do not, on an average, probably, half that. Is this confinement practised to gratify their desire to be inactive ? Every one who has tried, knows how difficult it is to

keep small children quiet. Is then this active disposition of childhood, one of the most hurtful qualities which its health and happiness require to be conquered?

This inquiry brings us to a very important fact in physical education—that activity as a means of health and growth, may be considered nearly as important as food. Its indispensable influence may be seen in its effect to impart strength to the body, and to promote the circulation of the blood. We believe the strength thus gained is necessary to constitute the quality of durability; so that it is not present health or freedom from pain merely, that is to be aimed at; but a fortitude to bear up under the hand of time, to endure the conflict, and to yield a late and honorable surrender to that universal conqueror. I am aware that these things are not new; but is it properly considered, that the discipline of a child in school, such as I have above described, is not calculated to fit him for the hardships of life? The same days when he is thus restrained, is the identical time, when he should be gaining that strength, which is to constitute the vigor of his manhood. Just as much as these school going days forbid his gaining that strength, just so much will his manhood be deficient in vigor.

But does not manhood usually require the full exercise of all the energies of the body? Then, as a preparatory discipline, let the bodily functions of childhood and youth be fully exercised daily, without overdoing. On the other hand, do not the mental occupations of manhood, fully exercise the mental energies, and sometimes even over-exercise them? Then, as a preparatory discipline, let the minds of children be fully exercised daily, without overtasking them.

Is it inquired how this is to be accomplished? I reply let the day be *divided* between *activity* and *study*; let *half* of it be devoted to the *mental*, and the remaining half to *muscular* employments, suited to the age of the scholar. Let school commence as early as *eight* in the morning, and close at *noon*. Let the *last half* the day be allowed the pupils *entire*; to the older ones to engage in useful labor, the younger to *wander* off and have their *rambles* out; to indulge their *mechanical propensities*, to construct their play wagons, water wheels, wind mills, &c. Let them have time and be encouraged to engage in those juvenile enterprises which the present arrangement of school hours tends to discourage—employments possessing interest to call forth their exertions, invigorating their health, and promoting their manliness and usefulness.

We think it just to compare the effect of our system of hours in common schools, to the influence of the confinement of stu-

dents in colleges, upon their health, with these distinctions, viz.: The circumstances of the common school pupil out of school, are more favorable to his activity ; but in school, the restraint of order and the presence of the teacher are more unfavorable than the comparative liberty of the college student. The common school pupil has another advantage in the length of his vacations. Still the similarity of the two cases cannot be denied—both restrain the appropriate exertions of the body.

But what is the effect of a literary life upon the student? Does it qualify him for those labors of the farmer and mechanic, which our common school pupils are destined to perform? Rather does it not disqualify him for labor almost uniformly ; and not unfrequently for his own appropriate duties ; rendering him hardly useful for any purpose, even that of his own happiness? Now if we find this discipline productive of so much effeminacy, disease and mortality, when pursued in colleges, are we not warranted in attributing the growing increase of these same evils to our similar common school discipline? Especially when we find the most constant and forward scholars in common schools manifesting the greatest feebleness.

We repeat it, the broken, scanty and trifling exertions, of which our common schools allow, are not sufficient to invigorate the body. Those hands are for labor ; that whole frame is for hardship ; in the sweat of their face these children are to eat their bread. Knowledge and wisdom may be employed to lighten this toil, to make it pleasant, and secure its rewards. But let it be observed, when knowledge has taken away the ability to labor, she has defeated herself. She must be abandoned by the mass of people, when she robs them of their strength. The disunion of knowledge and labor has been one of the great misfortunes of the world. We believe the successful pursuit of study does not require the last half of the day. This portion may be devoted to the full exertions of the limbs ; and we believe it is long enough for this object. If the whole day is more than sufficient to exercise fully the energies of man, it follows, that half a day's labor will sufficiently task those of children. But as we view it, nothing except this full exertion, stopping short of excess, can secure the full improvement of health and strength.

Every facility should be afforded for this purpose. Boys especially, should have free access to the garden, the field and the shop, at all times, and in the different kinds of labor. Every needed tool should be furnished, and every encouragement given. If the novelties of the forests, and streams, and the landscape, are pointed out to the younger ones, or should they not be, at that delightful season when we at present confine them to

the school house, they will go abroad gaining health and wisdom at every step. Those small fruits too, to be found scattered far and wide in places happily rugged, will call forth their exertions. The confinement of the forenoon will give a relish to the freedom of the afternoon; while the space will not be longer than their peculiar employments can occupy. Time will not become a drug to be whiled away in idle pursuits, engendering bad habits. Thus energy and wakefulness may be cultivated.

Conceiving that the merits of a half day system, so far as the bodies of pupils are concerned, are sufficiently manifest, the writer intends, in a future number, to examine its advantages in relation to mental improvement. In relation to the objection to be urged, that scholars in some cases are obliged to walk so far, that they ought to improve as much time as possible, whenever they travel to the school house; he will only add that—as there are so many districts where this could not be made an objection, he does not think it necessary to dwell upon it.

EXPERIENCE.

SUPERVISION OF TEACHERS AND SCHOOLS.

WHILE all due respect should be accorded to teachers—and certainly no class in the community are more deserving both of emolument and of social consideration, than they—yet as our school system is now administered, we are not authorized to anticipate any more fidelity and strenuousness in the fulfilment of duty from them, than from the same number of persons engaged in any other reputable employment. This State employs, annually, in the common schools, more than three thousand teachers, at an expense of more than \$465,000, raised by direct taxation. But they have not one thousandth part the supervision which watches the same number of persons, having the care of cattle or spindles, or of the retail of shop goods. Who would retain his reputation, not for prudence, but for sanity, if he employed men on his farm, or in his factory, or clerks in his counting-room, month after month, without oversight, and even without inquiry? In regard to what other services, are we so indifferent, where the remuneration swells to such an aggregate?—*Report of the Secretary of the Massachusetts Board of Education.*

MISCELLANY.

THE AMERICAN LYCEUM.

THE meeting of the American Lyceum at Hartford, which was announced in our last number as commencing to-day, has been deferred to Tuesday the fifteenth instant. We give this statement on the authority of the Corresponding Secretary.

THE BOSTON LYCEUM.

This popular institution, says the Mercantile Journal, closed its last course of lectures in March. The interest with which it has been sustained from week to week, fair or foul, has not been exceeded, it is believed, by any similar institution in the country. Its average attendance has not been far from two thousand persons.

The Lyceum was one of the first of the present generation of popular institutions organized in this city, and what contributed more in the onset to its prosperity, was the introduction of *ladies*, which, by the way, was not done — it being an innovation upon custom — till after a protracted discussion and violent opposition.

The proposition to form a Lyceum in this city, was first made by Josiah Holbrook. A number of our most distinguished citizens were called together by this gentleman, and the subject of forming a lyceum laid before them. After discussing the subject several evenings, they decided that it was *impracticable*, and that it would not be sustained.

Mr Holbrook then laid the matter before a small association, then in existence. Here the expediency of forming such a society, was fully discussed, and favorably received. A committee was appointed, to whom the whole subject was referred, with authority to call a public meeting, should they think it advisable. This they did; and it was attended probably by one thousand persons.

The subject of lyceums, generally, and the expediency of forming one in this city, as proposed by Mr Holbrook, underwent a thorough discussion. Most of the speakers highly approved of the plan; but one of the gentlemen, of more talents and influence, we had almost said, than all the others put together, and a great friend, too, to popular education, said the project reminded him of a machine made by a friend of his — it was skilfully designed, beautifully finished, and masterly executed; but it had one fault, it *wouldn't go!*

This threw a damper upon the meeting, but it soon, after a little more discussion, recovered its elasticity, and appointed a committee to draft

a plan of organization. The committee met: two of the members believed the project to be a visionary one, and declined taking any part in it. The remaining three called another meeting, proposed a constitution, and organized the Society.

The first meetings were held in Chauncey Hall, and were attended by about two hundred persons. Many of the lectures the first winter, were given by the members.

From the foundation of the Lyceum to the present time, its numbers and interest have been constantly increasing.

FEMALE IMPROVEMENT SOCIETY.

About a year ago, a Society was formed in Boston, which was called "The Boston and Vicinity Female Improvement Society." Its objects are exclusively, the cultivation of the intellect, and the elevation of the moral character of females. It hopes to form, as the final results of its labors, exemplary Christian mothers. Funds are to be obtained principally by voluntary contributions.

As one prominent means by which the Society expects to carry its purposes into effect, it has resolved to establish, in the city, a Female Teachers' Seminary, to be called the American Union Franklin Teachers' Seminary. The rules and regulations adopted, will be similar to the Ipswich and Charlestown Female Seminaries. There will be three classes, the primary, junior and senior; and particular attention will be paid to English studies. A few young ladies are already in attendance; but the Institution, as we learn from its First Annual Report, has as yet done but little, for want of funds.

PHYSICAL EDUCATION.

The Physiological Society of this city, has had two courses of public lectures this winter, which, from the bearing of this society's efforts on the cause of physical education, and for other reasons, we are glad to say, have been well attended. Three of these lectures have been published; one by Rev. A. G. Duncan, on the Evils of violating the Laws of Health, and the Remedy; one by Dr E. Bartlett, of Lowell, entitled "Obedience to the Laws of Health a moral duty;" and another by Dr Haskell, of Boston, on Physiology in general.

THE TEN THOUSAND DOLLARS.

We mentioned in our last number, that a benevolent individual had offered \$10,000, to be devoted to the cause of Common Schools, and applied under the direction of the Massachusetts Board of Education, on condition that the Legislature would appropriate an equal sum for the same purpose. We learn, that, by a resolution, they have deter-

mined to do this. The friends of education in this State are certainly awaking; and much credit, in this respect, is certainly due to some of the more energetic members of the "Board."

SCHOOLS IN PROVIDENCE.

The long agitated question, in the city council of Providence, whether a *common school system* was necessary or not, appears to be settled. An ordinance was passed on the evening of April 9th, which, if executed in its true intent and spirit, will ultimately place the metropolis of Rhode Island on a footing, in respect to schools, with Boston, N. York, Hartford and Lowell.

SCHOOL HOUSES.

A meeting of the Dutchess County Association for the Improvement of Common School Education, was held at the village of Fishkill, on the 10th of January last, and is said to have been an occasion of much interest. One of the addresses — by the Rev. S. S. Prime of Mattewan — has been published in the Newburgh Journal, and is excellent. We have room for a single extract.

‘In the present construction of school houses, a lamentable deficiency exists. I need not describe them. All who hear me have tried them. But before any great improvement will be made in the system of common school instruction, a total revolution must be made in the construction of these buildings. Select a healthy site, easy of access, and let the house be well lighted, well ventilated, and easily warmed — let the seats be constructed and arranged for the comfort and health of the children and convenience of the teacher. If these advantages were secured, nine tenths of the present school houses would be converted into barns.’

At a meeting of the Penobscot Association of Teachers, at Levant, Maine, sundry interesting resolutions were passed, among which was the following. ‘*Resolved*, That building a school house should not be an *experiment* to ascertain how many human beings can live in a given space, and with a given quantity of air, and that the time has not yet arrived for making retrenchments in this department of expenditure.’

EFFORTS IN BEHALF OF CHILDREN IN BOSTON.

There is an association in this city, for the support of public worship, &c., for children at the Warren Street Chapel, whose Annual Report, by Rev. C. F. Barnard, the minister, we have just looked over with interest and pleasure.

The whole number of children who attend at the Chapel is 708. Then there is a Sunday School, morning and afternoon, attended by 229 boys and 213 girls — 542 in all — under the care of forty female teachers, and eleven males, with a few assistants.

There is a sewing school held two hours every Saturday afternoon, containing 125 girls under the care of twelve ladies. It has been established ten years. Also a girls' school for reading, writing and arithmetic, attended by twentyfive or thirty pupils; and an evening school for the instruction of boys in writing and arithmetic, attended by sixty pupils. Linear drawing and vocal music are taught—to some extent. The library for the children contains 600 volumes.

We rejoice at these efforts to benefit the young, in a city like this, where there is so much need of it. Our primary schools do not reach *all* our children—notwithstanding our boasting. In proof of this, we need only to cite a single paragraph from the Report before us, based on the most unquestionable authority. We forbear comment.

'It appears from the first annual report of the Secretary of the Board of Education, for this State, that among the pupils of the public schools of 294 towns that have made returns, there is an average *absence* of 53,533, or about one third of the whole number, in winter; and 70,097, or more than two fifths, in summer. Still worse, there are besides, in these towns, out of the children between four and sixteen years of age, who are wholly dependent upon the public schools, 42,164 who have not, the past year, attended school at all in summer, and 23,216 who have not attended either in summer or winter. The largest towns probably, embrace most of these children. Our own city, with more than one ninth of the whole population, contains at least its full proportion.'

PROF. STOWE'S REPORT.

The Report of Prof. Stowe of Lane Seminary, on Elementary Education in Europe, has met with a very favorable reception in this country. Almost every newspaper we take up, contains extracts from it. This is one of the most favorable signs of the times. So valuable was the report deemed by the Massachusetts Legislature, at their late session, that they ordered 2500 copies of it to be printed for their exclusive use.

SCHOOL COMMITTEES.

The people of Northampton are awaking to the importance of common schools. Already they appoint, and as we understand, *sustain*, an active, vigilant and intelligent school committee. The town has fourteen district schools, besides two high schools, one for each sex. The committee examine teachers; visit the schools once a month, at least; meet frequently for advice and consultation; and make their annual reports;—and all, we believe, without compensation. If there are philanthropists among us, they are the leading members of these spirited school committees. The Northampton Courier frequently speaks well on this subject; and it is high time for the editors of our papers to take

an active stand in this common cause. A late number of the *Courier* says — and well says,—

‘Let the towns sustain their school committees. Let the parents encourage them to a fearless, honest, unfaltering discharge of duty. If faults are exposed — and they certainly should not be kept concealed — let them be remedied. Let not parents, by their great sensitiveness to the errors of childhood, defeat the great purposes of Education. We repeat it, let the people sustain their school committees; if they would reap utility from their common schools, and elevate the character of their children.’

ADDRESSES ON EDUCATION.

These often become so numerous in the course of a month, that we scarcely know what to do with them. Among those received during the last month, is an Address delivered before the Penobscot Association of Teachers and Friends of Popular Education, at Levant, Dec. 28, 1837, by E. G. Carpenter, the Recording Secretary of the Association, in which the writer labors with much zeal and interest and success, to show that intelligence and virtue are the life of liberty. We have also received an excellent address delivered by Mr H. W. Carter, of Boston, before an association of Sunday School Teachers, June 30, 1837, on the law of intellectual and moral growth, and its application in the cultivation of mind.

SCHOOLS IN PORTLAND.

Judging from the Report of the school committees for 1837, of which a copy has been kindly sent us, the schools in that metropolis are slowly but certainly improving; though still far from what could be desired.

MOVEMENTS IN SCOTLAND.

The state of education in Scotland is pretty fully shown in ‘*Dr Humphrey’s Tour*,’ as published in a series of letters in the *New York Observer*. But we have more recent intelligence from that country. On the 23d of December last, a crowded meeting was held in Edinburgh, at the presentation of a silver vase, to John Wood, Esq., who has been for twenty years, the superintendent of the Sessional School in that city. The vase is said to have cost two thousand guineas, and to have been subscribed by the friends of education throughout the country, in testimony of their ‘grateful admiration of his ability, zeal, and unparalleled success in diffusing among all classes of the community the blessings of a religious, moral and intellectual education.’

Rev. Dr Brunton, the chairman of the meeting, on presenting the vase, made a short but pertinent address; to which Mr Wood made a

long, but interesting reply, giving a narrative of his connection with the Sessional School, and of the principles by which he had been governed in the management of it; alluding in particular to his methods of moral and religious management—to which he attributed, under God, no small share of his great success.

IRELAND.

In our February number, we gave an account of the National schools in Ireland. We have just seen an account of the relative proportion of Catholic and Protestant children in these schools. The number of the former, at the latest report, was 90,869; and of the latter, 15,762. The population of Ireland is estimated at 8,500,000, of which 7,000,000 are Catholics, and 1,500,000 Protestants. Thus the number of Catholic children to the children of Protestants is as eight to one and a half; while the number actually at school is as six to one. The Protestants, however, are more in the habit of sending to private schools than the Catholics.

SWITZERLAND.

The celebrated institutions of Fellenberg were as flourishing as ever, at the last accounts. So was also the institution for the education of poor children, and of teachers at Beuggen, near Basle, which was so fully described in our last volume.

ALGIERS.

The French are still pursuing their wise policy of cherishing education in their colony at Algiers. The whole number of pupils which are brought under instruction by their efforts is 1004.

ISLAND OF CUBA.

We have received from M. Domingo del Monte, of Havana, a tabular statement of the juvenile population of the Island of Cuba, from which we learn that of 99,599 children, between the ages of five and fifteen years, 9,082 are receiving instruction in the schools; of whom 8,442 are whites, and 640 colored persons. This information appears to be based on information collected in this island, several years ago, but was the latest which our informant, in November 1836, had it in his power to obtain.

REPORT ON SCHOOL HOUSES.

The Report of the Secretary of the Board of Education in Massachusetts, on the subject of school houses—an octavo pamphlet of 64 pages—is one of the most important documents on the subject of

common schools, which has yet been presented to our community. We would gladly say more of it; but it was received too late for our present number. In the next, we purpose to present a full description of the plan and structure—internal and external—which Mr Mann prefers, with an engraving of the same. The correspondence of his plan accords in so many respects, with our own, as presented in our Essay, in 1831, is as gratifying as it was unexpected. He insists on separate desks for each pupil; on horizontal floors, an elevated platform for the teachers, and a similar arrangement to our own, in regard to the stove or fire place, the case for the library, &c. &c. He dwells much on the importance of a due and strict regard to ventilation and cleanliness.

EXPERIENCE OF A TEACHER AT THE WEST.

Previous to my entering college, I taught a district school two winters. Frequently, after having spent the day in attempting to teach ninety scholars from four to twentyfour years of age, I have sat down at night, wearied out in body and mind, and sick at heart, at having accomplished so little of what I knew ought to be done. I saw and felt that all was not right. But I had, then, never seen a single work on education. From reflection and observation, I had been led to the conclusion that the mode of conducting common schools then in practice, was very defective. I made some changes in my own school; and was thought, by my patrons, to be a successful teacher. But my mind was very far from being satisfied.

After graduating, I took charge of an academy, with somewhat more enlarged views, yet with no very just conceptions of what is really necessary to constitute a good teacher. The trustees of the academy, with an enlightened policy worthy to be imitated by the trustees of every school district, had taken the *Annals of Education*, for the use of the academy, from its commencement. Soon after entering upon the duties of my office, the back numbers were placed in my hands. Ere I had perused half a dozen numbers, the scales began to fall from my eyes. I was in a new world. Every thing wore a new aspect. That period began a new era in the history of my life. From seeing them noticed in the *Annals*, I soon became acquainted with such works as Hall's *Lectures on School Keeping*, Locke and Milton on Education, Abbott's *Teacher*, the *Annual Proceedings and Lectures of the American Institute of Instruction*, and many kindred works. But the *Annals* has been my *vade mecum*.

I have now been teaching in ———, four years. I began with thirty pupils, and two assistant teachers; but for the last two years I have had two hundred pupils in daily attendance, and six assistant teachers.—

My labors are very severe, and I feel the need of relaxation. I propose to take three months vacation next summer, and visit my native State, New York, and if so, I shall visit Boston.

You must not think me indifferent to the 'Academian and Journal of Science,' published by our college of teachers. It is a good work, and I trust, will be sustained. But the Annals is my favorite. The two works have not, as yet, covered an inch of common ground, and taking one does not supersede the necessity of the other.

SCHOOL CONVENTION AT CLEVELAND.

A Common School Convention for the county of Cayahoga, Ohio, was held at Cleveland on 11th of January last, which appears to have been conducted with much spirit and to promise much good. Several interesting reports and resolutions relative to school books, school houses, the compensation of teachers, seminaries, the influence of lyceums, &c., were presented to the Convention and discussed. Among the measures most in favor with the Convention were the improvement of school houses, and school books, and the elevation and improvement, and better compensation of teachers; — and as one means of diffusing information, and awakening public attention, the establishment of a cheap common school paper, especially for that part of the State, called the Reserve.

PREMIUM OFFERED.

The Directors of the American Institute of Instruction, hereby offers a premium of FIVE HUNDRED DOLLARS, for the best Essay that may be furnished on 'A System of Education best adapted to the Common Schools of our country,' to embrace the formation of school districts, the construction of school houses, and the entire course of school education, from the most elementary department, to the highest embraced in our public schools; — it being understood that the premium will not be awarded, if no Essay be presented, which, in the opinion of the Directors of the Institute, shall be worthy of it.

Candidates for the premium will please send their Essays, *post paid*, each accompanied by the author's name, and a private mark, sealed up, corresponding to the one borne on the title page of the Essay — to either of the Committee, on or before the last Wednesday in May, 1839. The award is to be made at the annual meeting of the Institute in August, 1839.

G. F. THAYER, Boston,	} Committee.
HORACE MANN, Boston,	
JAS. G. CARTER, Lancaster, Ms.	

Boston, March 3, 1838.

AMERICAN ANNALS OF EDUCATION.

JUNE, 1838.

IMPROVEMENTS IN ELEMENTARY EDUCATION.

WE have recently become much interested in the evidence presented to the British House of Commons, on the examination of various members of the Irish Board of Education, before a select Committee for the purpose, to whose proceedings we have alluded in our February number. We do not, of course, suppose that measures adopted for the promotion of Elementary Education in Ireland, will be adapted to the promotion of the same object in the United States ; but we believe it impossible for any friend of education to become acquainted with the proceedings of the Board alluded to, without gaining much information which would be valuable in any age or country. We have classed some of the more interesting topics of examination under their respective heads. Mr Carlile was the member of the Board, who gave the greatest part of the replies in regard to the Preparation of Schoolmasters, and Mr Blake in regard to School Inspectors, Normal Schools, and Methods of Instruction.

1.—METHODS OF INSTRUCTION IN ELEMENTARY SCHOOLS.

What is the course of instruction pursued in the several schools under the Board?

It is generally elementary.

Is it left to the discretion of the teacher?

It is. I have here a paper, which I beg to put in, which will show what the general instruction is ; and I will also deliver in a copy of a class roll of one of the national schools.

Are those rules placed in every school?

They are, or ought to be.

Would any departure from those rules be liable to censure ?
Certainly.

In your scheme of education, it appears that there is nothing but reading, writing and arithmetic embraced ; do you think it would be desirable that it should be confined to so narrow a range of acquisition ?

I think that the reading, the writing and the arithmetic, may be all so taught as to work improvement in the mind at the time that they are taught ; that in teaching an art, it should be made the means of conveying instruction and information to the pupil.

Then under the head of reading, you would embrace history and geography, and all the other branches of English literature ; and under the head of arithmetic, you would embrace a portion of mathematics ?

Yes.

Are there any defined limits which you would lay down in your idea of elementary education ?

None, beyond what the phrase itself conveys.

Would you have two kinds of elementary education, a higher and a lower ; or would you distinguish between the education required by persons inhabiting towns, and that required for the inhabitants of rural districts ?

I do not think that there should be any fixed difference between town schools and rural schools, except as to one portion of instruction, which I should think particularly desirable in rural schools ; that is, agricultural instruction.

How far would you carry agricultural instruction ? Would you limit it to agricultural operations, or carry it to agricultural chemistry ?

I doubt whether, in general, you could go very far.

Has it been in the contemplation of the Board to found any agricultural school ?

The powers of the Board at present, would not enable them to do so ; but I am sure the Board would be very glad to be enabled to found agricultural schools.

2.—PREPARATION OF SCHOOLMASTERS.

Have you been in the habit of meeting frequently since the period of your first constitution ?

Our regular meetings are once a week ; these have occasionally been omitted, and sometimes we have had additional meetings.

Have you found that any obstacles have been interposed to the practical efficiency of the Board by the circumstance that the members of it are of different religious persuasions ?

Not in the least ; we have never had a division on any subject.

Is it a part of the business of the Board to provide or approve of masters for the schools in the country ?

We only approve of them in the mean time, as we have not been able to do any thing towards providing them ; but we require certificates of their fitness, and it is in contemplation, according to the letter which has been addressed to us, when we are able to do so, to examine them, that we may be able to form a more perfect opinion of their qualifications from our own knowledge of them. There have been also two classes brought up from the country, of about twenty each, to receive instruction, who have been under teaching about three months.

Have they been under teaching at your own school in Dublin ?

Yes.

Does it appear to you that it would be advisable, if possible, to train masters for a considerably longer period than three months ?

I should think it quite indispensable to the well-being of the system to do so. In Ireland, the schoolmasters for the poor are of a very inferior description indeed ; particularly with regard to general intelligence.

Have you formed any estimate, either by yourself, or in conjunction with other members of the Board, of what time it would be desirable to keep schoolmasters under training ?

We agreed to a recommendation upon that subject, which was submitted to the Government, in which the Board were unanimous. It is as follows. 'All students entering these academies for the purpose of becoming teachers under the national system, are to be examined on an entrance course. They should be required to study in the academy at least two full years ; during which time they should receive instruction, not merely in the different branches of knowledge specified, but be practised in teaching in the model school.'

Does the Board mention the age at which the persons intended for schoolmasters should enter ?

Their recommendation is, that the entrance examination should not be received till the student is at least eighteen years of age.

Does it appear to you, speaking generally without reference to the peculiar circumstances of Ireland, that it would be a great benefit to England or any other country in Europe, to have a set of schoolmasters well trained, and who could be sufficiently guaranteed to the country as good schoolmasters ?

I should conceive very highly so, for any country whatever.

Are you of opinion that it is necessary, in order to ascertain whether they will fulfil the purpose for which are they intended, that they should have some practice in teaching at a considerable school before they go out ?

Yes, that is the opinion of the Board. They have recommended that measure, namely, to have model schools connected with the academies, for training masters, where they can be instructed in the art of teaching. When I spoke of training, I included education generally. The Kildare-place Society did not educate, but merely trained the teachers to conduct schools. But what we conceive to be peculiarly important is, that they should be educated as well as trained.

When you say that they should be educated, you mean that a considerable portion of knowledge should be imparted to them before they set out as schoolmasters ?

Yes ; the improvements that have been introduced latterly into education, particularly in Scotland, require a considerable degree of education to enable the schoolmasters to carry them into practice. Every subject brought forward in the reading lessons, must be explained, and the master is expected to be able to answer the questions that the children may put to him ; and this he cannot do without considerable information.

Are you of opinion that by the Scottish method you have mentioned, a great improvement has been made on the old system of instruction, principally by teaching the boys to exercise their own minds ?

I think a very great improvement indeed.

Has that system been adopted in your own model-school in Dublin ?

It has, as far as we have been able hitherto to adopt it. We had no books at first, adapted to that system of teaching ; we have been gradually accumulating books, the chief object of which is to convey information on various subjects, while the children are learning to read ; and we have in our model-school pursued that system of instruction.

Can you describe to the Committee the process which was gone through with respect to those whom you have trained as schoolmasters ?

The head master went through our reading books with them, explaining the different subjects which occurred in these books. They were also exercised in reading, English grammar, arithmetic, book-keeping, and mathematical sciences ; they were from time to time, taken into the school to learn the mode of teaching recommended by the Board, and were also exercised, from time to time, in teaching classes themselves.

Supposing that were adopted in Ireland, which has been already in use in America—periodical conferences of teachers in the capital—would not that be a great auxiliary to the proceedings of the Board, in the information which they necessarily would furnish, of the state of education, and the progress of particular methods in various parts of Ireland?

I think it would.

Do you think that course, combined with training schools, would give all the information which they could possibly require?

I think it would.

Would you trust the management, in any manner, to an incorporated body of teachers?

No.

What are the inconveniences you see resulting from entrusting them with such power?

My notion is, that those who are to control education in Ireland, should be persons possessing qualifications of a nature quite different from those that one could expect to be possessed by teachers in general. You have not merely to consider the question of teaching, but you have to consider many questions of great public importance: you have to pay a great deal of regard to public feeling; you must be prepared to yield your own opinions or your own prejudices upon many points, and to consider not only what is right in the abstract, but what is right in the particular state of the country, and what is likely to prove acceptable to the country. Now persons bred up to a particular profession, frequently, from particular views and habits, endeavor to make all principles and considerations bend to them.

3.—DUTIES OF SCHOOL INSPECTORS.

In examining the Inspectors, have you any set series of questions in your examinations, or is it left entirely to the option of the Commissioners who happen to be present?

It is left entirely to the discretion of the members of the Board who happen to be present, and who certainly work the candidate pretty fully.

Is a certain number of members required to constitute a Board for the purpose of examining candidates for the offices of the Board?

Three members are sufficient to constitute a Board, and a Board so constituted may transact any business; but whenever an inspector has been appointed, I am pretty sure that five members at least have attended.

How are the Inspectors paid?

The Inspectors receive a certain annual sum in lieu of all allowances.

What is the amount of that sum?

It is now £300 a year.

How many inspectors have you?

We have eight inspectors.

Do you find that number sufficient?

For the present.

Is the £300 a year, over and above his travelling expenses?

No, all expenses are included.

What are the duties which the Inspectors have to discharge?

They have to visit the several schools, to examine into the conduct of them, to ascertain whether the rules of the Board are strictly observed, and to report to us the result.

Is it not the tendency of your mode of payment to make them extremely anxious to get through their business as soon as possible, and to abridge their travelling expenses as much as possible?

It is; but we take care to keep them constantly out for at least nine months of the year. So soon as they return from one circuit, they are sent to another.

You do not confine them to a particular circuit?

No, we change them.

Do they visit each school at particular periods, or are they visiting the same school, sometimes in one month and sometimes another?

Sometimes one month, and sometimes another.

Do you find that to answer much better than visiting periodically?

Yes; we think it better that the people should not have any notice when they are coming.

Have the Board summary power of dismissal, or suspending of their officers, without any reference to the Lord Lieutenant?

Absolute power; we never communicate with the Government as to any act with respect to our officers.

Do you contemplate to give any superannuation to inspectors after a certain number of years of service?

I wish we were enabled to grant superannuations to persons who may become unable to work.

You think it would be incentive to the correct performance of duty?

I think it would be very desirable, not only that the inspectors should have superannuations, but the masters also.

Would you extend the number of inspectors?

The number of inspectors must be increased in proportion as the schools increased.

Do you find that they have sufficient occupation now ?

They have.

At present how often do they visit each school on the average ?

Once a year.

Do you think that is sufficient ?

No ; I think they should visit each school twice a year.

Do you think they have time, at present, to visit each school more than once a year ?

I think they have not, provided they examine the school with the attention that we require.

Supposing a school of 150 to 200 pupils ; what time do you think an efficient inspection would take ?

An efficient inspection would take the best part of the day.

Is the duty of the inspector extended to the examination of the pupils ?

He should put general questions to the pupils, without any fixed course of examination, to ascertain their proficiency.

Do you hold the inspectors responsible for ascertaining that the pupils, generally, have made the progress that is expected during the period ?

Certainly ; and to report to us accordingly.

Do you require the inspector to furnish you with minutes of the kind of inspection he has made ?

He has a form of report, which he is obliged to make to us upon each school.

4.—NORMAL SCHOOLS.

What progress have you made in the establishment of Normal Schools ?

We have agreed for the purchase of Tyrone-House and grounds, in Dublin, where we intend establishing a National Normal School.

In the estimates remitted to Parliament this year, for the expenses of your Board, there is an item amounting to £11,000, for the purchase of a house for the purpose of establishing a Normal School ; does not that appear a very large sum ?

The house and land taken together, I do not think purchased at a high rate ; there are, I think, four acres of land within the city of Dublin, annexed to the house. The purchase was made for us through the Architect of the Board of Works. He settled the price, and he it was, who first informed us that we could purchase the place in question. We had requested him previously to look out for a suitable place for us. He is a person of

very extensive information, who has, I believe, rendered very great service to the public, in reducing the expense of public works in Ireland.

What are the accommodations in Tyrone-House? How many pupils of the Normal School do you think it will accommodate?

We expect to have 400 teachers at a time; in addition to which, we shall have a vast number of children, I have no doubt, attending our Model Schools.

What additional buildings will be necessary to carry into full effect, the plan of this extensive Normal School?

We shall require lecture-rooms and school-rooms; the house itself, I think, will be required for the official establishment, and for ware-rooms, &c. It must be borne in mind, that we, in effect, carry on an extensive trade in books and school requisites, for which we require very considerable accommodations.

Would the Normal schools, in the provinces, be of an inferior kind to the great Normal school in Dublin?

Yes; we propose having 32 Normal schools for Ireland.

How many masters would you contemplate for the whole of your schools?

Five thousand.

How many would it be necessary to supply from the Normal schools every year?

At first, till we got them completed, we should require to bring out 500 a year; and afterwards, to keep the number to 5000, it would be necessary, I conceive, to bring out from 100 to 200 a year.

Would you require 32 Normal schools?

Those Normal schools will be model schools also, for each county, or rather district schools. We propose to have one chief school for each county, and that the master there should have £100; that would be an advancement beyond the primary school. Then we propose that he should have two assistants, who should have £52 a year each; thus there would be about 90 places of advancement.

Do you find that, at present, there is a great demand among the people for the situation of teacher in the several schools which you have established?

There is; but the candidates are not at all of the class that I could wish them to be.

5.—HOUSES FOR SCHOOLMASTERS.

In what way is the land provided for the erection of school-houses?

The applicant for the land is obliged to provide the land as

well as he can. There are frequently great difficulties in obtaining land for the purpose.

But the Board is at no expense in procuring the land upon which the schools are to be built?

No.

Would you give authority to the Board to procure the necessary land, either by purchase or otherwise, for the purpose of erecting schools?

I would ; in like manner as authority is granted to different public Boards to take land where necessary for public purposes, paying a due price for it.

Do you think it would be the more judicious arrangement that the land for schools should be vested generally in the hands of the Board in trust for the public, or in the hands of private trustees, under the direction of the Board?

I think it would be best to vest the whole of the school houses in the Board, as a corporate body, having perpetual succession.

Would you add to that, schoolmasters' houses?

Yes.

Might there not be many cases in which an individual would be willing to give up the use of a house, to a schoolmaster gratuitously, who yet might not be willing to make a grant to a Board in perpetuity ; and equally so with respect to school-houses?

No doubt there might be such cases ; but I think that the Board should be authorized to deal with any unwillingness, by having a power of compelling persons to convey land for the purpose, at a fair price, guarding at the same time, the owners or proprietors of land from having their parks or their gardens entered, and so forth, in the usual way in which powers given to public bodies to take lands for public purposes are qualified.

Of course it should be subject to the obligation of giving it back to the owner, in case of the school not being continued?

I see no possible objection to that provision, he paying back a fair price for it.

Are you aware of any difficulties or inconveniences from the present system of vesting schools in other trustees than the Board?

There is always a degree of inconvenience produced by vesting lands in trustees for those purposes : the lands may become vested in persons who are not fit to be trustees, and who are unwilling to act as trustees ; and then one may be driven to the necessity of applying to a court of equity to compel the person in whom the land is vested to do the necessary acts, either for maintaining the school, or having trustees appointed.

What would you consider a proper quantity of land to be purchased for the purposes of those schools in each case?

In general, I should say, sufficient to afford a site for a school house, and teacher's apartments, and about an acre of land for a garden.

Would you, in some particular cases, extend the quantity of ground which it should be in the power of the Board to procure for the erection of schools; such for instance, as in the case of agricultural schools in rural districts?

I think there should be a garden annexed to every rural school, in which the children may receive information on points of agriculture and gardening. I think it very desirable that there should be agricultural schools, to each of which there should be annexed a farm of not less than 100 acres; but I do not consider that there would be more than 10 of those required for the whole country. The land required for those purposes might be taken on lease.

THE NEW ENGLAND ACADEMY.

THIS is the name which it has been proposed to give to an institution, which at present exists only in the mind, and on the manuscripts of its projector, but which we should rejoice to see in actual operation. The intention is to have it located in the township of Cohasset, eighteen miles south-east of Boston. We have been permitted to examine numerous drawings of the buildings proposed; and to make from the manuscripts of the proprietors several extracts. The following are among the number.

‘We wish to see an Academy established, which shall prove at once the best means of education, as well as exhibit the happy results which appear in the employment of them. We wish to see a system of instruction in operation which shall educate the *whole being* of the individual pupil, and render him fit, in all respects, to enter upon the varied duties of life. To do this, we must erect our buildings, lay out our grounds, engage able instructors, and secure every influence which tends to develop and exalt the mind of the pupil.

He should be taught the courtesies of life, and be permitted to participate in the social circle. He should be led to honor his father and mother, and to appreciate domestic happiness. He should be taught the nature of business relations—the duties of men in their common transactions with each other. He should be taught the nature of crime, and the reward of virtue, and be led to practise the principles of Christianity as a privilege.—He

should be taught the various processes of manufacturing, and the extent of production and consumption. He should be taught the advantages of commerce, and of national treaties regulating trade and the rights of citizens. He should be taught the properties and capabilities of the soil, and the extent of its rich and diversified products. He should be taught the laws of his country, and the duties of citizenship; and be made acquainted with the forms and principles of foreign governments. He should be taught the natural economy of the animal creation, and be made familiar with the intellectual, moral, physiological, anatomical and organic laws of his own system. His education should have reference to the exertions and sacrifices which life requires; to self-command and benevolence; to whatever confers dignity or ornament on human nature—whatever opens pure and innocent sources of enjoyment—whatever contributes to elevate man, as a thinking, social and accountable being, for undying growth and improvement. And as he is led to observe and understand all those principles and things, he should be instructed in the sacred laws of obedience and dependence, which the Creator has established throughout the moral and physical world, and the inevitable suffering which follows every abuse and violation of them.'

Such, then, are the results at which the friends of the New England Academy dare to aim. The course of instruction proposed, is presented in the following outline of studies.

I. **INTELLECTUAL.**—Reading, Writing, Arithmetic, Mathematics, Drawing, Book Keeping, Geography, History, Natural History, Botany, Physiology, Anatomy, Natural Philosophy, Chemistry, Mineralogy, Geology, Agriculture, Mental Philosophy, Grammar, Rhetoric, Logic, Elocution, Music, Ancient and Modern Languages.

II. **MORAL.**—Moral Philosophy, Religion, (not doctrines) Natural Theology, Biography, History of Man and of Sects.

III. **PHYSICAL.**—Dancing, Fencing, Riding, Swimming, and such exercises and games as health may require.'

The following farther remarks and explanations of the principles and plan of the proposed institution, are from the same source with the former.

'A plan contemplating so much, may be objected to, as being too extensive for persons in ordinary circumstances; but such an objection has no bearing whatever on the subject. If education be important, then to provide any thing short of the *best*, is to sanction a work imperfectly done. If all cannot afford to pay the price of that course of instruction which our natures and the good of society demand, then it becomes the duty of the

public to provide Institutions for them at the public charge. Whatever is for the good of an individual is for the good of all; and however liberal the measures of government may be in relation to education, any expenditure cannot be too much, provided it be made after mature deliberation, and from judicious motives.'

'Such an institution,' it is added, 'is alike important to the mechanic, merchant, farmer, mariner and professional man. It would lead men of different vocations to act together in good harmony, and to appreciate, with candor and justice, each others' views and feelings. It is calculated to remove the many causes of jealousy and envy which disturb the quiet of society; and every one would be sufficiently liberalized and refined freely to exchange kind offices and privileges with his neighbor. Besides, there is no reason why education should be varied under any circumstances, unless such variation has in view a particular profession, which requires particular knowledge unnecessary for all to possess, or some peculiarity of talent which forms an exception to the usual endowments of nature.'

It is proposed to vest the government of the Academy in a Board of Direction to be denominated the Council;—to consist of a Chancellor, twelve Counsellors, a Treasurer and a Secretary, to be elected annually, by the Stockholders. The business of Education is to be entrusted to a Board of Instruction, to be composed of a President, two Professors, a Governor of the House, who shall be a Physician, and take rank as a Professor, and such Tutors as may be deemed necessary; to be elected annually by the council. A Board of Visitation, consisting of learned and distinguished men, is also to be appointed.

The following are the duties proposed to be assigned to the Board of Instruction.

'It shall be the duty of the *President* to exercise a general supervision of the details of the Academy, and to cause all laws, rules and regulations to be executed and respected. It shall be his duty, in connection with the professors and tutors to enter into constant and familiar, but dignified intercourse with the pupils; to perform the duties of teaching with enduring patience and undeviating good temper; to visit the pupils in their dwellings and at their sports and labors; to accompany them in their walks, rides and visits; to advise them in their plans and investigations; to consult their views and feelings, that they may be corrected, if wrong; and to discover a deep and constant interest in their welfare, by attending to their habits, comforts and pleasures.

It shall be the duty of the President, unless performed by one

of the professors, to address the pupils on the events of the day at its close, but without mentioning their names ; and to ask their attention to such attainments or acts as are worthy to be remembered ; and to notice such faults or omissions as duty requires to be avoided.

It shall be incumbent on the *professors* and *tutors*, to reside in the houses provided for the pupils, to preside at the tables, and to teach the boys such lessons of etiquette, as convenience and propriety demand ; to enlist them in conversation while eating, that they may not eat with too much haste ; and to be their companions in the reading and conversation rooms. It is not our intention to prescribe, in this place, the various duties of the teacher, as we may resume the subject at some future time, or place it in abler and more experienced hands. But we would add, in the language of another, that a ' teacher should be of great industry, of quick sympathies, pure of morals, gentle by nature and by breeding, full of kindly affections, and inspired by a warm and large benevolence—a man, in one word, of a lofty and noble character.'

It shall be the duty of the *Governor of the house* constantly to guard the health of the pupils, and to provide for their physical welfare ; to attend to the cleanliness of their persons and apparel, and to the regularity of their meals ; to provide, liberally, food of the best quality—allowing each pupil to ask for *what quantity he pleases*, unless he has previously shown that he is incapable of governing his own appetite ; to administer medicine when necessary ; and to call in such medical aid as extraordinary cases of sickness may require. In cases of serious illness, he shall notify the parents of the patient ; stating the nature of the complaint, the stage of the disease, &c.

It shall also be the duty of the Governor to superintend the ground and buildings belonging to the corporation, and to see that they are kept in the best order—that the buildings are daily aired, and, during the cold season, properly heated ; to provide such tools and materials for the work shops as the council may direct, and to exercise his best judgment in executing their orders, so that the strictest economy may be observed and practised.'

The following may be thought an idle or unmeaning ceremony by some ; and by others it may be regarded as the mere imitation of a custom which has long prevailed in some parts of the old world. Be this as it may, we think it one of the brightest and most promising features of the whole plan. The reasons for such a belief, our readers will find elsewhere stated in the pages of this work.

‘It shall be the duty of the Governer to examine every candidate presented for admission into the academy, and to fill up the following blank certificate, directed to the president.

Master A. B., born at

A. D.

Names of his parents.
 Their present place of residence.
 Their past health.
 Their vocation.
 The candidate's constitution.
 His past health.
 His past habits.
 His past occupations.
 His past opportunities for improvement.
 What has been his progress?
 His weight.
 His height.
 Color of his hair.
 Size of his head.

Has he any hereditary disease?
 Has he any incidental diseases?
 Has he ever received any local injuries?
 Has he any natural defects?
 What has been his mode of living?
 Has he been obedient?
 Has he been guilty of any vices?
 Has he ever been whipped or struck, and if so, for what offence?
 For what vocation is he intended?
 Has he expressed any choice?
 Is he furnished with the necessary clothing and bedding, &c.?

Provision is to be made for the admission of 150 pupils to the establishment. They must be at least nine, and not over seventeen years of age. The tuition is to be \$100 a year, exclusive of board.’

The social, moral and religious duties of the pupils are to be secured by various measures which we have not now room to describe. We understand, however, verbally, from the friends of the school, that religious duties, such as shall be acceptable to the parents of pupils of all denominations of christians, are contemplated; and the written scheme from which we have been permitted to make the foregoing extracts, presents the form and plan of a daily journal, in which it is to be the duty of every pupil to note his experience, whether it be favorable or not; and a false statement by a pupil, is to be regarded as a flagrant offence, and to subject him to loss of reputation in the school, if repeated.

We should like to extend our remarks, and add to our extracts; for if the plan which is contemplated, can be carried out, with some trifling modifications, such as circumstances may suggest in the progress of its execution, we believe it will have great influence in hastening the happy day, when every family—at least in New England—will be a New England Academy; nay, more, a college, or university: and when all which is truly valuable of a collegiate course, and all that is desirable or attainable in regard to physical and moral cultivation and perfection, will be within the reach of every individual who attains to what are commonly called years of maturity.

INSTRUCTION IN FACTORIES.

IN travelling, some time ago, in a stage coach, we fell into conversation with a gentleman, on the importance of devising special means for improving the minds and morals of the inmates of our factories, especially where many of them are ignorant, as at Lowell. We were met by the assertion that such people usually had no desire for information or improvement, and that all effort would be so much lost labor. We asked if there was ever a human being, not an idiot, who was wholly destitute of a desire to know; and if this curiosity, so universal, was not sufficient to induce most persons to attend gratuitous lectures on common things, in a style adapted to their comprehension. The only reply we could obtain was, that most of the operatives had not the least desire whatever for knowledge; and that they who thought otherwise were only to be pitied for their own ignorance.

This did not satisfy us, however. We believed, and still continue to believe, that there is not an individual on the earth, possessed of a tolerable share of common sense, who does not feel a degree of pleasure in the acquisition of knowledge of some sort; and wherever this curiosity to know exists, the subject of it is susceptible of improvement. There is not a single person—we venture to affirm it—to be found in all the factories at Lowell, whose curiosity cannot be awakened, excited, and increased, by a judicious oral instructor or lecturer.

Nor is this opinion the result of mere theory. There are so many facts on record in relation to this subject, that we cannot doubt on the subject, if we would. A great number of experiments have been tried on both continents; and no one which has been tried perseveringly has ever failed. We safely challenge the world to produce a single instance of the kind.

An experiment made at Lanark in Scotland, by Mr David Dale, more than 50 years ago, on a group of 500 children, procured chiefly from work houses, and charities in Edinburgh, and carried out and in a measure perfected by his son in law, Mr Owen, is a living record of the truth of our opinion. So also is an experiment made by the benevolent Mrs Fry, about twenty years ago, on the worst female prisoners in the Newgate prison, in London. We might also mention the efforts made a few years since, in the manufactories of Leeds, England; and in several places on the continent.

The first important experiment of the kind, made in our own country, was at Humphreysville, about ten miles north-westward

of New Haven in Connecticut, nearly 30 years ago. Probably no experiment of the kind was ever made under circumstances more unfavorable than this. The laborers were ignorant, and many of them vicious; and they were of many various nations; American, English, Scotch, Irish, French, &c. From a document published in New Haven, in January 1812, and signed by seventeen gentlemen of respectability living near the works, we derive the following interesting facts.

‘The younger of the laborers, not only the apprentices but many of the rest, were instructed daily in spelling, reading, writing and arithmetic, and made a very commendable proficiency. Premiums in books and other articles were often awarded to the more successful members of the classes, and appeared to supersede, almost entirely, the necessity of punishment. Great attention was paid to their physical condition and management. The consequences were a striking improvement, not only in their intellectual, but in their moral condition. Negligence and idleness in a great measure disappeared, and habits of order, industry and cheerfulness took their place.’

Experiments have been made, also, at the Dyottville glass works, near Philadelphia; at a manufactory in South Boston; and in several other places; and with uniform good success. The most ignorant and stupid become gradually interested by coming in contact with others already awakened; a spirit of improvement becomes predominant in the public sentiment of the prison or factory, where instruction has been commenced; and the whole face of things is soon altered and amended.

What then becomes of the cold insinuation, that the operatives in our factories are so degraded, as to render it useless to attempt to instruct them? Can we place the least reliance on them? And, if we except those instances where such statements are the mere echo of the statements of others, what are they but an apology for that selfishness which seeks to enrich or aggrandize itself, by keeping in the most abject ignorance the immortal spirits, whose bodies are, for reasons best known to their eternal Father, entrusted for a few months or years to their care or direction?

And after all, it is a most mistaken selfishness which leads to such base treatment of the human soul. It is not for the pecuniary benefit of those who employ laborers in factories or elsewhere, to keep them in ignorance. At least it cannot be for their benefit in the end. No man can enrich himself and his posterity after him, by grinding the faces of the poor in this manner. The very ordinances of Jehovah, in the constitution of civic society, forbid it. The punishment of such misdeeds can

never be wholly evaded, until it ceases to be true that the sins of the parents are visited upon the children unto the third and fourth generation.

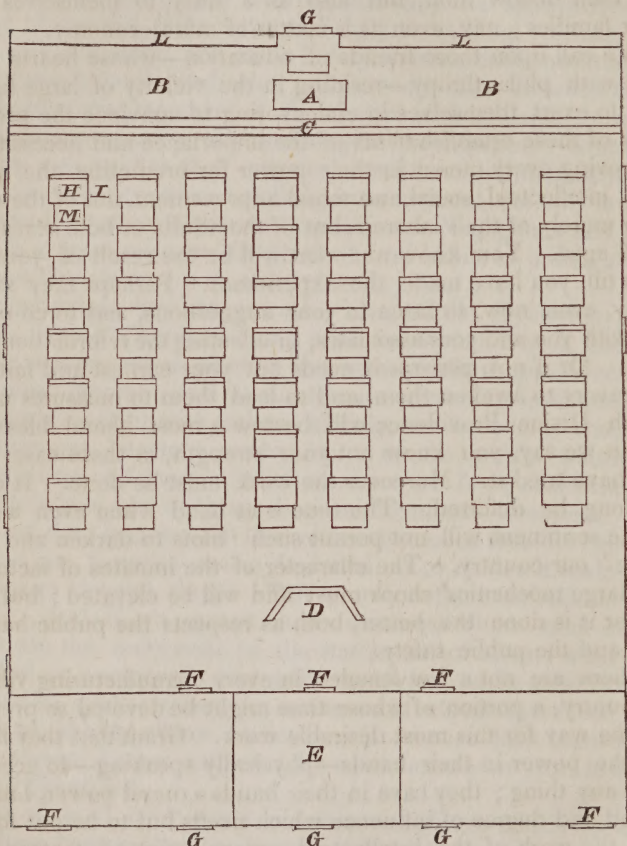
We conjure those individuals then, who have it in their power to establish schools, lyceums, lectures, libraries, &c., for the benefit of the operatives whom they employ, to take the matter into serious consideration; not merely as a general duty to God and their fellow men, but also as a duty to themselves and their families; nay, even as a matter of mere economy.

We call upon those friends of education—whose hearts beat high with philanthropy—residing in the vicinity of large factories, to exert themselves in endeavoring to convince the proprietors of these establishments of the importance and necessity of improving every means in their power for promoting the physical, intellectual, social and moral improvement, not of the children merely of their laborers, but of the adults of both sexes and of all ages. You know not what will be the result of your efforts till you have made the experiment. Perhaps they stand ready, even now, to listen to your suggestions, and to co-operate with you and your associates, in effecting the reformation you seek. Or if not, perhaps it needs but your earnest and faithful endeavors to awaken them, and to lead them to measures upon which Divine Providence will bestow a most liberal blessing. Again we say, you know not your strength, in these cases, till you have tried it. Moreover the work must be done. It cannot long be deferred. The time is at hand when even a low public sentiment will not permit such ‘blots to darken and disgrace’ our country. The character of the inmates of factories and large mechanics’ shops must and will be elevated; but the sooner it is done the better, both as respects the public happiness and the public safety.

There are not a few females, in every manufacturing village of country, a portion of whose time might be devoted to preparing the way for this most desirable work. Grant that they have not the power in their hands—physically speaking—to accomplish any thing; they have in their hands a moral power, I mean a kind and degree of influence which needs but to be put forth, and the work of the intellectual emancipation of factory inmates would soon be achieved. Were the means of improving the minds and hearts of these persons to become as common a topic of conversation among the ladies in their circles, as some other topics now are, it would not be possible for the present state of things to remain. A change would follow as inevitably as the magnetic needle turns towards the pole.

DISTRICT SCHOOL HOUSES.

THE following is a representation of the interior of a school room, constructed according to the recommendations of the Secretary of the Massachusetts Board of Education, in his late excellent report on School Houses.



' EXPLANATIONS.

- A* represents the Teacher's Desk.
- B* *B* Teacher's Platform, from 1 to 2 feet in height.
- C* Step for ascending the Platform.
- L* *L* Cases for Books, Apparatus, Cabinet, &c.
- H* Pupils' single Desks, 2 feet by 18 inches.

M Pupils' Seats, 1 foot by 20 inches.

I Aisles, 1 foot 6 inches in width.

D Place for Stove, if one be used.

E Room for recitation, for retiring in case of sudden indisposition, for interviews with parents, when necessary, &c. It may, also, be used for the Library, &c.

F F F F F Doors into the boys' and girls' entries—from the entries into the school-room, and from the school-room into the recitation room.

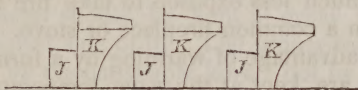
G G G G Windows. The windows on the sides are not lettered.

'The seats for small scholars, without desks, if needed, to be movable, and placed as the general arrangement of the school shall render convenient.

'Where there is but one teacher, the space between the desks and the entries are to be used for recitation. Here, also, is the place for black boards, whether movable or attached to the wall. This space should be 8, 10, or 12 feet wide, according to the size of the school.

'The height of the room should never be less than 10 or 12 feet.

'The following is designed to represent an end view of the pupils' Desks and Seats.



'*J* represents the Pupils' Seats, and *K* the shape of the board or plank which forms the side and support of the desks.

'A light green is perhaps the best color for the scholars' desks and seats, as it is more grateful than any other to the eye. For the outside of the house, white is the color most universally pleasing.'

We have seen numerous representations of improved school rooms, not only for our own State, but for New York, Ohio, and other States; but no one, (as we observed in our last number) which we have seen, comes so near our own plan—developed many years ago—as that which is here presented. The general outlines of the two are the same; but the plan of Mr Mann is certainly an improved one. It is more simple, and at the same time, more philosophical than any we have before seen.

The above representation will probably create a desire in all who are interested in the subject of common school education, to see the Report we have alluded to, from which indeed the above plan is taken ; and we wish some method were devised to bring it within their reach. All we can do shall be done to circulate it ; but for the present we have no other means of doing even this, except by commending it warmly, and making large extracts from it.

The Secretary dwells at length on the evils of breathing bad air in school rooms, or any where else ; and adduces much evidence on this subject. Among other things, he presents letters from Prof. Silliman, of Yale College, and Dr Woodward of our Lunatic Hospital. But it does seem to me, that of the importance of ventilating school rooms, so much has been said of late years, that the public cannot, as a general rule, be ignorant. We would at least charitably hope so. On the means of VENTILATION and of warming a house properly at the same time, Mr Mann, in his Report, thus observes.

‘ The best apparatus for expelling foul air from a room consists in the proper means of introducing a supply of fresh warm air. Undoubtedly, the best mode of warming a room is to have a cellar under it, and to place a furnace in the cellar. Some place of storing wood, seems indispensable for every school-house, and a cellar could ordinarily be dug and stoned as cheaply as a wood-house could be built. I suppose, also, that a school-house would be much less exposed to take fire from a furnace well set, than from a common fireplace or stove.

‘ But the great advantage of warming by a furnace is, that all parts of the room are kept at the same temperature. The air presses outward, instead of inward, through every crack and crevice in door or window. No scholars are injured by being forced to sit in the vicinity of a stove or fireplace ; nor is any part of the room encumbered by either. When the latter are used, many scholars, who sit in exposed situations, will spend half an hour a day, and often more, in going to the fire to warm themselves ; and, in addition to those, whose comfort requires them to go, idlers, from all sides of the house, will make it a rendezvous or halfway place, for visiting. With an unequal diffusion of heat in a school warmed by a stove, or fireplace, I believe it is always true, that diligent scholars will stay in their seats and suffer, while the lazy will go to the fire to drone.

‘ Feet can be warmed or dried at the orifices for admitting the heated air from the furnace, as well as at a stove. There may be two of these orifices, one for the boys and one for the girls. The setting of a furnace requires some skill and science.

We often meet with a prejudice against furnaces, which belongs not to the furnaces themselves, but those who set them. There seems to be no objection, except it be that of appearance, against setting the furnace so high in the cellar, as that its brick or soap-stone top shall be on a level with the floor of the room and constitute a part of it.'

Against lowering the windows to ventilate school rooms—to which we were formerly accustomed—Mr M. objects; and with some reason. Still, with care, we think the evils to which he refers could be avoided; at any rate, the plan is better than suffocation. But we will quote a paragraph of the Report.

'The common expedient of letting down windows from the top, so that the noxious air may escape, and the vacuum be filled with the pure, accomplishes the object in a very imperfect, and, at the same time, an objectionable manner. If there be any wind abroad, or, if there be a great difference in temperature, between the external air and the air of the room, the former rushes in with great violence and mingles with the heated and corrupted air, so that unless several rooms-fulls of air be admitted, a portion of that which has been rendered unfit for use, will still remain, while some that has been partially warmed will escape. But the greatest objection is that the cold air drops like a shower bath upon the scholars' heads;—a mode which all agree in pronouncing unhealthful and sometimes dangerous.'

To aid in regulating the TEMPERATURE of school rooms, Mr M. thus defends the use, in all cases, of thermometers.

'A thermometer should be kept in every school-room, and hung on the coolest side of it. The proper temperature should be determined by unchangeable laws; not by the variable feelings or caprice of any individual.

'Without a thermometer, if the teacher be habituated to live in the open air; if he be healthy, vigorous and young; if he walk a mile or several miles to school; and especially, if he keep upon his feet during school hours, the scholars will be drilled and scolded into a resignation to great suffering from cold.

'If, on the other hand, the teacher lead a sedentary life; if his health be feeble; if he step into the school-room from a neighboring door, he will, perhaps unconsciously, create an artificial summer about himself, and subject the children to a perilous transition in temperature, whenever they leave his tropical regions. In this way, a child's lungs may get a wound in early life, which neither Cuba nor the South of France can ever afterwards heal.

'A selfish or inconsiderate master will burn a whole room-full of children during the chill, and freeze them during the fever of

his own ague fits. They must parch or congeal, as he shivers or glows.

‘It should be remembered, also, that even the thermometer ceases to be a guide, except in pure air. When pure air enters the lungs it evolves heat. Its oxygen carries on the process, (supposed to be combustion,) necessary for that purpose. This keeps our bodies warm. It is the reason why the blood remains regularly at a temperature of ninetyeight degrees, though the air by which we are surrounded, rises to that heat but a few times in a year. The air constantly supplies to the body, through the medium of the lungs, the heat which is constantly abstracting by contact with its surface.

‘But it is only through the agency of the oxygen or life-sustaining portion of the air, that this heat is supplied. A thermometer, however, is insensible to this difference. It will indicate the same degree of heat in azote, i. e., in that portion of the air which will not sustain life, as in oxygen; although a man immersed in azote at 70 or 80 degrees would die of cold, if he did not of suffocation. I reiterate the first position, therefore, that even a thermometer ceases to be a guide, except in pure air.

‘Ordinarily, we can undergo a change of a few degrees in temperature, without danger, or serious inconvenience; but there is a limit, beyond which the change becomes perilous and even fatal. Suppose in a school, having a winter term of only four months, and consisting of but fifty scholars, one quarter of an hour in a day, on an average, is lost for all purposes of study, in consequence of the too great heat or cold of the room; the aggregate loss, allowing six hours to a day, will be two hundred days, or more than eight months. And yet, in many of our schools, half the day, for all purposes of improvement, is, by this cause alone, substantially lost.

‘Every keeper of a green-house regulates its heat by a thermometer. The northern blasts which come down upon the blossoms of a farmer’s orchard or garden, chill him as much as them. When shall we apply the same measure of wisdom to the welfare of children, as to that of fruits and vegetables! I am told by physicians, that from 65 to 70 degrees, is a proper temperature for a room. Something, however, must depend upon the habits of the children. In cities, there is generally less exposure to cold, than in the country; and factory children would suffer from cold, when those employed in the outdoor occupations of agriculture, would be comfortably warm.’

In speaking of the size of school rooms, we find the following remarks. On this subject much more might be said; but it

seems almost in vain to urge this point, so strongly do the community cling to their money, and grudge to expend it for the more important objects.

‘In regard to the size of the rooms, it may be observed, generally, that in addition to the room requisite for seats and desks, as described below, there should be an open space all around the walls, at least two feet and a half in width, besides room for common recitations, and for the teacher’s desk. Seats may be attached to the walls for the accommodation of visitors, or for the scholars, should it ever be desirable, for any purpose, to arrange them in a continuous line. Moveable benches may be provided—instead of seats fastened to the wall—to be taken away, when not wanted for use, and so to leave that space entirely unoccupied.

‘Joseph Lancaster, in making arrangements for great numbers of the children of the poor, where cheapness was a main object, allows nine feet area, on the floor, to each scholar. His rooms were fifteen or twenty feet high. If only fifteen feet high, an area of nine feet would give one hundred and thirtyfive cubic feet of space to each scholar; and one hundred and thirtyfive cubic feet in a room ten feet high, would give to each scholar an area four feet in length, and almost three feet and a half in width. Even at this rate, a family of six persons would have a room only about eight feet by ten.’

On the subject of DESKS and SEATS the report dwells at greater length. While reading the extracts we have made on this part of the subject, our readers will do well to turn often to the engraving, which will greatly aid them in obtaining a correct view of the intent and meaning of the report.

‘It seems to be a very prevalent opinion, at the present day, amongst all professional teachers, that seats, on a horizontal floor, are preferable to those which rise on the sides or at the end of a room, or both, in the form of an amphitheatre. And it is obviously a great fault in the construction of a room, if, when a class is brought upon the floor to recite, the teacher is obliged to turn his back upon the school, when he looks at the class, or upon the class when he looks at the school. A level floor also increases the space for air, and as the room is warmed downwards, it makes the temperature more equable.’

This paragraph we do not quite understand. We have been taught—and experience and observation seem to have confirmed the sentiment—that rooms were warmed upwards, and not downwards. True, we like level floors; but not for this reason. But to proceed.

‘The seats with desks should be arranged in parallel lines, lengthwise of the room, with aisles between, each seat to accommodate one scholar only. Although it would be better that they should be moveable, yet this cannot, perhaps, ordinarily be done for district schools. The front side of one seat may be the back of the next in the row. Eighteen inches is, perhaps, a suitable width for the aisles. Each desk should be two feet long, and not less than one foot and six inches wide. A width of one foot and nine inches would be better.

‘In some houses, the seats connected with single desks are one foot square, and are placed behind the middle of the desks; in others, the seats are one foot wide, and as long as the desks. It may sometimes be desirable to place two scholars temporarily on the same seat, as for the purpose of reading from the same book. The former arrangement would make this impracticable.

‘The children will sit more easily and more upright, if the back of the seats slope a little from them, at the shoulder blades; and also, if the seats themselves incline a little—the front part being a little the highest. The forward part of the desk should be level for about three or four inches. The residue should have a slight inclination. A slope of an inch and a half in a foot, would, probably, be sufficient.* It should not be so great, as that the books and slates would slide off.

‘For the deposit of books, and so forth, there may be a shelf under the desk, or the desk may be a box, with a cover, hung upon hinges for a lid. The first method supersedes the necessity of raising a lid, by which books, pencils, and so forth, are sometimes thrown upon the floor, or upon the front neighbor. The shelf, however, is far less convenient, and the contents are liable to be perpetually dropped out. The box and lid on the whole seem much preferable, the sloping part of the cover to constitute the lid.

‘For the security of the desks, locks and keys are sometimes used. But the keys will occasionally be lost, by accident; and sometimes, by bad scholars, on purpose. Besides, what appalling images throng the mind, at the reflection, that the earliest associations of children in regard to the security of property amongst themselves, must be of locks and hiding places, instead of honesty and justice!

‘The board which makes the front of one seat and the back of the next, should rise, perhaps a couple of inches above the level of the horizontal part of the desk, to prevent things from

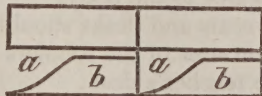
* We do not believe in the necessity of any slope; but it is a matter of too little consequence to dwell upon long.—ED.

sliding off forwards. Into this horizontal part of the desk, the inkstands may be let ; so loosely, however, as to allow of their being taken out to be filled ; and so deep, that their tops will be on a level with the desks. They may be covered, either with a metallic lid, resembling a butt hinge, to rise and fall ; or, which is better, with a common slide, or with a flat circular piece of pewter, having a stem projecting on one side, like the stem of a watch, through which a nail or screw may be driven, not tightly, but so that the cover may be made to slide over or off the orifice of the inkstand, on the nail or screw, as a hinge.

‘ Instead of the form of desks, above described, I have seen some constructed after the plan of Alcott’s Prize Essay, in which the box or case for the books, and so forth, is in the front part of the desk ; that is, in the horizontal and not the sloping part of the desk above described. They are made about eight inches in width, and deep enough to receive the largest atlases, slates and writing books, when placed edgewise, for which purpose, an inch or two on one side of the box is partitioned off. The lid is hung on hinges, as above described ; and when shut, forms a part of the desk.

‘ Last year a gentleman in Hartford, Conn., offered a handsome premium for the best form of a desk for schools. Several plans were submitted to the judges, selected to award the premium. They decided in favor of a desk, designed to accommodate two scholars, upon one seat. The desk was a tight box, without any lid, but having an oblong opening, at *each end*, large enough to admit books, slates, &c. In this way, whatever was put in or taken out of the desk would be exposed to the view of the teacher and scholars.

‘ The edge of the desk and of the seat, should be in the same perpendicular line. This will not allow the scholar to stand up in front of his seat ; but if the seats and desks are single, he can stand on one side of the seat. If the seats and desks are designed for two scholars, then the corner of each scholar’s seat may be cut off, as in the representation below.



‘ Here the scholar can stand up in the corner *a*, or sit upon the seat *b*.

‘ In regard to the height of the seats, it is common to give exact measurements. But inflexible rules will never fit varying circumstances. Some school rooms are for females ; others for

boys only. In factory villages, usually, a great proportion of the scholars are young; while, in one county in the State, great numbers of the males attending school, during the winter term, are more than sixteen years of age. To follow unvarying rules, therefore, would aggrieve as many as it would accommodate. But the principles to be observed, are few and capable of a definite exposition.

‘A living child cannot be expected to sit still, unless he has a support to his back, and a firm resting place for his feet. As a scholar sits upright in his seat, the knee joint forming a right angle, and the feet being planted horizontally on the floor, no pressure whatever should come upon the thigh bone where it crosses the edge of the seat. If obliged to sit upon too high a seat, a foot board or block should always be provided for the feet to rest upon.

‘Children sometimes go to school at an age when many of their bones are almost as limber as a green withe, when almost any one of the numerous joints in the body may be loosened or distorted. They go almost as early, as when the Chinese turn their children’s feet into the shape of horses’ hoofs; or, when some tribes of Indians make their children’s heads as square as a joiner’s box. And, at this period of life, when portions of the bones are but little more than cartilage, and the muscles will stretch like sheep’s leather, the question is, whether the seats shall be conformed to the children, or the children shall be deformed to the seats.

‘I am informed by surgeons and physicians, that a pupil, when writing, should face the writing desk squarely. This position avoids all unequal lateral pressure upon the spinal column, and of course all unequal tension of the muscles on either side of it. It also interferes least with the free play of the thoracic viscera, which is a point of great importance. The edge of the desk should then be an inch or two above the bend of the elbow, as the arm hangs nearly by the side. Any slight want of exact adjustment can be corrected, by extending the elbow farther from, or bringing it nearer to the body.

‘The height of the seats and desks should of course be graduated, to fit the different sizes of the scholars; the smallest scholars sitting nearest the teacher’s desk.

‘The arrangement of seats without desks, for small scholars, when needed, is too obvious to require any explanation. Their proper position will depend upon the other arrangements of the school room. Long benches, having separate chair-shaped seats, but with a continuous back, are sometimes used.

‘ The place for hanging hats, bonnets, and so forth, will also depend upon the general construction of the house. It should be such as to encourage habits of neatness and order.

‘ The instructor’s desk should be upon a platform, raised so high as to give him a view of the persons of the pupils above their desks. When the school is not large, it should be at the end of the room. It should overlook the play-ground. Cases for the deposit and preservation of the apparatus and library, should be near the desk, except where a separate apartment is provided. A teacher without apparatus—however numerous may be his books—is like a mechanic with but half a set of tools.

‘ The average number of scholars in the schools of Massachusetts is about fifty. When the school is large, there should be a separation of the older from the younger children, and the latter, at least, placed under the care of a female teacher. The opinion is almost universal, in this State, that female teaching for young children is, in every respect, superior to male. If the number of the older scholars be large, there should be a separate recitation room, and a door and an entry for the entrance and accommodation of each sex.

‘ In very large schools, it may be thought expedient to have desks, sufficiently long to accommodate six or more scholars, with chairs, fastened to the floor for seats, and a space between the chairs and the next tier of desks, for passing in and out. In such cases, the desks may be placed longitudinally, and the teacher’s platform for himself and assistants, extend the whole length of the room, in front of them.’

We have thus presented some of the principal views of the Report before us, on the internal structure, &c., of School Rooms. There are many other things which it would be interesting to extract, and which we doubt not would be everywhere acceptable ; but we have already exceeded our limits, and excluded other subjects of almost equal importance. We may possibly recur to the Report in some future number.

RELIGIOUS INSTRUCTION IN COMMON SCHOOLS.

THERE is, in many parts of our country, a prevailing, if not increasing prejudice against every form of religious instruction in our Common Schools, on the ground that its inevitable tendency is either to degenerate into an unmeaning routine of exercises, alike injurious to mind and soul; or what is still worse, into the mere inculcation of sectarian views and principles. Nor is this notion confined to those who care neither for sect nor for religion, although it may have originated with such. Not a few good men have fallen into this opinion. And the consequence has been the exclusion from our schools, in no small measure, of every form of religious instruction; not only of the old fashioned forms of catechetical instruction once or twice a week, but of reading the Bible itself, and of prayer. We have even heard of individuals as eminent for piety as talent, talking seriously of a necessity, ere long, of leaving it to each sect to educate, in its own way, its own children.

Now there are few things which we should more seriously regret, than such an extension of sectarianism as should result in the breaking up of our schools in the manner last suggested. We deem it indispensable to the best interests of every community, that its children—high and low, rich and poor, and those of every party and sect—should receive their district school education together. We cannot forbear, for one moment, the thought of so narrow and unrepublican—perhaps unchristian—a plan, as that of having each sect establish elementary schools for the exclusive use of its own children. In truth we cannot believe there is much danger of such a result. The danger, as we conceive, is from the other quarter. What is most to be feared is, as we have already said, the banishment of religious instruction from our school rooms, altogether.

It is not a little remarkable, that while the nations of the old world—Prussia, Austria, Great Britain, and even infidel France—are introducing religion and religious instruction into their schools, as the foundation of every thing else, we, of the United States are practically, and in some instances with premeditation, excluding it. A more fatal mistake, in regard to the education of its youth, was never made by a christian people;—a mistake, moreover, as unnecessary as it is fatal.

We are of the number of those who most fully and cordially believe in the necessity and the practicability of religious instruction in every school. We believe also, that such instruction may be given in such a way as to interfere with the pecu-

liar views of no sect or party. To show the grounds of this belief, we propose, in this and another number, to notice several methods of making moral and religious impressions in a manner which do not involve the slightest necessity of approaching the bounds of the peculiar views of any sect whatever.

1. By a most rigid conscientiousness, on the part of the teacher, and by teaching his pupils to regard the voice of conscience as the highest authority short of the Bible—as a voice of God within them, which it can be neither wise nor safe to disregard. But this teaching, to be successful, must be something more, as I have already intimated, than mere inculcation. The teacher must be, in this respect, a living example; known and read by all his pupils.

Nor must he rest satisfied with yielding obedience, and thus teaching his pupils to yield obedience to conscience in the larger matters of life only. This monitory voice must be heard and obeyed in the smallest matters. This is indispensable every where; but if there be one place more than another where it is so, it is in the sacred place, whether the parlor or the school room, where human character is formed;—and on the part of the wise parent and teacher.

Here arises a mistake. I have seldom, if ever, met with a parent or teacher, who did not admit the truth of the doctrines of the last paragraph; and yet I have seldom, if ever, met with the individual who, in practice, governed himself accordingly. Most persons, even parents and teachers, conduct themselves, in all the little concerns of life, as if there was no right or wrong about them—as if conscience had nothing to do within them. They forget, or at least forget to apply the great rule of Paul,—‘*WHATSOEVER YE DO, do all to the glory of God.*’

But he who obeys conscience, from hour to hour, and from moment to moment, and who never slights her warnings for a single instant on any occasion whatever, especially when in the presence of those whose characters, for time and for eternity, he is forming; he it is who, other things being equal, is doing most to lay the foundations of a moral and religious superstructure. It is in vain to build on the sand; but his is worse than a sandy foundation, who hopes to build, where there is no conscientiousness as a basis.

2. Another method of religious instruction consists in speaking reverently and seriously, when in the presence of children of all serious things. The least levity, in regard to a serious thing or subject, will often undo more than can be done by the labor of many months. Not only should the sacred name of Deity, in all its forms, be regarded reverently, but all things else

with which we have rightfully associated any of that reverence which belongs to the Deity ; such as the Sabbath, the Bible, the ordinances and truths of religion, death, judgment and eternity.

3. Every teacher should show a proper regard for the Bible. It is scarcely necessary to say that there may be a superstitious regard for this holy book, as well as a rational one. But there is a manner of treating it which cannot fail of making very favorable moral and religious impressions. It is not, indeed easy to illustrate the idea which we are now endeavoring to enforce. Let every teacher duly consider the subject—let him recollect the author of the book, his character, his purposes in sending it, and our responsibility in receiving it, and it seems to us he cannot fail to perceive both the force and the bearing of the sentiment.

4. The teacher who aims to be a successful religious teacher, should be a truly religious man. It is not sufficient that he wear the drapery of religion ; it is not sufficient that he attend public worship, kneel or bow at the altar, and say, Lord, Lord ! unless he is in earnest. The world, especially the juvenile world, are eagle-eyed to discern and detect insincerity, wherever it exists ; and as ready to despise as to detect it.

We have seen teachers who passed with the world, for religious men ; and who doubtless thought they were so. They passed current with the world, we say ; yes, even with the juvenile as well as the adult world. That is to say, their pupils, who witnessed their words on the Lord's day, and at other times, could by no means refuse to them the general character of religious people. And yet they could see imperfection. They could and did discover a heartlessness in their conduct, whose impression was inevitable. We beg teachers to remember this ; and to remember moreover, to 'beware with what intent' they approach the sacred place and sacred services, in the presence of those whose eyes are keener to discern things as they really are, than most of us are accustomed to suppose. We do not urge them to deepen the semblance of religious devotion, and a devotional spirit ; for this would be to encourage a deeper instead of a less glaring hypocrisy. But we beg them to *be* what they and their pupils know they ought to be. We beg them to become humble and devoted worshippers of that God who is a spirit, and who requires that we should worship him in spirit and in truth, or else quit their vocation. The responsibility of a teacher or a parent is too weighty to be borne by any but the humble and the contrite ; they who are conformed, in all things, to the spirit and temper of Christ.

We have now mentioned four different ways, or means, of producing religious impressions on a school, to which we suppose no individual or sect in the wide world, would ever present an objection. But there are other means of accomplishing the same result, which we think will be regarded, with few exceptions, as equally unexceptionable.

5. We believe few parents—if indeed any—would even object to opening and closing the school, every day, with the reading of a few verses from the Bible, and a short prayer. There are some who would object, perhaps, to requiring the pupils to be concerned, formally, with the exercise as in reading a verse ; or number of verses, in their turn. But the teacher may read them ; there is seldom, if ever, any objection to this.

6. Another admirable and so far as we know, universally acceptable method of making religious impressions, is by frequent appeals to the Bible, for authority in enforcing discipline. Thus the fifth command, which enjoins and enforces obedience to parents, may be read, and sundry other passages of the same import. The duty of servants to masters, may be referred to, as in Ephesians. Passages may be read condemning the fault committed, or requiring the conduct or duty which is omitted, &c.

7. There are a few teachers who possess in a greater or less degree of perfection, the happy talent of Dr Franklin ; that of drawing, with great readiness, moral lessons from the commonest occurrences. When a person who is not only moral, like Franklin, but truly religious, possesses this happy talent, tempered with some discretion, he may not only moralize but spiritualize, on the most familiar events of life. But no teacher should fail to seize on sudden accidents or deaths, and striking or unexpected events, of any sort whatever, as a means of making those impressions which, in our present state, it is one object of the Creator to produce on us by all his dispensations.—No parent, so far as our own observation has extended, ever complains of this sort of instruction. Few indeed, seem to regard it as religious instruction, unless it has some immediate connection with prayers or religious exercises.

8. Dr Paley thought the habit of seeing God in his works was peculiarly valuable. For example, in studying the wonderful adaptation of the parts of an animal to the purposes which they subserve, as the soft wide spread foot of the camel, to the sandy deserts he is made to travel over ; and the fine warm fur which covers animals in the cold climates of the north ; he thought the habit of looking upward to the great contriver of these things, was one of the most desirable habits in the world. Now we think this habit should be assiduously and strenuously cultivated by

the schoolmaster. It can be done in the study of almost any thing whatever. The wisdom of God, in the works of Creation and Providence, shines out every where ; and he must be a stupid teacher indeed, who does not perceive it ; and an unfortunate one—if such a person there be—who has not the art of directing that way, the attention of his pupils. Perhaps the mind of the young cannot be more readily drawn to look through Nature up to Nature's God, than in the study of the anatomy and physiology of the human being. A teacher, however, whose heart is full on this subject will find God—we mean now through his laws—every where ; not in men alone, not in the huge animal, or the gigantic tree alone ; but in the meanest of all animal and vegetable and mineral forms ; nay, in the simpler elements of water, earth, air, &c.

But we must reserve for another occasion, the most important as well as most interesting method—for common schools—of engaging the attention of the young, and leading out their affections to their Father in Heaven. On that, we shall dwell at considerable length ; for we flatter ourselves that if we present nothing which is truly valuable, it will at least have one recommendation ; that of novelty. It is a plan of religious instruction, of which, it is believed, few district school teachers—possibly none but ourselves—have, to any considerable extent availed themselves ; but to which no parent of any christian sect whatever, would ever think of objecting for a single moment.

INSTRUCTION BY HOUSEKEEPERS.

[THE following is extracted from a volume 424 pages, written by the editor of this journal, and just published by George W. Light of this city, entitled 'The Young Housekeeper, or Thoughts on Food and Cookery.' Though intended principally for housekeepers, it is, after all, in its bearing and tendency, little else than a work on physical education.]

' We boast of our literary institutions—our infant schools, our common schools, our high schools, our *institutes*, our colleges, our universities. But what is the influence of these, excellent as it may be, compared with that of the kitchen and parlor ? Say what we will, it is here—exactly here—that our characters, even in a literary point of view, are determined. I would not say *formed* ; for of this, I am not so sure. But I have never yet

known, personally—others may have known such instances—of a lover of knowledge or moral progress, who was not initiated into this *love* by those who had the control of his early infancy and his childhood. On the contrary, I could fill half this volume with anecdotes of those in whom the seeds of that love of literature and science which they subsequently manifested, was sown in early infancy by that maternal teacher whose influence is, after all, most awakening, most impressive, and most permanent.

Were it left to my choice to say which of two things the world should have—the right sort of household management and education, with no school instruction whatever, or the best sort of school education of every grade, but without any thing done in the household beyond what is now done by nine tenths if not nineteen twentieths of mankind—I should not hesitate a moment to decide on the former. Such is the value I attach to the domestic institution and the family school; and such are my conceptions of the native dignity of housekeeping.

I do not mean by all this, that the house-keeper is to have, necessarily, her set hours and set lessons of instruction, though I wish her to have *time* for even these. But I mean that she should so manage in all concerns of the household—and these it is which, as I shall never cease to repeat, go far to form character, the great object and end of education—that the results, along with the aid of those who co-operate with her, shall do more for the children which form a part of it, than all else which is done for them, directly or indirectly, in the whole process of their forming stage of progress. But is not that the truest, noblest literary institution in the world—nay, is it not more than *all* others—which secures all this as its inevitable results?

Let me not be understood as saying, that in the present state of things, every housewife who had *leisure* to do things as she ought, and to control things as she ought, would do them *right*. There would be still, as there now is, both good and bad education. But even as the general knowledge of housewives now is, the common belief that the family is more important, because more influential on character than all other schools, would be in favor of human happiness, provided they would adopt, as speedily as may be, those principles, and that rational system of house-keeping, which it is the object of this work to recommend and inculcate.

I would have the young housekeeper form and pursue a meditated plan or system for her own comfort and health, but much more for the sake of her own peace, and quiet, and edification. I would have her do so for the comfort also of her hus-

band and children, who are certainly, at all times, the more happy for it, in body and mind. But I would have her do so, above all, that she may find time not only to do her work slowly and instruct her daughters—yes, and her sons, too—in regard to the nature of her employments; but to give them numerous lessons in philosophy, chemistry, natural history, physiology, health, &c.

Nor should I be satisfied till she had so simplified her business, as to find time, even for set lessons in her family, both in the forenoon and in the afternoon. The education—the right education—of a family of children, seems to me, I must say again, the more important part of the duty of a housekeeper, provided she is, at the same time, as I maintain she generally should be, the wife and the mother.

But this subject of combining house-keeping with maternal instruction, cannot be pursued to its full extent in this volume. I will only repeat here a remark which can never be too often repeated, that the combination of elementary instruction with household duties, is one of the best methods—perhaps the only successful method—which can ever be devised for rendering the family what it was obviously intended by Divine Providence it should be, the most agreeable as well as most happy place in the world, for the young of both sexes.

It is almost unnecessary to add, that should the time ever arrive, when the sons and daughters of our citizens come to prefer the kitchen, the parlor, the garden and the chamber, and the company and familiar conversation of the mother and of each other, to all the pleasures and enjoyments to be found abroad, half the temptation, and half the vice and crime in the world, will be prevented.'

PREPARATORY, OR FAMILY INSTRUCTION.

UNDER this head, I might include all that kind of instruction which is given either at home or at school, or which is believed to be indispensably necessary, prior to a child's commencing the regular study of any of the sciences. Thus, before he commences the study of grammar, as such, there is a process of preparation for it, which is of the utmost importance, if we mean to have the subsequent study of this science either pleasant or useful. It is for want of this preparation, more than for any other reason, that grammar now is and long has been considered both dry and unintelligible.

The same remarks might be made in reference to geography, history, arithmetic, chemistry, and even reading. In short, there is an immense work to be done by the mother, ere the child is fit to be subjected to the ordinary processes of the schools, even of infant schools.—The following is one of the most important exercises with which I am acquainted. They are represented as actually taking place, in the family of a friend.

The mother would take first, a pint of some kind of liquid, usually water, and, in the presence of the family, pour it into various vessels. First, perhaps, she would pour it into a large bowl or basin, then into a pail, then into a large bottle, then into a spider, and then into a large kettle.

The object of all this, was to enable the children to judge of the capacity of vessels. Few of the young have the least conception how much a pint is, when not in a pint or quart measure. Ask them to *guess* to what depth a pint of water would fill a given pan or basin of large size, and they would not have, in general, the most distant conception of the truth.

Exercises which would enable a child to judge of the capacity of vessels of various sizes, would be of the utmost importance, not only in themselves, but as a means of disciplining the mental faculties. They would cultivate, at the same time, perception, attention, memory, comparison and judgment. It can hardly be said that they would cultivate the eye, directly; although they would have an effect which would at least be adequate to such a result. For though a child who could judge well of the capacity of all sorts of vessels, could hardly be said to see them any better than another child who knew nothing at all about it, yet it would certainly improve his observation. He would 'go through the world with his eyes open' much more; and if his eye sight was really no better, in the abstract, he would actually see more.

But I am proceeding with my reasonings faster than with my facts. Mrs Thomson would not only show her children how much a pint was in various forms, by pouring it into vessels of various shapes and sizes; but also by filling up a large vessel, pint by pint, and letting them see how many pints it actually held.

Suppose it to be a common wooden pail. She first pours into it a pint of water. The children are required to observe how deep it fills the pail. Another pint is added. They examine again. The question is now asked, perhaps; How many pints do you think the pail will hold, if we keep pouring in?—I have taken for granted here, what I presume to be a matter of fact, that before they are introduced to these exercises, they are taught

to count fifty or one hundred ; for the art of counting as far at least as twenty, if not fifty, should, as it appears to me, be one of the child's earliest lessons.

This being premised, I say, the children are all asked to judge how many pints the vessel will hold. In doing this, care is taken, usually, to begin with one of the youngest, that their opinion may be as unbiassed and unprejudiced as possible. Great care ought also to be taken that those who judge best do not indulge in triumphing over those whose judgment is less perfect.

Mrs T. found no difficulty of securing the attention of her children, and indeed the action of all their faculties, during these exercises ; but she sometimes wondered at the apparent obtuseness of *perception* in some of them. The progress of the latter faculty was exceedingly slow. However, it was always evident to her that *there was progress* ; and this was a sufficient encouragement to her to persevere.

She had never yet had a son or daughter who could not, at the age of six, judge with far greater accuracy of the capacity of all sorts of vessels presented to the eye, than most adults can who have never been subjected to any such discipline. Even the youngest, who is not yet quite six, and whose progress has been slower than either of the others, will tell, with surprising accuracy, how much a large or small vessel of the most uncouth shape will hold—such as a demijohn, or a cask, or a wooden bottle.

It is in the progress of exercises like these, that they are taught how much a pint is ; and also how much a gallon is. None of these names are indeed presented at first, except the standard name ; a pint. After some time, however, when they become familiar with pints, they are taught that a quart is two of these pints ; and that a gallon is eight of them, or four quarts.

They are also shown the component parts of a pint ; and taught to judge of these too with accuracy. In this process, they learn the name of gill ; and that a pint is four gills. They are also led to observe that two gills make half a pint, and two half gills make one gill.

These exercises, suitably managed, are an introduction to arithmetic, as well as a discipline to the mental faculties. Who does not see that every one of them is an arithmetical lesson ? You pour two pints of water into a quart measure. Here is tangible evidence, to the child, that one pint and one pint make two pints. You empty the quart measure four times into the gallon measure ; and what is this but the adding together of several smaller sums to make a larger one, or a sum total ? And the same remark might be made of every lesson which is given on

the above principles. It is, in effect, the teaching of arithmetic by means of sensible objects.

For not only may the pupil acquire here, the elements of addition; those too of subtraction, multiplication and division will be taught by the same exercises suitably extended and varied. Thus in asking a child to judge how many pints or gallons a given vessel will hold, is it not obvious that we require him to carry on both the multiplying and dividing processes?

It is, moreover, an exercise in language. Multitudes of the young, and not a few to whom the term young would hardly apply, pass through life without having any definite notions what is meant by the words gill, pint, quart, gallon, barrel, hogs-head, peck, bushel, &c., or at least of more than one or two of them. Perhaps most persons have some sort of an idea—though usually inadequate—of a pint, a quart, or a gallon. But beyond this, few can go. Now if this is so, not only their notions of things must want accuracy, but so must their language.

This leads us naturally to the remark—for it is little more than to repeat the sentiments of the preceding paragraph—that such exercises as I have been describing, are valuable as lessons in defining. Of all things which are necessary, both as preliminary to school instruction and during school hours, I know of nothing more neglected, in proportion to its value both as a means of mental discipline and as a key to knowledge itself, than the practice of defining. Now the child who is pursuing such exercises as it is the object of this chapter to encourage, is doing not a little in the way of getting correct definitions of a large number of words.

I ought to remark here, however, that it is highly indispensable to connect with these exercises, another; or rather to apply to it the results of another. By previous exercises, for example, conducted on the same principles and in the same spirit, he is supposed to have learned how much an inch is—how much a foot—how much a yard, &c.; and to have obtained by means of little cubes of wood, or some other material, a perfect idea of a solid or cubic inch—of four, eight, twelve, sixteen, &c., solid or cubic inches; of a cubic foot, &c. This being premised, it is highly desirable to lead him gradually to the conception of the *size* of a pint, a quart, a gallon, a bushel, &c., in solid or cubic inches; so that when the word pint is mentioned it may suggest to him a certain number of cubic inches of something. It is indeed true that there is room here for error. For since a solid or cubic pint cannot be represented by an even number of solid inches, the child's idea may, after all, be somewhat confused by a block of wood three inches square, and four high; and it is quite

obvious that a pint could not well be represented by any even number of inches. Still the difficulty would be sufficiently obviated by making a gallon, the standard. A gallon is 277 $\frac{1}{4}$ cubic inches; which are represented with sufficient accuracy for common purposes, by a block measuring six and a half inches in every direction. Of this, the child should have a most perfect idea, by becoming familiar with a block exactly of this size. He should, indeed, be told that it falls short of a gallon, by a very little; but that the deficiency is not great.

Now let a person once have a clear idea of a gallon in this way, and at the same time let him be accustomed to such exercises as those which I have described above, as being practised by Mrs T. in her family, and it is surprising to see what an effect it will have in his subsequent progress in the study not only of the exact sciences, but of almost all others. Thousands—I hardly need to repeat the sentiment—blunder through the world, as utterly ignorant on some of these preliminary points as they are of what is going on in the moon.

I will only add here, that Mrs T. varies her lessons, so as to have a never ceasing variety. She is not always engaged in the monotonous employment of pouring pints or gallons into a larger vessel. On the contrary, she so manages as to give freshness and interest to every successive exercise, and to ensure perpetual, though it should be slow progress.

ENCOURAGEMENT FROM COUSIN.

(Extracts from a Letter to Rev. Charles Brooks, of Hingham.)

‘PARIS, APRIL 20, 1837.

SIR :—If you have met with difficulties in your efforts to disseminate in America, the principles of primary instruction, do not be discouraged; for no great good can be effected without difficulty and delay. I shall be delighted if I can be of any use to you in this good work, and you may say from me to the American Institute, that I am ready to give them any and every information they may wish. I see that you have a translation of my report on public instruction in Prussia. Is that translation Mrs Austin’s? Her translation is excellent, but it comprises merely the primary instruction in Prussia, whereas the original work treats of that same instruction in countries less

extensive than Prussia, and which would be more appropriate models for a State of the American Union. Perhaps it would be well to have a certain number of copies of that work, either at the library of the American Institute, or at the library of the primary normal schools which you propose to establish. I will thank you, Sir, to send me a copy of the translation of my report, which is used in America. I could then see what you have, and what you want; I would thank you, too, if you would have the kindness to add to the package all the documents which you can collect, on the public schools in Massachusetts—the laws, if there are any, the regulations of the private schools, reports, &c. I have the honor to know by correspondence, several gentlemen of Massachusetts.

I find in a Spanish work of Mr Ramon de la Sagra, entitled ‘Five months in the United States,’ information on the subject of primary instruction in Massachusetts, which interests me much, but which I do not know whether I ought to trust. What is Mr Alcott’s school? Has the American Society of Education published any reports? Could I not obtain some numbers of the *Annals of Education*? If the government of Massachusetts desires my assistance, they will be kind enough to put me in possession of the exact state of affairs: otherwise I can do little more than send them some general maxims of very little utility. Thus, for the primary normal school which you propose, I am ready to offer you a plan. But in the first place, I must know how much money can be annually appropriated to it, and if the customs of the country require that this primary normal school should be a day school or a boarding school. For a boarding school you have several models in my report; for instance, the two great normal schools of Bruttin and Potsdam. If you wish a day school, take for model the normal school of Weimar. But Mrs Austin has not translated my report on Saxony. I therefore send you a detailed description of a Dutch normal school for yourself and the American Institute. I beg you would study this paper with the greatest attention, and make it known to all who are interested in popular instruction. I add another on the celebrated charity schools of Amsterdam, and another still on the primary day school of Rotterdam, and on the school of correction, of the same city. Allow me also to send you a pamphlet on the University of Utrecht, which you will please present from me to the University of Cambridge. These four papers are fragments of a journey that I took six months ago, into Holland, and an account of which I am now publishing. This last publication will perhaps be more useful to America, than my work on Prussia, inasmuch as Holland is

an ancient commercial and industrious republic, whose manners and institutions bear a strong analogy to those of the United States. This work will appear in a few days. In the mean time, these four little pamphlets which I subjoin, may be of some service.

Accept, Sir, the assurance of the deep interest which I take in your honorable efforts.

I am wholly yours,

VICTOR COUSIN.'

MISCELLANY.

PROCEEDINGS OF THE AMERICAN LYCEUM.

THE Eighth Annual meeting of the American Lyceum was convened in the Free Church, at Hartford, Conn., May 15, 1838, at 10 o'clock, A. M. Rev. T. H. Gallaudet, of Hartford, was called to the chair, and prayer made by the Rev. Mr Putnam, of Middleborough, Mass.; after which the meeting was duly organized, by the appointment of General Nath'l Terry, President, and Prof. Charles Davies, Secretary. Prof. Davies subsequently declining, Theodore Dwight, Jr., of New York, was chosen in his stead.

The credentials of the delegates from Lyceums, and other literary institutions having been examined, the reports of those delegates were called for, in the order of the various States of the Union to which they belonged.—The reports were chiefly verbal; but a resolution was passed, early in the session, requesting the delegates to leave them, in writing, with the Secretary.

A report was made by Dr W. A. Alcott, of Boston, on the character and objects of the American Physiological Society. A brief account was also given of another Association with which he was acquainted in Boston — the Social Institute.

A letter was read from Lewis G. Pray, Chairman of the Primary School Committee of Boston, on the Primary Schools of that city, which was referred to the Executive Committee for publication.

Reports were made either at this time or during the progress of the meeting, by the following individuals, from the societies respectively named ;—most of them, though not all, being delegates. By Prof. John Johnston, from the Cuvierian Society of Middletown, Conn.; by Mr

Emert A. Parker; from the New Britain Lyceum; by a delegate from the Peithologian Society of the Wesleyan University; by Dr Terry, from the Hartford Society of Natural History; by Mr Knox, from another Society in Middletown, and also from the Young Men's Lyceum of Middletown; by a delegate from the Social Club of Norwich; by Mr Ives and Mr Thomas, from the Young Mechanic's Institute of New Haven; by Mr Remington, of the Suffield Lyceum; by Mr Kelsey, from the Hartford Young Men's Lyceum; by Mr Dwight, from the Hempstead Lyceum, New York, the Brooklyn Lyceum, and the Brooklyn Lyceum of Natural History; by Mr Friend, of the Gloucester Institute, at Gloucester, Mass.; by Mr Lemuel H. Parsons, of the Northern Lyceum, of the city and county of Pennsylvania, the State Lyceum of Pennsylvania, and the Lyceum of Bucks County in that State; by Dr Pennington, of the Young Men's Society, and the Mechanics' Institute and Lyceum of Newark; by a delegate from the Middletown Friendly Association; by a delegate of the Franklin Lyceum; and by Erastus Smith, Esq., from the State Lyceum of Conn., which had been formed during the present session of the American Lyceum. Rev. Mr Burgess, by request, made a verbal report, concerning the public schools of Hartford.

During the afternoon of the first day of the session, the Annual Report of the American Lyceum was read by Mr Dwight; which was accepted, and referred to the Executive Committee for publication.

This was followed by a discussion on the embellishment and improvement of our towns and villages, with advantage to the cause of intelligence and morality; in which Dr W. A. Alcott, Prof. R. Cunningham, of Lafayette College, and Mr S. Graham of Northampton, took part. The subject was referred to a committee, consisting of Messrs Alcott, Graham and Brace.

An Essay was also read, during the afternoon, by Dr Alcott, on Religious Instruction in Common Schools, which was referred for publication.

At eight o'clock in the evening, Prof. Cunningham delivered a lecture 'On those principles of the Prussian system of Education, which are applicable to the condition of the United States.'

Mr Dwight, the Secretary, being compelled to be absent after the first day of the session, his place was supplied by Prof. Johnston, of the Wesleyan University.

During the second day of the session, a lecture was given by Mr F. A. Packard of Philadelphia, 'On the importance of uniting moral and religious instruction with the cultivation of the intellect.'

The following resolution was then offered by Mr Gallaudet, and after a subsequent discussion by Messrs Graham, Thomas and Packard, unanimously adopted.

‘*Resolved*, That the American Lyceum regards with deep interest, the proposition of the American Sunday School Union, to publish a selection of their books of an entertaining and instructive character, such as biographies, histories, travels, &c., as a school library; and that we consider the offering of this library to families, manufacturing villages, neighborhoods and schools for introduction among them, after examination by proper persons, as happily tending to advance the interests of literature, religion and social happiness, among all classes of our citizens, (it being understood from statements made before the Lyceum, that the books comprising this library are free from sectarian peculiarities) and that we regard the proposal for thus circulating this library, as directly instrumental in preparing the way for other and still higher efforts of a kindred character.’

The following resolution, offered by Mr Packard, was discussed by Messrs Smith, Johnson, Packard, Rice, Gallaudet, Graham, North, Cunningham, Parsons, Terry (the President,) Patten and Morgan, and unanimously adopted.

‘*Resolved*, That the use of the Bible in our popular systems of education, as a text book of moral and religious instruction, is regarded by the Lyceum as indispensable.’

Mr Hamersley of Hartford, read an essay upon the subject of an international copy right law.

The following resolution was offered by Mr Ripley, which after a debate by Messrs Ripley, Hawes, Johnston and Parker, passed unanimously.

‘*Resolved*, That the American Lyceum recommends an association of the teachers of public and private schools to be formed in every town or school society throughout the country, and that they hold regular periodical meetings for mutual instruction relative to their duties in the government, education and elevation of the character and condition of their respective schools.’

A paper was read by Dr Alcott, sent from Switzerland, by Rev. Wm. C. Woodbridge, containing an account of two remarkable Sicilian Arithmeticians; after which an account was given by Mr Graham of a singular instance of premature intellectual development, in a lad eight years of age, which he had seen lately in Massachusetts.

The following question proposed by the Committee of Arrangements, was discussed by Messrs Smith and Graham, and decided in the negative. ‘Can the system of monitorial instruction be adopted with advantage in Common Schools?’ On motion of Mr Smith, however, the subject was reconsidered and laid on the table. It was afterwards referred to the next annual session of the Lyceum.

At six o’clock this afternoon, the President and other officers, together

with the members of the Lyceum, in pursuance of an invitation from Henry Hudson, Esq., Mayor of the city, took tea at his house, and subsequently visited his garden.

In the evening an Essay was read by Mr Gallaudet, sent by Rev. Wm. C. Woodbridge of Switzerland, 'On the Education of the Eye;' in which the introduction of Linear drawing into Common Schools, was particularly insisted on.

On Thursday, the third day of the session, in addition to other subjects of more or less importance, a resolution was passed recommending it to the Lyceums and Societies here represented, to contribute such means as they may deem expedient to enable the publishing Committee of the American Lyceum, at New York, to publish the proceedings of the Lyceum or any part of them, as they may think proper, and forward the same to the said Committee.

Dr Alcott, Chairman of the Committee upon the embellishment and improvement of towns and villages, read a Report, which was accepted and approved, unanimously.

The following resolution was offered, and referred to the next annual meeting of the Lyceum.

Resolved, That it is highly desirable and important that this Lyceum employ one or more *agents*, for the purposes of organizing State, County, and local Lyceums in different parts of the country, and visiting schools, and of collecting and diffusing information on the subject of popular education.

Resolved, That a Committee of ——— be appointed, with authority to employ, in behalf of the American Lyceum, such number of agents, as they may deem proper, for the purposes specified in the preceding resolution, at such salaries as shall be agreed upon; but no agent shall himself collect. And said agents are hereby authorized to solicit contributions in the name of the Lyceum. It shall be the duty of each agent to make report to the Executive Committee, at least once in six months.

Mr Brace of Hartford, chairman of the Committee of nomination, reported a list of officers of the Lyceum for the ensuing year, which was accepted, and the officers were afterwards duly appointed. They are as follows.

President, Wm. A. Duer, New York.

Vice Presidents. G. W. Ridgely, Penn.; Edward Everett, Mass.; Peter W. Radcliff, New York; John Griscom, Penn.; Nathaniel Terry, Conn.; and Theodore Frelinghuysen, New Jersey.

Recording Secretary, Robert G. Rankin, New York.

Treasurer, Abraham Halsey, New York.

Corresponding Secretaries. Theodore Dwight, Jr. New York; F. A. Packard, Phil.; J. L. Comstock, Hartford; John P. Brace, do.; Wm. A. Clayton, Athens, Geo.; J. M. Sturtevant, Illinois; Wm. C. Woodbridge, Switzerland; Alva Woods, Alabama; James M. Garnett, Virginia; Charles Goddard, Zanesville, Ohio; James M. Alexander, N. J.; and Prof. A. W. Smith, Conn.

Additional Members of the Executive Committee.—Dr J. S. Rogers, N. Y.; James M. Donaldson, do.; G. P. Disosway, do.; A. P. Halsey, Brooklyn; Thomas H. Gallaudet, Hartford; and Lemuel H. Parsons, and J. Holbrook, Pennsylvania.

The next annual meeting of the American Lyceum is to be held at Newark, New Jersey.

DUTIES OF SCHOOL COMMITTEES.

The following are extracts from a late law which was passed by the Legislature of Massachusetts, respecting schools, and especially the duties of School Committees.

‘The School Committees shall annually make a detailed report of the condition of the several public schools in their respective towns, designating particular improvements and defects in the method or means of education, and stating such facts and suggestions in relation thereto as in their opinion will best promote the interest and usefulness of said schools; which report shall be read in open town meeting, in February, March or April in each year, or be printed and distributed for the use of the inhabitants.

The School Committees shall select and contract with the teachers for the town and district schools; provided, however, that the teachers may be selected, and contracted with, by the prudential committees as heretofore, whenever the town shall so determine.

The School Committee in each town shall be provided with a Record book, in which all votes, orders and proceedings of the committee shall be duly recorded, and said record shall be delivered over by the committees at the expiration of the year, to their successors in office.

The members of the School Committees, except in the city of Boston, shall be paid by their respective towns one dollar each per day for the time they shall be actually employed in discharging the duties of their office, together with such additional compensation as the town may allow.

The Board of Education shall prescribe a blank form of a Register to be kept in all the town and district schools in the commonwealth, and the Secretary of State shall forward a sufficient number of copies of the same to the school committees of the respective towns; and said committees shall cause Registers to be faithfully kept in all said schools according to the form prescribed.’

CONNECTICUT REDEEMED!

So say the political papers; but with how much more of truth might it be so said, were her Common Schools what they should be! There is, however, one redeeming fact which has lately come to our ears. A female teacher, in the town of Bristol, in that State, has received, during the past winter, thirteen dollars a month and her board, for her services! We have known many an experienced female teacher employed there during the winter, for five and even four dollars a month and her board; and never before knew one receive over eight. Males are often employed for the latter sum and even for less.

COMMON SCHOOL PAPERS.

These are becoming quite numerous. Ohio has three, and another is proposed. Illinois has one. Michigan has one, or is about to have. New York has one. One is proposed in Maine, and one in Pennsylvania. Of late, also, one has been proposed in Massachusetts; to be called the 'Common School Journal;' and to be edited by Horace Mann, Secretary of the Board of Education, and published by Marsh, Capen & Lyon.

We can scarcely have too many of these journals, provided they are conducted in the right spirit, by judicious men, and for right purposes. But if they are designed, as we fear some of them are, such, for example, as the Common School Advocate, of Cincinnati, chiefly to 'puff' or 'sell' certain books, or accomplish certain local purposes, they will be of little service, in the end — perhaps a nuisance.

The prospectus of the Common School Journal, has the following language respecting its objects and intentions. We like its promises; and we hope they will be most scrupulously performed.

'The great object of the work will be the improvement of COMMON SCHOOLS, and other means of Popular Education. It is also intended to make it a depository of the Laws of the Commonwealth in relation to Schools, and of the Reports, Proceedings, &c., of the Massachusetts BOARD OF EDUCATION. As the documents of that Board will have a general interest, they ought to be widely diffused, and permanently preserved.

'It will not be so much the object of the work to discover, as to diffuse knowledge. In this age and country, the difficulty is, not so much that but few things on the subject of education are known, as it is that few persons know them. Many parents and teachers, not at all deficient in good sense, and abounding in good feelings and good purposes, fail only from want of information how to expand and cherish the infantile and juvenile mind; and hence they ruin children through love unguided by wisdom. It should therefore be the first effort of all friends

of education to make that which is now known to any, as far as possible, known to all.

THE PERIODICAL PRESS, GENERALLY.

The Religious Magazine, the Mercantile Journal, and perhaps a few other papers of this city, frequently contain important articles in the department of education. The Lady's Book seems to be going over to the side of fashion and frivolity; though a solid article occasionally appears, even in this. Most of the business papers of Boston and other places, though they are still behind in this matter, are yielding to the popular demand, and slowly coming up to the great cause of human education and improvement.

SCHOOL CONVENTION AT MARIETTA, OHIO.

The semi-annual meeting of the Washington County School Association, was held at Marietta, on the first and second days of May; and appears from the account given in the Marietta Gazette, to have been well attended.

The subjects of Corporal Punishment, Emulation and Legislative Aid in raising the standard of the qualifications of teachers was fully and freely discussed, as well as several other exceedingly important topics.

Reports were also presented and accepted, on Physiology as a branch of Common School Instruction, by Dr S. Fuller, and on the best method of teaching English Grammar, by L. Tenney. An address was delivered on the use of the Bible in our Common Schools, by Prof. Jewett; and another on the subject of Education, more generally, by Samuel Lewis, Esq., the State Superintendent.

Resolutions were passed for the appointment of committees to report on State Institutions for the education of Common School Teachers, on School Libraries, on improvements in Common Schools, and on a Periodical for Schools; and committees on all those subjects, respectively, were appointed, with directions to report at the next meeting, which is to be held at Belpre, on the first Tuesday of November next.

The following resolution was adopted.

Resolved, That in the opinion of this Association, a firm and salutary discipline may ordinarily be maintained in our schools, by the skilful employment of moral suasion; and that the teacher should resort to corporal punishment only in cases of extremity, and when all other proper modes of influencing the pupil, have failed of success.

NOTICES OF BOOKS.

MENTAL AND PRACTICAL ARITHMETIC.—Designed for the use of Academies and Schools; with a Key. By Charles Davies. Author of *First Lessons in Algebra*, *Elements of Surveying*, &c. &c.—Geneva, N. Y.: 1838. 18mo. pp. 288.

In preparing text books for the use of Academies and common schools, excessive brevity and diffuseness of explanation are alike to be avoided. The first, by leaving too much to be supplied by the sagacity of the student, retards and ultimately discourages him. The latter, by its very fulness, produces confusion, and tires instead of stimulating his faculties. Besides these and other errors which are equally to be avoided in text books of every kind, there are some which belong more exclusively to each particular department. The older *Arithmetics*, for example, were essentially defective in presenting the subject in the synthetic method only, while the more modern ones are not less so in their invariable adherence to the method of analysis. For some years past, however, the two methods have usually been blended in nearly their true proportions. Works consisting of analysis alone, such as Colburn's *First Lessons*, and Emerson's *First Part*, are still considered as of indispensable importance to the younger classes, but for those whose minds are more mature, the synthetic method is generally preferred, with only so much of analysis as is necessary to a clear understanding of the reasons on which the rules are founded. In the discipline of the intellectual faculties, both methods are of great and perhaps equal importance.

The *Arithmetic* of Prof. Davies is, in general, distinguished for clearness and simplicity, in its rules and definitions. We are glad to see the answers annexed to the questions, rather than reserved for a separate key, but are not altogether confident that a key at the end of the volume might not be a useful appendage.

We have not time to speak particularly of the several parts of this work, nor is its character so peculiar as to require from us such minute attention. We would only remark, in this connection, that the subject of proportion appears to us to be treated in a very satisfactory manner. It would, however, as it seems to us be an improvement to introduce here and in other parts of the work, the mode of cancelling to which we had occasion to refer, at page 176 of the present volume, when noticing Mr Burnham's *Arithmetic*.*

*We would here remark, that in the closing paragraph of the article alluded to, a typographical error occurs, in printing 105 and 85, instead of 18s. and 8s. The error intended to be corrected in the paragraph alluded to, of reckoning the dollar in the currency of North Carolina at 8s. instead of 10s., occurs also in the arithmetic before us, and in most other arithmetics in common use.

On the whole, we consider this work of Prof. Davies as one of great practical value, though doubtless susceptible of some minor improvements. We were not specially pleased with the title of the book, *Mental* and *Practical* Arithmetic, as it seems to imply a distinction where none exists, inasmuch as every mental arithmetic is of course practical.

A NEW FRENCH MANUAL: Comprising a guide to French pronunciation; a copious vocabulary; selection of phrases. A series of conversations on the curiosities, manners and amusements of Paris, and during various tours in Europe; models of letters, &c. &c.—Designed as a Guide to the traveller, and an attractive Class Book for the student. By Gabriel Surrenne, French Teacher to the Military and Naval Academy, Edinburgh. Revised and enlarged, by A. Pestiaux, Professor of the French Language in the city of New York. New York: Wiley & Putnam. 1838. 18mo. pp. 244.

Of the positive value of Phrase Books and Vocabularies in the acquisition of modern languages, we have no means of forming a decided opinion; but presume from their general use, that it is considerable. Among works of this class, designed to assist the student of the French language, we have seen none which appeared to us, either in its general plan or in the filling up of the several parts, superior to this Manual of M. Surrenne. In addition to a very large collection of choice phrases on a great variety of common topics, the work contains the main principles of French pronunciation, clearly and concisely expressed; and dialogues descriptive of an imaginary tour upon the continent, which may serve in a great degree, as a practical guide to the traveller. A careful study of this part of the work would probably prove a good preparation for such a tour as is described, and could not fail to supply the traveller with a great amount of that kind of information which he would most need at every step of his journey.

THE BOSTON MUSICAL GAZETTE, a semi-monthly journal devoted to the Science of Music. Boston: Otis, Broaders & Co., Publishers.

We have seen the first number of this work, which is a handsome quarto of eight pages, and well filled with interesting matter. 'This journal is to be devoted,' says the prospectus, 'to the subject of music, containing Musical History, Biographical Sketches of eminent composers and performers, impartial reviews of musical works, an account of oratorios and concerts, musical societies, academies and schools, with their various merits, progress, &c.' It is to be edited by B. Brown, Esq.

AMERICAN ANNALS OF EDUCATION.

JULY, 1838.

RELIGIOUS INSTRUCTION IN COMMON SCHOOLS.

IN a former article* I have presented several methods or means of making religious impressions on the minds of pupils in our common schools, which seemed to me open to no objections on the part of those who entertain the most fastidious notions on this subject, and who cry out the most loudly against sectarianism. There is one method of accomplishing this object, which seems to me preferable to any, if not to all others which have yet been proposed. It may be pursued either as a class exercise, or otherwise; and to any extent which the varying circumstances of teachers may require.

The pupils of a given class, or of the whole school, may be called to discriminate character. Thus they may be asked:—What do you think was the great difference between Judas Iscariot and Peter? What between Ahab and Asa? What between John and Paul? &c.

It is true that these questions may, at first, require a good deal of thought, on the part of ordinary school pupils; but time enough may be given them for it. The teacher may require them to write the questions on their slates, and annex to them such answers as they may think appropriate, at their leisure. Or he may bring them to the appropriate answers by another set of questions, which might properly be considered as preliminary to the foregoing. Thus the question might be put; If Judas Iscariot had found a purse of money in the streets of Jerusalem, in passing along, what do you think he would have done with it? Suppose Peter had found one, do you think he would have dis-

* This article and that in our last number, under the same head, were made the basis of an essay, which was read by the Editor, before the American Lyceum, at its late session in Hartford, Conn.

posed of it in the same manner? Why? Do you think any other of the apostles would have done the same? Which of them? Why do you think so? Do you think any of the other distinguished men or women mentioned in the Bible, would have done the same with it as Judas did? But why? What do you think a good person would do, nowadays, in the same circumstances?

The Saviour, it seems, was not fond of the turmoil of the city, and of city life; and though he was much in Jerusalem during the day, he often went out at night, to Bethany, where Lazarus and Martha and Mary lived, and lodged there. Now which of the twelve apostles do you think most likely to be fond of accompanying him thither? Which would be most likely to remain behind, in the noise and bustle of the city? Why do you think so? What made our Lord prefer going out to Bethany? and what made him particularly attached to the society of Martha and Mary and Lazarus?

Do you think our Saviour was an early riser? Why do you think so? Have you reason to think that any of the apostles were? Will you give me your reasons? Do you think Judas would be apt to rise early? Do you think Solomon was an early riser? Do you think Daniel was? What advantages are there, in a religious point of view, in early rising?

What are the names of fifty of the individuals mentioned in the Bible, whom you would most like to resemble?—This, and indeed most of the exercises we have proposed, will, at first—we repeat it—demand time and thought. They may be given out, to-day, perhaps, at the close of the forenoon exercises, for the opening of the school tomorrow morning.—The contrary of the foregoing may be asked. What six characters mentioned in the Bible, should you be most unwilling to resemble? If there are degrees of happiness in heaven, as some suppose, what six persons mentioned in the Bible, are likely to be among the highest? Why do you think so?

The teacher may sometimes pursue the following course. He may say to a class or to the school; If John, the beloved disciple of Jesus, was tempted to do a wrong thing—say to swear profanely—do you think he yielded to the temptation and swore? Suppose he became very angry at some person who had abused him, would he not then yield to the temptation? Why not? What other individuals mentioned in the Bible would be likely to do the same? What reasons have you for thinking so? How many of you think it is right to swear, on any occasion? Why may we not swear, if we are very angry? As many as think it right to swear when we are angry, may raise your hands. As

many as think it not right to be angry, may raise your hands. Between the present moment and tomorrow at this time, I wish you would find and write down on your slates, all the passages you can find, and the books, chapters and verses where they are to be found, which relate to anger. Please to write those which you think allow it, on one side of your slates, and those of a contrary kind on the other.

Some persons are fond of using words, which though they may not be regarded as swearing, in the fullest sense of the term, are yet foolish to say the least ; and not a few of them probably lead us, by degrees, to the habit of profaneness. Such are the words and phrases, ' By George,' ' Good heavens,' ' Gracious heavens,' &c. &c. Now if the Saviour were on earth, and a multitude were following him round, and some were in the habit of using these words, do you think he would approve it ? Would any of the twelve apostles be likely to do so ? To which of the twelve do you think it would be most painful to hear such language ? To which the least so ? Why do you thus judge ?—I wish you would bring together, for tomorrow's lesson, all the passages, or at least mention the book, chapter and verse where they may be found, which speak against profane swearing, and the use of other words which lead to it. You may place all which relate to swearing, directly, on one side of the slate, and those which relate to the use of other words, not so obviously wicked, but only foolish, and leading to wickedness, on the other.

We would thus classify, or make distinctions in the nature or degree of the sin of swearing, both because there is a proper foundation for the distinction, and also for the sake of variety in the exercise ; and to bring into activity the various powers and capacities and talents of the pupils.—We have alluded to variety, and spoken of indulging in it, because we believe that the natural fondness of the young for it, should be laid hold of wherever it can be, as a means of advancing them in the path of improvement, and because we believe it is almost universally overlooked, and by many undervalued ; nay, by some regarded in the light of a fault, which it requires not only age and experience, but discipline to correct.

Perhaps it is well to let these lessons grow, often, out of circumstances. For example, a boy has injured another, and the latter feels the spirit of revenge. The teacher may now put the question—not perhaps to the class to which he belongs alone but to the whole school, whether they think revenge is ever proper. When the question does thus grow out of an existing case, it may not be proper to require the upraising of hands before

spoken of, lest it should have injurious or at least unnecessary painful effects on the mind of the person whose conduct has led to the notice of the fault. The best way, probably, is to proceed, at once, to the Bible doctrine in regard to revenge in general. The pupils may be required, within a certain specified time, not too short, to select all the passages in the New Testament which speak of it. For the reasons already given, they may be required to place those which seem to justify its occasional use on the one side of the slate as before, and those which condemn it, on the other.

We have spoken of merely naming the book, chapter and verse, where the required passages are to be found; and we would certainly, in some cases, require no more. But it is in many respects, a highly valuable exercise, (and by no means, as some might at first view suppose, a waste of time,) to write out in full, all the passages bearing upon the subject, adding to them the place where they are to be found, as before, as well as any familiar remarks which the pupil may feel an inclination to make.

Precisely in the spirit of this course, might a teacher proceed to the inculcation of every principle in the Bible, in its bearing on all our words and actions, and even on our thoughts and modes of thinking. We say of every principle; but we refer now to what may be called the general principles and doctrines it contains, such as are applicable to all sorts and conditions of mankind, and to all times and places; those, for example, which are found in the sermon on the mount, and in the ten commandments.

There are hardly any limits to this mode of instruction. Take for example, the single requisition of our Saviour. 'Be ye merciful.' Now it would afford a class of pupils full employment for at least one hour of twentyfour, in finding out and writing down the other texts which speak of mercy, and commend it. It would be another interesting exercise to require them to select the instances mentioned in the Bible, in which this principle is acted out. Another, to bring together instances of the contrary kind—instances in which there was a want of mercy and its exercise. Another, to require the pupils to write down the names of one hundred good men and women mentioned in the Bible, who would be likely to be, in all their conduct, merciful and compassionate; and those of twenty or fifty, who might be disposed to act otherwise. Another exercise still, might be the bringing together proofs that the merciful man ought to be merciful to his domestic animals; and lastly, they might be led to enumerate some of the instances in which men are, in common life, unmer-

ciful, both to each other and to brutes. Thus half a dozen exercises, each of sufficient length for one day's lesson, might be derived from or connected with the single short sentence; Be ye merciful.

The same remarks and the same general course of proceeding are applicable to all the varied doctrines and duties of the Bible. The same course might be pursued in regard to all our relative duties, as growing out of the fifth command; for example, our duties to parents, to grandparents, to children and grandchildren, to masters and to teachers, to magistrates, and to subjects, to neighbors and to strangers. Pupils might be required to bring together all the texts which have a bearing upon the education of children, upon our duties to the aged, upon our being kind to strangers, tender to servants, respectful to magistrates, &c. So of the various vices condemned, and virtues encouraged by the spirit of each of the commands, as the sixth, the eighth, the fourth, the ninth, &c.

A teacher who has the highly important art of story-telling, may not only introduce and sustain religious exercises like those we have recommended, but may render them exceedingly interesting by his anecdotes and illustrations. Such a man observed, he will perhaps say at one time, that if he had it in his power, he would kill every Indian in the world. Now how many of you think him wrong? And why was it wrong? And what command was it a breach of, &c.? Some of these questions might be decided, that is, an expression of opinion might be given, by uplifted hands; others by writing down texts, on the slate or on paper, as has been repeatedly mentioned.

It cannot be denied that though these and similar exercises may and should be so conducted as not to approach even the confines of sect or party; still they may possibly, by injudicious teachers, be made both partisan and sectarian. It is impossible to present or suggest any course or plan of instruction, which in the hands of those who are themselves thoroughly imbued with the spirit of party and sect, might not degenerate into the very thing which it is the object of this whole essay to prevent and preclude. It is of the first importance therefore, in order to the complete success of the best and most approved and most conciliating religious lesson, that the teacher possess the right spirit; the spirit of Christ. Whether he belong to this or that theological school, or to this or that denomination of Christians even, is of little comparative consequence, if he has the right spirit and the right temper; and if with the general spirit and temper of Christ, he possess, in particular, a good measure of that wisdom which cometh down from above, and which is pure and gentle,

and which renders us, in our various avocations, full of good fruits. This preliminary qualification in a teacher, is believed to be indispensable, whatever other qualifications may be possessed, and whatever may be taught, whether by example, lesson, or precept. He who is like Christ, will scarcely fail to let his light shine on those around him, whether children or adults; and to let it *so* shine, that good will be done, and God will be glorified. Nor are children less likely to be influenced by example, and to be transformed into the image of those whom they love and esteem, than adults. Let the teacher of modern times therefore, in one word, possess the same mind and spirit which was manifested by the greatest of teachers 1800 years ago, and then it is impossible, in the nature of things, that he should labor wholly in vain—even though the formalities of religious instruction, were for the most part excluded, by a fastidious, erring, or infidel public sentiment.

PROPER EDUCATION OF MINISTERS.

At the beginning of an inaugural address, delivered in the Chapel of the Hamilton Literary and Theological Seminary, August 19, 1835, by Thomas J. Conant, Professor of Hebrew and Biblical Criticism, we find the following language.

‘What is the *proper education* for a minister of Christ? The general principle is doubtless correct, that it should be such as will, at the same time, give him the most perfect command of his mental powers, and furnish him with the largest amount of useful knowledge.’

Now, though we like the general tone and spirit of Mr Conant’s address, yet we do not feel at all satisfied with his standard of ministerial education. Is not a minister a man? And does not his whole nature, as a man, need developing and training? Has he not bodily powers and functions to be invigorated? Has he not moral powers to be attended to? Has he not, at least, a conscience to be educated?

We have some doubts what Mr C. means, in this place, by *education*. At first, we were disposed to believe that in his haste he had used the term in the old fashioned narrow sense, as synonymous with mere *instruction*—mere mental development and cultivation—forgetting physical and moral education entirely. But when we come to read on, we find him insisting on it as the duty of the church ‘to establish institutions subject to her con-

trol, where she may herself dictate what advantages for intellectual, moral and religious culture shall be enjoyed.' This shows, beyond dispute, that Mr C. does not forget moral and religious education. On the subject of physical culture, as a part of the education of the minister, we still find him silent.

True it is—and we ought to make every possible allowance for the fact—that Mr C.'s main object, in this address, is to show the importance to ministers, as much as to men of other professions, of a high toned and largely cultivated intellect, in opposition to that oft prevailing notion, that if the minister is called of God to his work, worldly knowledge is of little or no value. But this, we have already intimated, does not furnish a sufficient apology for presenting such a narrow view of ministerial education. It were easy to have said more, had he fully and heartily and practically believed more.

The truth is, so it seems to us, the whole subject of physical education is by many men, even of enlarged minds, overlooked and contemned. At best, there is a general, not to say almost universal, skepticism about it. There still lingers, if we mistake not, in the minds of most men who are liberally educated, the notion that there is a sort of incompatibility between a vigorous, body and a mighty intellect; and that what is added to the one is almost of necessity, so much taken off from the other.

We cannot deny that some physiological writers—Richerand for example—have countenanced this idea. 'It would be difficult to find, in history,' says Richerand, 'the example of a man who has combined with the physical powers which this temperament (the muscular temperament) implies, distinguished strength of the intellectual faculties. For excelling in the fine arts and in the sciences, there is need of exquisite sensibility, a condition absolutely at variance with much development of the muscular masses.'

We are absolutely at variance with such a sentiment. That certain men who have hitherto most excelled in the department of 'the fine arts,' and in certain branches of what may be called intellectual education, such especially, as bring greatly into requisition, the faculty of imagination—music, poetry, &c.—have had their muscles feebly developed, may possibly be true. Nay, it must even be admitted, as a very frequent occurrence, that men distinguished for 'strength of the intellectual faculties,' are men of feeble bodies. But why are they thus distinguished? Are they so highly intellectual *because* they are emaciated and feeble? Or are they emaciated and feeble *because*, in their fondness for intellectual pursuits, they have sacrificed their health? We believe the latter. We do not believe men have giant in-

telleets, as the necessary consequence of having feeble bodies, but in spite of these bodies. We believe, moreover, that these giant intellects, procured at the expense of health, and attended by ruined bodies, are *diseased* intellects. We believe in the sound mind in the sound body; and in that alone. All development which is not harmonious, we believe to be unhealthy development; and whether it be the mind or the heart—the intellect or the affections—that is carried in advance of the physical frame, the results are greatly disastrous. It cannot be otherwise than that the Creator has decreed to a being whose whole powers of body, head and heart are cultivated simultaneously and harmoniously, the best and happiest combination of health, knowledge and excellence; and that in proportion as either of these great departments of the being we call man, is over educated or under educated, the whole must suffer the consequences. ‘For whether one member suffer, all the members suffer with it,’ is scarcely less the deduction of observation and experience, than the voice of revelation.

It is not a healthy, muscular development, however, at which Richerand and those who entertain the same sentiments, principally aim. It is a state of fulness rather; a state, which after all, is quite at variance with perfect health. There is a very general error in regard to this point, into which, as it seems, scientific men sometimes fall. They have associated the idea of perfect health, almost without exception, with individuals who have passed beyond the line of health, to a greater or less degree of plethora, which is disease. In this state, plump and rosy faced as men look, and *active* in body and mind as they sometimes may seem, for a time—for they are living at the expense of life, and seldom hold out very well—they are not remarkable for their intellectual strength. But it is in this diseased state, that men have been so often compared with those of the other extreme—men of emaciation and muscular debility, but of refined and speculative and often highly cultivated minds—and in which the former appear to so much disadvantage.

Could we see men educated on right principles, without either the *inertia* or the *ambition* of the schools; could we see the mind, heart and body cultivated in due proportion to each other, so as to form healthy and perfect men, instead of those monsters we now every where observe; and could this course be successfully pursued through a series of generations, we have not the remotest doubt—nay, we deem it an impeachment of the wisdom and goodness of Deity to think otherwise,—that the old notion of a natural incompatibility between strength of intellect and a reasonable muscular development

would pass away ; and the doctrine which reason and philosophy and revelation have always taught of the 'sound mind in the sound body,' and in that alone, would come to be as fashionable a truth, as the contrary is at present a fashionable error.

These views are far from being the result of mere speculation ; they are the legitimate deductions of observation and experience. Acquaint yourself with some of these great men, these giants—monsters rather—in intellect ; and you will find them perfect children in some things, not to say *imbecile*. You will, to your probable astonishment, find them in the most profound ignorance in regard to many of the more common, and some of the more important concerns of life. Though they will carry you, by their occasional eloquence or profoundness of philosophy, beyond the highest range of ordinary thought, leaving all things terrestrial beneath your feet, they will on some subjects, only involve you, perhaps themselves, in the mazes of darkness or skepticism. They can scan the Creator with eagle eye, while often they know not themselves, nor perceive their most obvious faults. They talk of the folly of bigotry and superstition and credulity, and of the godlike character of human reason, and yet, on some points are the completest victims of what they condemn—credulous and superstitious in the extreme. At one time they can tell us of the purity and divinity of our natures, and of the imperfection of human reason ; at another, they can enthrone reason and put down instinct ; and at another still, show most clearly, by their conduct and language, that come of the abstract perfection of reason or instinct what may, in them the development of the former, in any practical or useful direction, has been but feeble, and all true progress has been and still is, embarrassed and vacillating.

When this state of mind—this moral exaltation, as we are disposed to call it—is found in ministers, and it is in mistaken or pseudo divines that we have as often found it as any where, it produces a most unfortunate compound of character : almost beyond example without hope. They see because they are sure they see, and are pure because they are pure. They have, in the language of Locke, cantoned out to themselves a little Goshen, while all without is Egyptian darkness. We say again that the condition of such men—so self-exalted—is all but without hope ; and however the world may honor them, as possessing giant intellects, or bow down to them as the lights of their age,—the exalted of the earth—they are really, in the end, the stumbling blocks of society. They may talk of their own moral growth and progress, and of the tendency of their own sentiments to advance social and spiritual progress, and may take to themselves

the importance of the fly on the wheel, supposing they are the fortunate and sole movers of what only moves in spite of them ; they may flit their little day, and be enshrined in marble at last, and yet the mass of the breathing, moving, practical world, will go on in nearly the same beaten track, and will be in nearly the same condition a thousand years hence, as if they had never been.

Against a ministerial education which tends to this, we most earnestly protest, as we have no doubt Mr C. would. And yet will he say this is not the legitimate tendency of an education purely intellectual ? Is it not also the tendency of an education purely intellectual and moral ? Is it not the tendency of any education which leaves out of view, in its practical results, man's physical development and physical nature ? And are not the fashionable speculative theological errors of our day, and of all days and times, the results, directly or indirectly, of this unnatural, this one-sided sort of education ?

We think it not improbable, that those who, in spite of what has been said within the last ten or twelve years, of the importance of physical education, for moral ends, still remain skeptical, have been confirmed in their skepticism, by a short sighted view of the results of manual labor schools. They do not perceive so much good produced by these schools, as many suppose ; nay, they even fancy they see great reason for deciding on their inefficiency.

But the truth is, that like the fashionable 'exalted,' we have spoken of above, they do not see correctly. They see either with jaundiced eyes, or through bad glasses.

In the first place, we have not had time in this country, to trace the effects of physical exercise at these schools, on those who have employed it. We act not wisely when we sow the seeds of physical and moral character, especially the former, in the expectation of reaping a crop the same day. The intelligent husbandman hath 'long patience.' No young man bred in any of our United States' manual labor schools, has yet lived long enough to exhibit, in his own person, the practical results.

But in the second place, the United States have had, as yet, so far as we know, no manual labor schools conducted on right principles. There certainly have been none such for the benefit of young men destined to enter the ministry. Where manual labor has been connected with our institutions, its legitimate objects have seldom been rightly understood, even by teachers themselves ; much less so by their pupils or students. Manual labor schools must fail to answer the ends at which they ought always to aim, when they are not conducted and understood to

be conducted as a means, primarily, of promoting the health and morals and usefulness of those who attend them.

Manual labor schools always fail of accomplishing their legitimate purposes, when labor is not made respectable, (and this can only be done, when the teachers, as a general rule, labor with the pupils;) when it is used as a means of defraying expenses, rather than of promoting health, morals and happiness; and when it is not persevered in. We have no objection to the custom of allowing the avails of each pupil's labor, at a reasonable rate, to be applied to diminish his expenses; it should be so. But to labor with the view, principally, of defraying expenses, and thus make labor and its avails a primary concern, and study only a secondary matter, is destructive to the whole system of manual labor in schools; and though it could be proved that even on this principle, more intellectual progress were made at some particular school, the final consequences must be deplorable.

We do not believe one boy or young man in ten, can be taken from the farm—and this is the place whence it is desirable he should be taken—and carried through the course of study to which the young minister is usually subjected, and hurried into the ministry under the age of twentyfive years, without ultimately losing his health, unless his studies are accompanied by several hours' active exercise daily, in the open air. And of all kinds of active exercise, that of the farm and garden is decidedly the best, and must forever be found so. We are ready to grant that the necessity of out of door exercise is less imperative where the student has led a sedentary life from the first. In other words, a certain smaller measure of health can be maintained in the studies and duties of the ministry, with the aid of a smaller measure of active exercise afterwards, when one has never been trained to it. But it must also be remembered, that such men, trained in band boxes, as it were, seldom, if ever, make firm, efficient, successful pastors, until they change their whole habits. They never make men of Galilee; still less does any of them ever become a Boanerges. The men of Galilee—the man, too, of Tarsus, we venture to say it—had muscle as well as brain and nerves. The doctrine of an incompatibility between a healthy muscular development and strength of intellect, would never have been drawn from the observation of such men. It must have had its origin in a state of society where ministers were too often the pale faced, inefficient individuals they sometimes are, in our own days, and in our own country.

There are, however, cheering indications in the signs of the times on this subject. There is a growing belief—we rejoice

that it is so—that all our ministers ought to use from two to four hours of agricultural or horticultural exercise, every day, during the summer, and some sort of exercise in the open air, at all times and seasons. The *Christian Watchman* and *Zion's Herald*, both of this city, have contained, from time to time, articles which had this bearing; and we have seen essays on the subject from various quarters. We do hope, most ardently, as well as believe most sincerely, that the day is not distant when no professor in our literary institutions will be found making the narrow, meagre statement, that ‘a proper education for a minister of Christ,’ ‘should be such as will, at the same time give him the most perfect command of his mental powers, and furnish him with the largest amount of useful knowledge.’

BOSTON PRIMARY SCHOOLS.

[WE are under much obligation to the individual who has furnished us with the following article for our pages; and who has labored so zealously to set us right, in regard to supposed errors. We have—as we trust the writer of that article has—but one object; which is to make known the truth. We have no prejudices—how can we have?—against the Boston Primary Schools; and in so far as our own statements were incorrect, we are truly glad to have them corrected. Yet, after all, we wish our correspondent could have found a more pleasing task than that of attempting to exonerate the School Committee, in regard to their school hours, and complain of the City Government. We had hoped, when we began to peruse the article, that he was going to prove, or at least attempt to prove, that our statements in regard to the condition of the schools were themselves erroneous; instead of confirming those statements, or at least substantially doing so by his own confessions. That the Boston Primary School Houses, are, in many instances, and in many respects, sadly deficient, is beyond debate. We are glad so much has been done, in relation not only to them, but for the improvement of school books, and for the advancement of morals. Yet, after all, we are more confirmed than we were before we received the following article, in the belief that the primary school system of Boston, though better than nothing, greatly needs reform; and we are sorry to have good men so zealously opposed, as many seem to be, to its improvement. The facts before us, while they show that something was done in regard

to school houses before Messrs Woodbridge and Fisher made their visit, also show very conclusively, at least to our own mind, that in spite of the array of books and studies, they are as yet, far from being what all men, not of narrow minds, most heartily desire. But if not,—if the following article does not produce the conviction, we think a few visits to the schools will do it.

But enough of this. He who reads the following article will scarcely fail to perceive that, be the fault where it may, whether in the parents of the pupils, the City government, or the School Committee, or in all of them conjoined, there is fault somewhere. All we ask is that instead of boasting perpetually of our own excellent system, and of its happy results, those whom it concerns would spend their strength in correcting the fault, and in making the system more worthy of the times in which we live, and of the proud metropolis for which it was and still is designed.]

It was not until a short time since, that an article was pointed out to us, in the March number of the *Annals of Education*, on the subject of the Boston Primary Schools. As the writer of that article has fallen into some errors, unintentionally no doubt, he must desire, that in your journal, as an exponent of the true condition of education in this country, those errors should be corrected. The refutation is contained in the following remarks on *School Rooms, Books, Studies* and *Moral* education.

First, as to *School Rooms*. It seems the object of the writer in question, not only to disparage the present condition of the rooms occupied by the Primary Schools of this city, but to ascribe any improvements which have been made, to some influence out of the Board, rather than to any exertions made by the Board itself. 'About four years ago,' says the writer in the *Annals*, 'Rev. W. C. Woodbridge, then editor of this journal, accompanied by Dr J. D. Fisher, visited and examined all the Primary Schools in this city, except those of South Boston; and a Report was drawn up by them, and presented to the Chairman of the Primary School Committee.' This report had special reference to the condition of School Rooms. 'This report,' the writer goes on to say, 'was not very well received at first, and some were quite offended with its honest plainness. It did great good, however, as we have reason to believe, and as is confidently stated by a writer in a late number of the *Mercantile Journal*.' This writer speaks of the *results*, as he calls them, of the investigation so perseveringly made by Messrs Woodbridge and Fisher. Again the writer says, 'It is a matter of astonishment—utterly so—that individuals worthy of being chosen

as School Committee men, *should slide over these matters from year to year; and only promise, from time to time, to procure better school rooms.*' There is a material error in these, and various other passages of the article, which a few facts, we think, will clearly show.

The Primary Schools of Boston were established in 1818, after a strong and continued opposition from the heaviest tax-payers. The first object, therefore, of the friends of these Schools, was to organize the small number allowed in the outset; to extend them from time to time; and to ingratiate them into favor among the great body of the people, by conducting them on an economical and efficient system. They were increased from 36, the first number allowed, to 50, in about eight years. At this period, the friends of the system felt they were in successful operation, established in every part of the city, and receiving under their care a large proportion of all the children in the city between the ages of 4 and 7. It then seemed that the time had arrived, to do something for their external condition. A Committee was accordingly raised, in April 1827, on the subject of 'procuring more convenient school rooms,' who subsequently reported upon 'the many evils arising from the insufficiency and inconvenience of the rooms, and the urgent necessity of taking some measures to procure better accommodations;' and it was thereupon voted—*eleven years ago*—'That a Committee be raised 'to represent to the city government the serious evils and bad consequences resulting from the want of suitable rooms, &c., and praying that measures may be adopted to remedy the evil.' This application failed; and perhaps it should excite no wonder that it did, as an appropriation would have been necessary of \$200,000, at least, to have given the accommodations then required for the whole number of Primary Schools.

In 1828—*ten years ago*—another memorial was presented to the city government for an *annual* appropriation of \$3000, for the erection of Primary school houses. That body was not yet prepared to adopt the policy of erecting houses expressly for these schools. But this application resulted in a vote 'authorising the Board of Aldermen to *hire* a suitable number of school rooms of such location and of such size, as after consultation with the Primary School Committee, shall be deemed suitable, for a term not exceeding ten years.' At that time, the whole number of Primary Schools was 57, and only 20 of them deemed satisfactory. This power to lease for a term of ten years, was used by the Committee with great alacrity and efficiency. A large number of better rooms was obtained under this order. But not being able to obtain them in all situations, they applied

again, in 1829—*nine* years ago—to the city government, ‘that school rooms should be purchased or built, on account of the city, in places where they cannot now be obtained on lease, of suitable character or size.’

This application was not received with favor. The city had still doubts of the policy of erecting houses permanently for the use of these schools.

From this time forth, the record is covered with applications to the city government for the use of rooms not otherwise improved by the city, such as unoccupied rooms in the Grammar school houses, gun houses, engine houses, ward rooms, &c. &c. By this means, many of the poor or bad rooms were exchanged for better. About the same time many new churches were erected with spacious vestries, and many of these were obtained by the Committee for the use of the Primary schools.

But as the number of schools was constantly increasing, and the difficulty of obtaining rooms every day becoming greater on account of the increased value of property, the Primary School Board, at their meeting of August 6, 1833—*five* years ago—and before the visit of Messrs Woodbridge and Fisher, resolved to make another vigorous effort to obtain an appropriation from the city government, for the erection of Primary school houses. Accordingly a Committee of ten was appointed to make application ‘for an appropriation of money for the purpose of building and furnishing rooms for the accommodation of Primary schools, whenever suitable opportunity may offer, in any of the districts.’ This application was supported by all the influence of the Board, both from without and within the council. In 1834, the city government recognised the principle, and built one house at the expense of the city; and in 1835 an appropriation of \$12,500 was made; with an understanding that it was to be continued yearly until all the schools were supplied with suitable rooms. This appropriation has been annually made and expended every year but one, when land was so high, and suitable places so difficult to be obtained, that it was absorbed for other purposes, by the city council.

By these and various other subsidiary measures, which it is not necessary to mention, it appears from a report of the Primary School Committee, to which reference is made in a note to the article on which we are commenting, that of the 78 schools then under the care of the Board, there were only ‘12 rooms unsuitable or inadequate,’ and it is further stated ‘that it is expected that this number will soon be diminished, if suitable locations can be procured (by Committees who have the subject under consideration,) for building new school houses.’ Could the wri-

ter in the Annals, if he had made himself acquainted with these facts, have made the assertion that 'it is a matter of astonishment—utterly so—that individuals worthy of being chosen as School Committee men, should *slide over these matters from year to year, and only promise, from time to time, to procure better school rooms?*' The writer in the Mercantile Journal says, 'school rooms of improved construction, have been erected in various parts of the city. Two just completed in Moon street, reflect great credit upon the architect, &c. &c.' The writer in the Annals adds, 'we are happy in being able to confirm the statements of this writer, in relation to improved school rooms. There is certainly a great deal doing, in the way of improvement, *for which credit is due somewhere.*' Do not the facts which we have stated, prove to whom we are indebted, for what has been done—and that if 'credit is due' anywhere, it is (without any impulse from abroad) to the Primary School Board?

The charge with regard to school books is in these words. 'There is great and lamentable neglect in regard to *school books and studies.*' Now a few words only will be sufficient, we trust, to set this matter right. The early records of the Board were unfortunately burnt in the year 1825. The schools, however, when established in 1818, were furnished with the best books then to be obtained. A card, a spelling book, and the New Testament, we believe, were the books originally used. Soon after, they authorized a new spelling book to be compiled expressly for the schools, which resulted in the adoption of Fowle's Rational Guide. In 1826, an easy Reader was compiled for their especial use, called the 'Boston Primary Lessons,' and introduced, with a new Spelling Book in the place of Fowle's, which was found to be too difficult. In the same year, the study of Arithmetic was introduced for the first or highest class, and Emerson's North American Arithmetic adopted for their use. In 1827, a new elementary card for the fourth class, was introduced. In 1830, another card on the Edinburg Sessional School plan, was prepared by a Committee, and adopted. In 1833, a new Reading Book, (Blake's Reader,) for the first class, in connection with the New Testament, was introduced. Since which time, Arithmetic in all the classes, a numerical calculator, slates for the fourth class, Gallaudet's Mother's Primer, Abbott's Mount Vernon Junior Reader, and Pierpont's Young Reader, have successively been added to the number of books, and to the means of instruction in the schools. If this is proof of 'great and lamentable neglect in regard to school books,' the committee must sit down and bear it with what patience they may. 'We are unwilling,' the writer remarks, 'wholly so, that a school system which has so good a name, should remain stationary year after

year.' Perhaps some of his readers may be of opinion, that such stationary movements as are indicated by the above changes, may tend to qualify some portion of the regret so needlessly expressed.

Another subject upon which a word may be said, is studies. 'A very accurate observer,' the writer is pleased to say, 'has remarked of these schools, that the *intellectual* education is hardly provided for in the least.' This opinion is evidently endorsed by the writer of the article. The bare enumeration of the above books, and the studies connected with them, is sufficient, it is believed, to disprove the assertion. The intellectual education surely is amply provided for, as stated above, for a class of pupils from four to seven years of age. To what extent this provision is used is another question. To judge of this, we remark, that the teachers are the best which the Committee, with the offer of a competent salary, are enabled to obtain; and most of them are of the highest order. The Committee too, we may venture to say, are faithful in the discharge of their duties; and this is manifest from the report to which reference has already been made. It appears from this, that they made 'three hundred and forty-nine examinations (and these usually occupy two hours,) and four hundred and forty-seven visits in *six* months,'—or 3 1-2 of the former to a school, and 6 of the latter, equal to 7 examinations of 14 hours, and 12 visits to each school, in a single year. These are independent of the semi-annual examinations by the Standing Committee. (The Primary Schools in the city of New York, are examined but twice a year, and only about half an hour is given to each examination—or *one* hour to each in a year.) If the children of the Boston Primary Schools, therefore, are not educated *intellectually*, it is no fault of their teachers or committee; and as cause and effect in education are the same as in every thing else, we have reason to conclude that the labor of the teachers and committee is not lost. It is true, the children are not required to study algebra, geology, botany, or Natural history; but they do learn, and that to great perfection, the rudiments of a common English education; and are fully prepared at 7 years of age to enter the Grammar Schools of the city, a period in life which is considered with us quite early enough to enter upon the higher branches of study which are provided for them in these schools. The reading of our Primary School children, when they enter the Grammar Schools, is as good, as a general fact, as the reading of the same number of clergymen in any part of the United States;* and there is scarce-

* Can this be? But let us hear him through.—ED.

ly a radical word in the English language with its derivations, which they cannot spell fluently and correctly. We say nothing now of their other studies. If this is not a satisfactory course to the writer who has made the sweeping assertion, 'that the *intellectual* education of the children is hardly provided for,' we can only say, that it harmonizes perfectly with the system adopted by the higher schools of the city, to which this is strictly preparatory. It may be well to contrast these with the studies of the schools in the city of New York. 'These schools are divided into five classes. The 5th class read in books,—the rest *are taught on boards*. When enabled to read a little, they are promoted to the public schools. They are admitted between the ages of 4 and 10! They are taught orally, the arithmetical tables, something of Geography, &c. &c.; also writing on slates.' This is from a recent official source. We leave the comparison to those who are of the opinion that the Boston course is the 'most dull and unmeaning' of any in the country.

The same writer says, 'the *moral* education of the children is equally neglected. To judge from the Rules and Regulations of the Board, one would suppose the four thousand pupils were destitute of moral natures, and exempt from moral exposure.' On this subject then, we have a few words to say. Those who have made this subject a matter of study, will not need to be told that the subject of morals in our day schools, is everywhere neglected. No books have been prepared for its study, and all our teachers, except in a general way, for want of preparation themselves, are not able, if they were authorized, to make it a subject of distinct labor and care. The Secretary of the Board of Education, in his recent report to the Legislature, makes this a leading topic of remark, and states that it is a universal defect in *all* our public schools. If the Boston Schools therefore, were deficient in this respect, it would only be in common with all the schools of the country. But a few facts on this head may serve to show that the subject has not been so much neglected as the writer referred to would seem to imagine. In the 'Rules and the Regulations,' to which he has referred, is contained the following as a part of Rule 1. 'They (the Instructors) *are to pay strict attention to their morals and cleanliness*.' In Rule 4, we have the following reference to this important subject. 'In order early to impress on the minds of our youth, the importance of religious duties, and their entire dependence on their Maker, the Instructors are desired to open their schools in the morning with prayer.' And these rules are enforced by the Committee, and faithfully executed by the teachers. Besides

these, a part of their regular course of instruction is the reading of the New Testament, and from the first to the last, a knowledge of the Ten Commandments, and the Lord's Prayer. Now with these facts before us, can it be, or ought it to be said, that 'to judge from the Rules and Regulations of the Board, one would suppose the four thousand pupils were destitute of moral natures and exempt from moral exposure?' Can it be said, ought it to be said, as the writer of the article has undertaken to say, that 'as for the moral education of the pupils, any further than can be secured by having teachers whose general character is unimpeachable, *it is scarcely thought of*?' Besides and beyond what we have already stated, it is a fact that ought to be more generally known, that in 1835, the Board adopted a vote, the first perhaps of the kind adopted in this or any other country, authorizing the introduction of 'the study of ethics, in its simplest form, as a part of their course of instruction;' and a Committee was chosen to procure a suitable manual. That Committee have been striving, ever since, to obtain some one to prepare such a book; but thus far, without success. Neither they nor the teachers, except in a general way, can work without the proper instruments. If, therefore, they have not done enough, they have done as much as others; and it has not been from a want of interest or exertion in regard to the moral natures or moral exposure of the children, that they have not done more. An extract from the Report of the Primary School Board before referred to, will show the prevailing feeling of the Board in reference to this important subject. 'They would also express their great satisfaction with the improving moral condition of the schools. The number of truants reported is smaller than heretofore, averaging less than one to three schools. This speaks favorably of the habits of our youthful population. It is ardently hoped that a general improvement may be manifested in this department, commensurate with the interest in its behalf, and that the wishes of its friends may be realized; so that all the children in our city may be brought within their benign influence, that in years to come, they may rise up and bless the institution which has redeemed them from ignorance, and rendered their lives a blessing to themselves, and a benefit to the present and to coming generations.'

I bring these imperfect remarks to a close, with a latin quotation, which will be understood by most of your readers. 'Fiat justitia ruat cœlum.'

MISTAKES OF TEACHERS.

THE following is extracted from Chap. XXVIII. of a new work by the Editor, entitled 'The Mother in her Family, or Sayings and Doings at Rose Hill Cottage,' published by Weeks, Jordan & Co., of this city. The work is chiefly in the form of familiar dialogue between a mother and her children.

'I have heard many a school teacher—male and female—descant most learnedly on the importance of making our fellow creatures happy. I have heard them talk by the whole quarter hour with their pupils on the happiness it would give their parents and friends, if they behaved well, and made rapid progress in their studies. Sometimes I have thought these harangues did good, but at others, they have seemed wholly useless.

Much depends on the manner of teaching by precept. Example is always powerful, but precept seldom. The reason is not so much that precepts, if they are true, are in their nature inefficacious, for they are not so. Properly applied, they can scarcely fail to bring forth, like good seed properly sown, their appropriate fruits. But if seed is scattered where it should not be—on a rock, where there is not much earth, or where the earth is unbroken and pre-occupied—what can you expect? So it is with preceptive truth, when scattered among children, whether those children are great or small,—ten years old or fifty.

When the pupil at school has been confined for an hour or two, to a hard bench, with his feet dangling, with no resting place for his back, and without employment, save some five minutes or so of unmeaning repetition of what he does not understand; and when it is about to be announced that he may have a recess of five or ten minutes, or an intermission of one or two hours, a ray of hope, and a prospect of free motion and air, begins to break in upon the monotony; then, to hear a teacher, with airs of wisdom and importance, discoursing upon the propriety and necessity of behaving well, and making each other happy; who that has ever been a school boy himself, would not smile? Dost thou think, my good friend—for a friend thou art of humanity, notwithstanding thy ignorance of human nature—dost thou think thy words, in these circumstances, make any impression? Admitting thy term "happiness" is well understood, dost thou think thine instructions reach the heart?

Above all, when thy pupils are marshalled to depart to their respective homes, at four or five o'clock in the afternoon—sick of books, and school room, and school, and it may be of school-

master—and panting, like “the hart” after “the water brooks,” for one breath of freedom and free air—when they stand, I say, arranged in classes, with cloak and doublet, and in due form, with cap in hand, awaiting only the long delayed announcement, ‘school’s dismissed’—then to hear, what has been heard a thousand times before, about doing well, and behaving well on the road and at home, and making one another, and parents, and teachers, and friends, and the world—and, I was going to say, the world’s Maker—happy, canst thou not read enough of the human heart to know that thy words fall as the sportsman’s shot on the scales of the alligator, or the still more impenetrable rhinoceros?

There is a time, if the words of the wise man are true, for all things; for precepts and doctrines among the rest. There is a time—nay, there are *times* every day of every person’s life, when the voice even of preceptive instruction will sink deep. Our wisdom is shown by selecting the *proper* time, nature’s own season. Such a season is not to be found just at the breaking up the school, nor when the pupils’ minds or hearts are preoccupied, either by the thought of their freedom, their sports, or their meals. Still less is it to be found immediately after a heavy or an improper dinner; or violent or protracted exercise. The teacher, who, in serving himself, would serve God and his country by making his pupils better, must watch for those sacred seasons, when body and soul are fitted for the reception of the truths he would utter. Often do these seasons arrive in connection with some extraordinary occurrence, of more or less importance in itself, but which prepares the heart like soil for the reception of the appropriate seed. But let all teachers remember that words alone do not teach wisdom, even preceptive wisdom. The heart must be in unison with the sentiments inculcated; and the pupils must see we are sincere. The word happy—defined or undefined—may dwell forever on your lips to no sort of purpose, unless your pupils see that you are in earnest, and mean what you say.

What I have said here, is scarcely less applicable to the parent than to the teacher. In truth, what is the parent—the mother especially—but a teacher? And must not the parent study times and seasons, and watch winds and weather, to sow his seed? Surely he must, if he expect to sow, in the beautiful language of inspiration, “to the spirit,” and to reap accordingly.

BATHING IN THE MORNING.

It will be recollected by the readers of this work, that the subject of bathing and swimming, in connection with cleanliness, has been often urged; and sometimes at considerable length. Bathing is of more importance to the young, perhaps, whose habits are not yet formed, than to any other class; but it is important to all. The following case—from the ‘Moral Reformer,’ is that of a distinguished Principal of one of our Teachers’ Seminaries.

‘From early childhood I have been an invalid. True, I have not been so feeble as to prevent me from performing a moderate share of labor, physical and intellectual; but my studies were often interrupted, and I never was capable of severe and long continued effort. To perfect health I have been a stranger, at least nine tenths of a life of more than forty years.

For the last six years, I have suffered much from dyspepsia, inflammation of the lungs, severe and frequent colds, influenza, &c. During the winter of 1834 and ’5, I was seldom free from cold, and I began to doubt whether I should be able to endure another *northern* winter.

In June, 1835, I commenced the habit of morning ablutions, immediately after rising. After washing every part of my body, I employed friction with a coarse towel, until I had caused a glow over the whole surface. This practice I have continued ever since, (a year) with the following results.*

1. I have not suffered from cold or influenza, during the whole time, though I have often exposed myself in a manner I had not before, for years.

2. I have scarcely felt uncomfortable at any time, from the cold of the past severe winter.

3. I can perform nearly double the labor which I could before.

4. Neglect of exercise affects me far less.

5. I sleep better, and suffer very little from fatigue, even when my labors are severe.

6. I am almost entirely free from dyspepsia, and have lost my sallow countenance, almost entirely. I am a healthy man.

Having derived such surprising benefits from the practice, I am bound by a sense of duty to others, to state them. Should any one be induced to try the experiment, and derive but a tenth part of the benefit I have done, I am certain he would not abandon the practice for any price.

* He has now continued it about three years.—Ed.

A friend of mine has experienced equal or greater benefit; and I cannot doubt, Mr Editor, that many clergymen, and other professional men, who are, as I was, dragging out a miserable existence, would find morning ablutions of equal efficacy.

The practice should be commenced moderately, and in warm weather, with water not perfectly cold. After a few weeks, the coldest well water may be used with entire safety.'

HINTS TO PARENTS.

[THE following remarks were made by the Editor, at the late annual meeting of the Physiological Society in this city, in support of a resolution which was offered and subsequently adopted, viz. 'That while a knowledge of the practical and organic laws would be of incalculable advantage to persons in every relation of life, it would be particularly so to parents, professional men, missionaries, teachers and legislators.']

God has given us our children, that we may train them up, not so much according to our own convenience, as with a reference to their usefulness and happiness, present and future. They are not to be educated for *us* and for *our* purposes, be the latter ever so laudable; but for themselves, for their country, for the world, for God. We are to receive them indeed, at the hands of God as a *gift*—a most valuable gift, too—but we are to receive them as gems which are to be brightened and polished and improved, under our direction, to be rendered back, thus adorned, and improved to the giver.

This fact, that they are given us to train up for God and their country and the world, presupposes a susceptibility of being thus trained. It presupposes the delegation of a power from the Creator to parents, to mould their character, in no small degree, as they please—to make them more or less happy, and more or less useful. But the parent will be able to accomplish this task, in proportion as he understands the child's whole nature, physical and moral.

I am grieved to find parents, almost every where, training their children to that station of life which suits their own inclinations or their own inconvenience. Thus, if a farmer finds it more convenient or more agreeable to his own taste, to make farmers of his sons, he does so. If a minister thinks favorably of his own sphere for doing good, and finds it more convenient to him-

self to make ministers of his sons, he endeavors to do it. And so it is, generally speaking, with men of every profession. So also, to some extent, in the education even of daughters. If convenient to make housekeepers of them, they are made so ; but if it is more convenient to make milliners, tailoresses, or teachers of them, they are trained accordingly. Or if they are in extreme poverty, perhaps they are content to let them become waiting maids, or go into factories. I do not mean to say there are no exceptions to the truth of these remarks, but only that this is, in general, the way in which children are disposed of—partly at haphazard, and partly at the convenience of the parents. God's convenience—in other words, his *will*, for I wish to speak with reverence and seriousness — is seldom consulted ; first, because we do not understand, in every instance, how to ascertain what his will is ; and secondly, because we are determined to consult our own will and convenience, in preference.

Let me not be understood as saying that the wishes of the child—his tastes and preferences—are in every instance wholly overlooked. Sometimes these are taken into the account, and sometimes they are not. But when they are, it does not greatly mend the matter. The child's taste, uncontrolled, as things usually are in families, is no safe guide to us in selecting his occupation. No child is born in New England, with a taste for the business of rice grinding, or cotton picking, or palanquin bearing. His fondness for a particular occupation, is chiefly the result of circumstances. There is no great difficulty in directing a child's inclination towards any employment we think best for him, provided we begin early, and act with discretion ; so that there will be no necessity of crossing his wishes or thwarting his inclinations.

Allow me to give one or two examples of the error in education which has led to these remarks. I have said that a farmer, if he is fond of farming and successful in it, usually wishes to have his sons farmers. If, however, there is one among them in whom the brain and nervous system preponderate, constituting what is called a nervous temperament, (whether hereditary or acquired, makes little difference as to my present purpose)—and who is consequently rather feeble in body, but apt to learn, and exceedingly *fond* of study, one of the two following evils will ensue. The father will either fall into a habit of fretting at him perpetually, and saying that he is good for nothing,—wanting perhaps in common sense,* and this, besides spoiling

* This matter, in some families, is carried very far. In many parts of New England it is so common to underrate the natural capacities of children whose mental faculties are precocious, as to give rise and currency to the maxim that if there is a fool in a family, he should by all means be sent to college.

his disposition, increase the miseries of a temperament already sufficiently miserable, or he will take him wholly away from labor, and consign him over to books, schools and colleges.

Now either of these courses of conduct is exceedingly wrong, especially the latter. The very reason why the boy who 'takes to learning,' as it is called, and dislikes labor, is indulged in it, is the very reason why he should not be indulged in a course which his depraved habits incline him to. Or rather the possession of a constitution which naturally leads to all this, should induce the father and mother, at a very early period of his infancy, to direct his attention to those employments to which he is better adapted.

A large proportion of our ministers—to say nothing of our teachers and other professional men—are from the class of children to which I have alluded. I know there are some happy exceptions, but they are not very numerous. But this is extremely unfortunate, both for themselves and for the cause they serve. That they are exceedingly useful, as they now are, I do not undertake to deny. No class of citizens deserve more of the love and respect of their fellow men than the Protestant ministry, especially that of New England.

Still ministers are by no means what they should be. How many of them break down in early life, under the burden of their numerous and weighty responsibilities! No one expects them to improve in health—nor do they even expect it themselves—after they enter the ministry. If they are settled at the age of twenty, and if they can retain their health, so as not to be broken down by the time they are thirty or thirtyfive, or at most by forty, they are supposed to be fortunate. The truth is that multitudes begin to fall off before they are thirty, and are obliged to go to the springs, or to the West Indies, or to Europe; or what is worse still, to take medicine. Whereas, they ought to be gaining in activity and health, both of body and mind, till they are thirtyfive, at least, if not till they are forty. At this latter age, instead of being good for nothing, (unless it be by their miserable appearance to frighten people away from the church instead of inviting them thither by their buoyant spirits and active cheerfulness) they ought to be just fitted, in body and mind, to commence a career of forty years of such usefulness as the world at present seldom knows anything of.

Instead of being selected from the feeblest of a family of children, the candidate for the sacred desk should rather be selected from the most robust and healthy. It is those alone who already possess vigorous bodies, who are fit to go through with that course of preparatory study which should be required of a minister.

If, however, the custom is to be continued of introducing the feeble and more puny into the pulpit, let study be combined with labor. I am aware that something has been done, and is doing already, by means of manual labor schools ; but nothing in comparison with what should be done. To that class of the young who incline to study—the mentally precocious, as I have called them—regular and cheerful labor three or four hours a day is indispensable ; nor should it be discontinued with the discontinuance of school and college exercises ; it should be carried through life.

The other example of parental error in education to which I shall allude, is the case of the factory girl. I have visited our factories. I have been at Lowell. I have seen a hundred girls in one room there, and have been pained to look around and see fifty at least, of that hundred, suffering from the bad state of the air, the nature of their occupation, and the want of due exercise. There are those who may work in our factories, at least a few hours of each day, with comparative safety. But it is death to the majority of females, to employ them indiscriminately in factories ; and it is death to all to employ them there, as they are now usually employed. Of course I mean not a sudden, but a lingering death ; a death not the less sure, though it is slow. Diseases are implanted which hurry them prematurely out of the world, and make them less happy and useful while they live in it ; to say nothing of the consequences to those who come after them. But I am grieved, more than all, to see a young girl, of slender form, light complexion, light eyes, light or sandy hair, with a long neck, narrow chest, and shoulders projecting like wings, plunged into these confined rooms with their poisoned air, and subjected for ten, twelve or fourteen hours a day, to its influence. I wonder not that they are soon compelled to leave. I wonder not that a galloping consumption soon carries off many of such youth, and that a lingering one, fixes its not less deadly grasp on a much larger number. The wonder is that so many survive to transmit debility and disease—of body and mind—to numerous rising families.

I know of no remedy for these mistakes of parents and others—for if a part of our factory inmates are orphans or servants, the mistake is still made by somebody—but the diffusion of a knowledge of the laws of animal life. Parents must study Physiology and Hygiene, or they are unfit, in the present artificial condition of society, to educate children. They must understand, at a very early period, for what employments and modes of life, each child entrusted by the Creator to their care is, by his constitution of body and mind, best adapted. Some, as I have al-

ready said, may go into the factory with comparative safety, but to others, house work—the broom and the spinning wheel—are equally indispensable. Some boys may study, a part of the day, with safety; and in due time may become useful teachers, ministers, physicians, &c.; but to many, confinement to study without agricultural or horticultural exercise, would destroy them. It is the business of the parents, with the help of a knowledge of Physiology and all the light they can get from their family physician and others, to decide for what employment or trade or mode of life they are best adapted. The question should not be, In what way can they get the most money? but; In what way can they do the most good? We should take them as the gift of God, just as they are—and make the most of them; and we should endeavor to form their taste in conformity to our own judgment respecting them. No matter how or where they are employed, so the cause of God and man can be best subserved by their labors—whether in America or in Asia—whether in raising corn and wheat, in making mechanical instruments, in teaching A. B. C., or in proclaiming the doctrines of the cross. Let them be educated and employed according to the will of God; and then the world will receive the full benefit of their labors, and the Science of Life will have accomplished its full purpose respecting them.

ESSAYS ON PHYSICAL EDUCATION.

NO. I.—CLOTHING.

THE subject of physical education, so long neglected in our families and schools, is beginning at length to receive a measure of the attention it deserves. The importance of the best and purest air, the best and most appropriate clothing, the best food and drink; of attention to the quantity, quality and circumstances of sleep, to cleanliness, to exercise, to ventilation, to temperature, and a thousand other things, is beginning to be recognized. To have sound minds, we must, as a general rule, have sound bodies. Nor are we sure that the heart is less affected by the condition of the body than the head. We have sometimes said that our *love* and our *hatred*, our hopes and our fears, our sorrows and our joys, were as much modified by the state of the internal organs, as the mere thinking part of our being. But be this as it may, of one thing we may be certain, that there is a close connection between all these; and that when one mem-

ber or faculty or affection suffers, all the rest suffer with it; and when one of these, in the beautiful but highly figurative language of scripture, rejoices, all the rest rejoice with it.

For the present, our remarks will be confined to dress. We are led to this part of our subject, by the return of the warm season, and by the errors which we observe around us, and which seem to be more numerous at this season than at any other.



SIMPLE DRESS OF A LITTLE GIRL.

‘The general rule,’ says Dr Dick, ‘which reason suggests in regard to the clothing of children, is that “a child have no more clothes than are necessary to keep it warm, and that they be quite easy for its body.” In conformity to this rule, the dress of children should be simple, clean, light and cheap—free, wide and open, so as neither to impede the vital functions, nor the free and easy motions of the body; nor to prevent the access of free air, and it should be easily put on or taken off. Pins should be used as little as possible, and the clothes fastened with strings, which would prevent the occasional scratching of their tender skins, and those alarming cries which so frequently proceed from this cause.

‘Such a light and simple dress would induce children to live with less restraint in the society of each other; and check that silly pride which leads them to ape the fashions of their superiors, and to value themselves on account of the finery of their clothes.

‘During the first months, the head and breast may be slightly covered; but as soon as the hair is sufficiently long to afford protection, there appears little necessity for either hats or caps, unless in seasons of rain or cold. By keeping the breast and neck uncovered, they acquire more firmness, are rendered harder, and less susceptible of being affected with cold. Besides a child has really a more interesting aspect, when arrayed in the beautiful simplicity of nature, than when adorned with all the trappings which art can devise.

‘The following anecdote, related by Herodotus, illustrates the advantages, connected with a cool regimen of the head:—“After the battle fought between the Persians, under *Cambyses*, and the Egyptians, the slain of both nations were separated; and upon examining the heads of the Persians, their skulls were found to be so thin and tender, that a small stone would immediately perforate them; while, on the other hand, the heads of the Egyptians were so firm, that they could scarcely be fractured with a stone.” The cause of this remarkable difference was attributed to the custom of the Egyptians shaving their heads from earliest infancy, and going uncovered in all states of the weather; while the Persians always kept their heads warm by wearing heavy turbans.’

We seem to be required, by these remarks of Dr Dick, to keep the breast and neck of infants uncovered. Now much will, in our view, depend on other circumstances. If the principle here recognized, that of keeping the bodily movements unimpeded by dress, is the only principle which is known by a parent; if while the dress is from the first loose, and flowing, and rather thin, the apartments which the child occupies are kept very warm, or are unventilated; if he sleeps in soft beds of feathers or down, and eats and drinks nothing but what is high seasoned or over stimulating, or smoking from the oven or stove; and if a feeble puny frame is his lot either from inheritance, or from too much drugging, then the keeping of the neck and breast uncovered may be a source of evil rather than of good, and may expose him to throat and lung diseases. And yet, if the laws of health are obeyed in all other respects—from the very first—and if the law of hereditary descent has imposed nothing which is peculiarly unfavorable, the course advised may be the very best for health which could possibly be adopted.

As to covering the head and breast slightly ‘during the first month,’ this may or may not be necessary. If we keep the nursery—as has been already said—as hot as an oven, and if the child is to be exposed, every now and then, to currents of very cold air, there will be a necessity of defending the head against

them, until nature furnishes it with the proper covering. In general, however, any unnatural covering of the head is believed to be injurious rather than beneficial.

We are often asked, why we do not lay down, more than we are accustomed to do, specific and definite rules, instead of dealing so much in general truths or principles. Why, it is asked, do you not say plainly what every body may or may not do, with safety? But herein is the difficulty. What is true, if all the laws of health were obeyed, may be far from it—nay, it may be false—under other circumstances. Just as a combination of opium and ipecac and sundry other things, may be useful in dysentery; and hence in reference to *the compound*, ipecac may be said to be useful in these cases. Yet he who should say, *without qualification*, that ipecac was useful in dysentery, and prescribe it for his patients, might do more of harm than of good, and perhaps be the means of destroying many lives. So it is in regard to specific rules about dress, food, drink, &c., unless people attend to and study the whole subject. Specific rules may indeed occasionally do them good, but it will be, as it were, by accident.

Still, as we cannot say all things or study all things, in one and the same breath or instant, there must be more or less of this sort of quackery. Our great effort should be to have as little of it in the world as possible. In this view, the following remarks of Dr Dick are equally valuable with the former.

‘With regard to the clothing of children, in general, it is the opinion of Dr Faust, that from the beginning of the third to the end of the seventh or eighth year, “their heads and necks must be free and bare, the body clothed with a wide shirt and frock, (of linen) with short sleeves, the collar of the shirt to fall back over that of the frock, with the addition of a woollen frock to be worn between the shirt and the linen frock *during the winter*; and that the feet should be covered only with a pair of soles, to be worn in the shoes.”

‘Such a cheap and simple dress, if generally adopted, would undoubtedly be beneficial to mankind in general, and tend to promote the strength, beauty and graceful attitudes of children, and at the same time check the foolish propensity of parents to indulge their children in flimsy ornaments and finery, beyond what their means can afford. At present, children are frequently muffled up with their caps, hats, bonnets, cravats, pelisses, frills, muffles, gloves, ribbons, and other paraphernalia, as if they were to be reared, like plants, in hot beds; so that the shape and beautiful proportions which nature has given them, can hardly be distinguished.

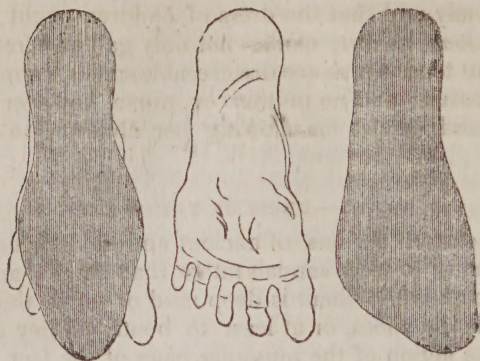
‘I shall only add that the dress of children ought to be kept thoroughly *clean*, as dirty clothes not only gall and fret their tender skins, but tend to produce disagreeable smells, vermin and cutaneous diseases; and no mother or nurse, however poor, can have any valid excuse for allowing her children to wallow in dirtiness.’

NO. II.—DRESS OF THE FEET.

In many eastern nations, of ancient and modern times, it has been customary to wear sandals rather than shoes; and for most persons, except when there is deep mud or snow, they seem to be preferable to shoes, or at least to boots. They do not impede the free action of the muscular parts of the feet, and while they keep them about equally warm, in cold weather, if proper socks are worn, they do not keep them quite so hot in warm weather. At all events, they do not so distort these parts of our frame, as fashionable boots or shoes do.—The following are some of the views of that celebrated writer, Dr Dick, on this subject; and they are as sensible as they are contrary, in some respects, to the prevailing opinion.

‘It is scarcely necessary for children to use shoes before they are a year old; or if they do, the soles should be thin and soft. The form of the human foot is such, that at the toes it is broad, at the heels narrow, and the inside of the foot is no longer than the outside—a form which is evidently intended by nature, to enable us to stand and walk with firmness and ease. It is therefore a dictate of Nature, that shoes should be made in the same form as the feet, and be sufficiently roomy for the toes to move with ease; and in order to this, they must be formed upon two separate lasts corresponding to the right and left foot. How shoes came at first to be made tapering to a point at the toes, almost like a bodkin—how high heels became the darling fashion of the ladies—and how a small foot came to be reckoned *genteel*—I pretend not to determine; but certainly nothing can be more absurd and preposterous. Such opinions and practices along with many others which abound particularly in the fashionable world, have a direct tendency to counteract the benevolent intentions of Nature, and are nothing short of an attempt to arraign the wisdom of the Creator, in his arranging the different parts of the human frame—as if puny man, by his foolish whims, were capable of improving the workmanship of Infinite Intelligence.

‘The following figures (taken from Dr Faust,) plainly show the absurdity of the shapes which have been given to shoes.



‘ The middle figure shows the original shape of the sole of the foot. The right hand figure shows how the sole of the shoe ought to be formed ; and the other shows that shoes usually worn and made on one last, cannot correspond to the natural shape of the foot. If they taper towards a point, the larger toe and some of the small ones, must be crushed and pressed against each other, causing pain to the wearer, and producing corns. The simplest and most accurate mode of taking the true measure and form of shoes, is to place each foot upon a sheet of paper, and then draw its shape with a pencil, to which two separate lasts should nearly correspond, after having ascertained the curve of the upper part of the foot.’

In a work, by Dr A. F. M. Willich, written about forty years ago, we find the following remarks. He had been complaining of the tyrannical custom of crippling the feet by means of shoes, which at that time prevailed in England ; but his remarks are as applicable, for aught we know, to the United States in 1838, as to England in 1798.

‘ It is pitiable to see the young and old of both sexes, advancing into an assembly or ball room. Without consulting Lavater’s Physiognomy, it is easy to discover, by their distorted features and compressed lips, from too tight, or what is still worse, from short shoes.

‘ Our knees would be more flexible, and our toes more pliable, more useful, and better adapted to perform the various motions of the feet, if they were not continually pressed and palsied by this improper *case work*. Nature has designed the toes to be as movable as the fingers. Those unfortunate beings who are born without hands, learn to perform, with the toes, the most astonishing tasks ; to cut pens and write ; to sew, to draw ;—in short, to supply, almost completely, the want of their hands.

‘Our feet, no doubt, would be more comfortable, easy and useful, if we were not at the greatest pains to deprive them of their elasticity and vigor. The numerous nerves, crossing the feet in every direction, plainly evince that nature has endowed them with peculiar powers of which we can scarcely form an adequate conception. The untutored Indian or the wild African, excels not only the enlightened European, but likewise the lower animals in running, leaping, and in short in swiftness and agility of every kind where muscular motion is required. Either of them would heartily laugh at us that we are obliged to employ professional operators for extracting corns, and to contrive ointments and plasters for the cure of these evils, which we have wantonly brought on ourselves.

‘A convenient shoe ought to be somewhat round, at the toes, sufficiently long, with thick soles, and the leather soft and pliable. If it be deficient in any of these requisites, the skin will be rendered callous; the perspiration indispensable to these parts will be stopped; warts and corns will be found in numbers; the nails grow into the flesh; and various complicated maladies will be produced, which not only affect the feet but the whole body. Besides these more serious consequences, a person walking with narrow shoes will be much sooner and more sensibly fatigued, than he whose shoes are sufficiently wide and easy.’

In another place, the same author says: ‘The soles of the shoes ought to be sufficiently broad, especially under the toes. If for instance, the greatest breadth of the foot be four inches, the shoe should be four and a half inches broad.’ What will some of our sapient critics of modern days say to the Doctor’s want of ‘good taste?’

KEYS TO SCHOOL BOOKS.

WE have received, from the Principal of one of our Teachers’ Seminaries, the following letter, bearing date May 4, 1838. The subject is one of considerable importance; and we solicit the particular attention of all those whom it concerns.

‘I have been a reader of the *Annals* for several years, but do not recollect that you have any where remarked at length on the subject of *Keys to elementary school books*, “prepared for the use of *teachers only*.”

‘These helps have now become exceedingly common, and I

wish the question might be fairly settled whether they are really a benefit or an injury to our schools. My situation has frequently brought me into contact with them, and so far as my own experience has gone, I can say that I have had as frequent occasion to regret most heartily that any such *helps* were ever provided. It is often said, and even printed, that the keys will be sold only to teachers; but I believe the booksellers do not generally make conscience of this matter; and sure I am that with a class of pupils to be found in almost every school, there is not wanting the disposition to make a clandestine use of an article so convenient and so easily obtained.

‘The injurious effect to the *pupil*, of using the key, is obvious to every one; and has been well compared to the offer of a ride to a man who is walking for exercise. But are there no evils connected with the *teacher's* using the key? Does it not encourage habits of indolence? Does it not make him mechanical, and sometimes superficial in his explanations, in consequence of his own imperfect comprehension of the subject? And is he not in danger of losing the confidence and respect of his pupils, by requiring them to go forward independently, while their teacher is hobbling on crutches?’

We have never had but one opinion on this subject; and if that opinion has not been expressed in the *Annals*, it is owing to one of the two following reasons, viz: because it is impossible to treat of a thousand important topics, all at once, or because the case seemed so plain that it never occurred to us there was a necessity of saying any thing about it.

We believe that a few ignorant, but *truly inquiring* teachers, might be slightly benefited in their studies at home, by these keys; and that a few others, where they have the charge of very large schools, might possibly derive some temporary advantages from their use. But as a general rule, and as our correspondent has more than intimated in his inquiries, we cannot for a moment doubt that they encourage ‘habits of indolence’ in the teacher, render him mechanical and superficial in his explanations, and rob him, in some degree at least, of the confidence of his pupils; and that, in short, they are as ruinous to teachers, as a general fact, as to their pupils.

Our correspondent will receive our thanks for affording us so good an opportunity for giving our testimony on this subject, before the evil in question—if it is shown to be an evil—has infected any more of our schools. It is high time this and a thousand other questions of great practical importance in rela-

tion to our schools were settled ; and if our own opinion or remarks should be of any service—either in the present instance or any other—we shall rejoice that the ‘ Annals ’ has given us an opportunity of presenting them.

ARE GAMES OF CONTRIVANCE INJURIOUS?

FROM the very same individual from whom we received the foregoing letter in regard to the use of Keys, we received, a few days later, the following.

‘ You will pardon me for troubling you again so soon. I am anxious to learn your sentiments on another subject intimately connected with the education of youth.

‘ I have just been looking over the “ Young Man’s Guide,” and find that in your remarks on the subject of *gaming*, you have made no distinction between games of *chance* and games of *contrivance*. Whether you think there is really no essential difference in their moral tendency or not, I cannot decide from any thing I have seen in your writings.

‘ Chess, Drafts, and other games of calculation are encouraged and even taught, as I understand, in the Moral Reform School, at South Boston ; and I am personally acquainted with a number of teachers and ministers who encourage playing chess among their pupils and children.

‘ Now if the moral tendency of such pastimes is bad, christian teachers and parents ought certainly to be warned against encouraging them ; and if their tendency is not immoral, their efforts should be made to do away the prejudice which is so prevalent against them.’

We cannot conceive of any solid advantages likely to be derived from playing at games of calculation or contrivance, of any sort, especially in the case of pupils or students at school. If they are designed as a species of mental discipline, we think they are far inferior in this respect to several branches of the mathematics, if not to most of the natural sciences. If they are designed as amusements, *merely*, they seem to fail most effectually, of securing the end for which they were intended. The student and the sedentary need active exercise in the open air. How can it relieve the mind—much more the body—to sit down and play at chess, morrice, &c. ! To the individual, young or old, who had been active all day, in the open air, and whose

mind had been little employed, these sports might do better ; but they are among the last we should choose for our pupils.

Grant that they are a relief, after severe study. So is one hard study a relief from the pain induced by another. So the gold headed cane, which, in the story related by Miss Edgeworth, the father gave to his little boy, when fatigued with walking, was a great relief to his weary limbs, and helped him on in his journey. And yet, in all these instances, there is room for much deception in regard to consequences. The temporary relief which is afforded, seems to us more than counterbalanced by the subsequent debility. We are much in favor of recreations ; but they should be philosophical, or at least natural.

Still if any thing of the kind were to be admitted, as is said to be the case at South Boston, we should prefer such as may more properly be regarded games of contrivance, to those of mere chance. If nothing were left us but a choice of evils, it would be folly not to choose the least. But it would be greater folly still to choose either, if both could possibly and easily be avoided.

EDUCATION OF BOYS.

THOUGH we have no reason to think the following letter was intended for the public eye, yet believing its author would not object to its insertion in this work, and that it would interest those who saw our number for January, we have taken a liberty, for once, to which we are not accustomed. The letter is dated at Newburgh, Feb. 21st.

DEAR SIR: Having seen the mention of my establishment, for the education of boys, in your excellent periodical, and being pleased that our views on education coincide in so great a degree, and aware that you have no knowledge of me or my family, but simply from the advertisement copied from the New York Observer, I am induced to give you a brief history of its rise ; and as you have named the advantages that seem to flow from the adoption of such a plan, you will permit me to follow you a little in the mention of them.

It was not till I had practised my medical profession nearly twenty years,—a part of the time in one of our southern cities, and a part in this village—that the idea of devoting myself to the education of youth, first presented itself to my mind. In search

of some plan by which to proceed in the prosecution of this design, none seemed sufficiently feasible to invite adoption, but that of the ordinary boarding school; and this was so fraught with objections, as to force me to the adoption of the one now in prosecution. A strong desire to be devoted to the purposes of education, a hope that I might advance the interests of my pupils, and the expectation that a fair pecuniary compensation would follow my exertions, were at that time the amount of my reflections.

On the subject of education I had not then studied; nor did I, immediately: but when the boarding school plan presented itself to me, it was easy to see that its adoption would devolve on me the important offices of both father and teacher, with all the responsibility and irritations. These I feared; and I accordingly determined on the adoption of a family, to which I would endeavor to perform all, and only the duties of a father, devoted solely to that object.

Three important points seem to you to be gained by this method; viz: 'that the pupils have two instructors; that they are under the co-operative influence of both home and school; and that they have the instruction of a medical gentleman.' The last seems to you to be the important benefit gained in such an establishment.

Now while I agree with you, perfectly, that all circumstances and qualifications alike, the physician, by the practice of his profession—seeing the human character in greater extent and diversity—habitually judging of the mutual operation of the body and mind, and continually engaged in devising the best means for the management and improvement of both, must necessarily be well fitted to guide the moral, intellectual and physical education of youth—still I am of the impression that the most important point to be gained is contained in what you have well called the rare privilege of being under the co-operative influence of both house and school.

These, to my mind, have been mixed; so mixed, that much of the education of our country has been carried on almost without the influence of either. It is in separating these and giving as it were, to each its own instructor—it is in removing school, and allowing the house to exert its own proper and unmixed influence, enabling me to direct my whole energies to the education of my family, almost without the introduction of books and schools—it is in systematizing and perfecting in some degree, the inestimable 'model school,' or 'family state,' so deservedly admired, that the excellence of this establishment will be found.

Surely it is no small privilege for children, far from home and friends, to be under the immediate eye of a medical man in the formation and preservation of vigorous and healthful physical constitution; but it is to my mind far more valuable that the moral and intellectual constitution be under its proper government and instruction; and this is impossible without the influence of home. It is by no means intended, by what is said above, to take from schools their value as assistants in the education of youth; but they are merely assistants. I am aware that to *send to school*, and to *educate*, in these days, mean nearly the same thing; but whoever has watched with proper care and solicitude the *education*, merely, of his own children, has found—and to his astonishment, too—how small a part in the substantial or polite education of young gentlemen or ladies, is the daily study and recital of small portions of useful knowledge in the form of lessons.

With sentiments of the highest esteem,

I am yours,

H. P. BENHAM.

VOCAL MUSIC IN SCHOOLS.

[We received, in April last, the following letter from one of our correspondents, who is a teacher. We embrace the earliest opportunity of inserting it.]

DEAR SIR: Having introduced the study and practice of vocal music into our school, and not having had so great success in this as in other studies, the conclusion is fair, that there must be something wrong or defective in our mode of teaching it. And, now you would do us, and perhaps teachers in this section generally, a very great favor, if you would give us, through the pages of the *Annals*, a *description* of the *mode* used, of teaching this branch, in the *Boston Schools*. Allow me to call your attention to a few points connected with this inquiry, upon which, if you should see fit to gratify us, we should be glad to have you particularly speak.

1. How to gain attention to the 'rudiments' of music.
2. Whether an entire school composed of pupils of various ages and both sexes, can receive instruction to advantage in one class.
3. What tunes, kind of tunes, or collection of music, should be given to a school?

4. What should be said to parents when they leave it with their children to study music or not, as they (the children) please? (No 'extra' charge is made for vocal music in our school)

5. Do the Boston schools generally sing more than *one part*, as second, tenor, or bass?

6. Is there to be found a short plain (anatomical) description of the *organs of voice*, from which children can gain a correct idea of the wonderful instrument which they use so much?

[The letter was submitted to one of the Professors of the Boston Academy of Music, with a request that he would find time to answer it, which he has done in the following manner]

'1. If instruction be given according to the "*Manual of instruction in the Elements of Vocal Music*," published by the Boston Academy of Music, it will be found comparatively easy to hold the attention of the children. Proceeding according to the directions here given, it is believed there is no study in which it is more easy to command attention—and no study which interests children more.

'2. Can an entire school composed of pupils of various ages, &c., receive instruction to advantage in one class in Geography, Arithmetic, History, or any other branch of education?—The cases are analagous—and if not in one—then not in the other. There is, however, this difference at the commencement of a school, viz. In all other departments there is sufficient knowledge already possessed by the pupil to enable the teacher to proceed at once to a classification of his school; whereas, in music, almost all are entirely ignorant. In consequence of this, a miscellaneous class may, for a short time receive instruction together—but it will soon become necessary to separate the younger from the older. Boys and girls may learn together.

'3. All tunes or songs are taught by rote, and not from a knowledge of musical characters; that is, for a considerable time, say a year or so. Books therefore, are unnecessary, except for words. The "*Juvenile Singing School*," is the best book, and should be in the hands of the teacher. Pupils also always desire to have it.

'4. Many parents suppose their children cannot learn music; when this is the case, the error should be corrected, as it has been abundantly proved that a capacity for music is as universal as is a capacity for learning other things. In other cases we must convince them of the utility of the thing in view, if possible—I know of no other way.

‘5. Children’s voices are incapable of singing *tenor* or *bass*. They may, however, if considerably advanced, sing a second ; but, in general, in children’s singing schools, no more than one part should be attempted. Tunes or songs are sung for the purposes of cultivating the ear, bringing out the voice, acquiring a correct articulation, and for the pleasure and variety they afford the children—and not for the purpose of teaching them elementary principles. Only one part is usually sung in the German schools, or in Boston.

‘6. None. Such a description, though it would be interesting in an anatomical point of view, would, perhaps, be of no musical advantage.

‘It is highly important, however, that teachers should understand how delicate are the organs of sound, and how easily injured. Children should never be allowed to make great exertions, or to sing very high or very low ; or for so long a time at once, as to become much fatigued. In general, 30 to 50 minutes is long enough for a lesson.’

It may be interesting to many of our readers to know that Mr Mason is now publishing a set of lessons on large sheets—designed to be hung up in the school room, for the use of a class. They will be done in about two months, and will save much labor of the teacher.

We are exceedingly glad that this subject of vocal music in schools is being agitated so extensively in this country. The result cannot be otherwise than highly favorable in every point of view ; but especially the *moral* results. We do not believe there is a school to be found, where the experiment has been fairly tried, in which the teacher has not been struck with its excellent moral influence. We hope it will soon be as common as arithmetic or geography are ; and taught as scientifically and as thoroughly.

MISCELLANY.

MISERABLE SCHOOL ROOMS.

WE must be permitted to advert frequently to the subject of school rooms, for it is admitted, on all hands, to be one of great importance. Every fact which discloses to us, in any measure, their present condition, confirms this conclusion. The following is an extract from the printed report of the School Committee of the town of Scituate, Mass. The report is one of much interest, and was probably drawn up by the Chairman of the Committee, Rev. Samuel J. May.

‘It is with great regret we give it as our opinion that most of our school houses are such, or in such a condition, that the children, when assembled in them, have not been well situated for the purpose of either mental or moral improvement. Not more than two or three of the whole number are large enough to accommodate so many as have been usually gathered in them. Most of them are much too small every way. So small are some of them, that the scholars could not all be seated without crowding one another — nor move out of their seats, without serious interference.

‘Not half our school houses are 20 feet square. Only two of them are as much as 24 feet square. One of them is a little more than 9 feet high. Few of the rest are as much as 8 feet. In rooms so small, thirty, forty, fifty, and even sixty children have been brought together, and there kept three hours each half day, with intermissions of only five or ten minutes.

‘The air, embraced within the walls of rooms of such dimensions, would be exhausted of its life-giving properties, by the breathing of thirty or forty children, in a few minutes; and had it not been for the little fresh air which has pressed in through the cracks and crevices, suspension, if not extinction of life would have ensued. Because such disasters have not happened, you are not to take it for granted that your children have incurred no evil. Although they may not have fainted or died, they have been compelled to suffer lassitude, or nausea, or headache, for the want of a proper *ventilation* of our school rooms. Go and open the door of one of these school rooms, after the inmates have occupied it an hour, and you will need no arguments we can adduce, to convince you that it is a most unsuitable place for beings whose comfortable existence depends at all upon *pure air*.’

EDUCATION IN PENNSYLVANIA.

The Fourth Annual Report on the Common Schools, Academies and Colleges of Pennsylvania, by Mr Burrowes, the Superintendent, is a document of great interest, (says the Sunday School Journal) prepared with great labor and care. It shows that the system of common schools which went into operation three years ago, was skilfully devised, and will fulfil the best wishes of its advocates. In addition to the primary and secondary common schools, the superintendent recommends institutes for the education of teachers, which would elevate the profession in efficiency and respectability. We were much impressed by the liberal views of this functionary in regard to the profession of teaching. He would have teachers liberally paid; and aims to place their profession among the most honorable in the community. Instead of fixing a *maximum* compensation which the pay of teachers should not exceed, he advises the Directors of the schools 'to establish, by all means, a respectable *minimum*, less than which they should not in any case give the teacher of a full primary district.'

The Report contains the following just sentiments on an evil we have long perceived, and have wished for a remedy. 'A most unjust difference prevails, in some counties, between the salaries of male and female teachers. The latter, though possessing equal, if not superior qualifications, are generally forced to be content with a third of the amount paid the former. This should not be. The fact is undeniable, that in the same number of male and female teachers, the greater portion of incompetency will be found among the males.

'The whole number of districts (townships, boroughs and wards) in the State, exclusive of the city and county of Philadelphia, and the city of Lancaster, as near as can be ascertained, is now 1,001; of these, 765 have accepted the terms of the law, and either have schools actually established under the system, or are providing for them. There were 4,089 primary schools taught in the districts which had made reports. The average number of scholars in each was about 42, the whole number taught during the year 182,355, at an average cost of 42 1-2 cents per month for each pupil. The whole number of young persons between five and fifteen years of age in the districts reported, is supposed to be about 200,000. \$387,552 76, exclusive of \$89,536 51 to Philadelphia, have been paid to the districts for the year.

Upon the recommendation of the superintendent, appropriations have been made for ten years to the colleges and academies in the State:—\$1000 per annum to each college, having four professors and one hundred students; and \$500 and \$300 per annum, to the academies, according to the number of teachers and pupils.

In the State are eight colleges in operation having 790 students.

'As much money,' says the zealous superintendent, 'as would annually construct half a mile of railroad, given each year to the colleges, and the cost of only one mile of canal, to the academies, will place both on a foundation of permanent security and usefulness. Will Pennsylvania rather increase her wealth, than educate her sons? She has shown, in her munificence to the common school system, that she will not.'

EDUCATOR'S INSTITUTE, FRANKLIN.

The semi-annual meeting of this Society was held at Franklin, on the 23d of May last, at which seven individuals were admitted to the society as qualified to instruct an English School, according to the requirements of the State. An address was given by the Secretary of the Massachusetts Board of Education, and several honorary members admitted, &c. It was also voted by the Society to send a copy of the following questions to each of its members within the distance of thirty miles, with a request that an answer, at length, in writing, to at least one of the questions, be transmitted to the Corresponding Secretary, at, or before the next regular meeting; which we believe will be the last Wednesday of September next.

1. Have you been engaged in teaching, and if so, where, how long, &c.?

2. What are the chief discouragements and encouragements at present to the educator?

3. How can *parents* be made interested in the success of their schools?

4. How can *scholars* be interested in their studies?

5. How can the teacher become interested in the good progress of his pupils?

6. Ought emulation in any form to be encouraged?

7. Is compulsion to study, or the learning of tasks, favorable in a moral point of view?

8. Can you suggest any improvement in the teaching of the Alphabet, of Reading, of Writing, of Spelling, of Geography, of Grammar, of Arithmetic?

9. To what extent, and in what manner, ought the Bible, to be made a text book in common schools?

VOLUNTARY ASSOCIATIONS AMONG SCHOOL CHILDREN.

The Annual Report of the School Committee of Portland, for the year ending with March 1838, has been received. It is, as usual, full of interest. We are glad to find these reports so full; and that they point out *defects* as well as *excellencies*. We notice in the report, an account of the formation, among the scholars of one of the schools, of an Anti-swearing Society. Great as is our abhorrence of this vice, and greatly in favor, as we are, of voluntary associations to put down great national

sins, we have many doubts of the propriety of encouraging, as the Portland School Committee do, the formation of associations of the kind among the children of Common Schools.

CONNECTICUT REDEEMED.

This was the title of a brief article in our last number, but it is still more appropriate as a caption to the following paragraph from the Connecticut Observer, of Hartford.—We understand that the Bill referred to, passed the Senate with almost as much of unanimity as it did the House of Representatives.

‘The Bill creating a Board of Commissioners for Common Schools, passed the House with only one dissenting voice. The bill provides for the appointment of eight persons, one from each County, who in connection with the Governor, shall constitute a “Board of Commissioners of Common Schools.” This Board is to report annually to the legislature the condition of every Common School in the State, the means of popular education generally, and to suggest such plans for the improvement of common schools, and for promoting popular education, as they shall deem expedient. To enable them the better to discharge their duties, the Board are authorized to appoint a Secretary, who shall devote his whole time, if required, to ascertain the condition, increase the interest, and promote the usefulness of Common Schools, and who shall be compensated for his services from the Treasury of the State.’

GRAND RIVER INSTITUTE.

This institution is located in a pleasant and healthful situation, in Austinburg, Ashtabula County, Ohio. There is belonging to it an excellent farm of 225 acres; one half, at least, of which is under good improvement, and furnishes to the students opportunities for labor in the different departments of agriculture. Students are expected to labor, when the weather will admit, not less than three, nor more than four hours daily; and are compensated according to their power, skill, and industry. Convenient situations for prosecuting different branches of mechanical labor are also furnished to such as are accustomed to the use of tools, and it is designed that the facilities and advantages of an efficient manual labor system shall be rapidly and constantly increasing.

The objects of the institution are mainly to assist in training young men for the gospel ministry, and to benefit mankind by preparing any who enjoy its privileges for vigorous and healthful action upon the mass of mind around them.

The building of the Institute will accommodate 75 students. Tuition \$15 a year. Board, exclusive of washing, about \$1,00 to \$1,25.

NOTICES OF BOOKS.

HINTS FOR THE YOUNG, on a subject relating to the health of body and mind. Boston : Weeks, Jordan & Co., 1838. pp. 60.

Some portions of this work have already appeared in the form of essays, in the Boston Medical and Surgical Journal. The author, however,—the worthy Superintendent of the Hospital for the Insane at Worcester—at the request of many friends of education, has at length consented to present them in a more popular form, for the benefit of parents, teachers and youth.

In consenting to the publication of this little manual, Dr Woodward has rendered a great public service. The evil to which he alludes is far more common and destructive than is generally supposed. Thousands believe, or feign to believe, that Mr Graham and others, have either unintentionally or with design, exaggerated it. We hope the work before us will serve to convince — ‘if aught can do it,’ — the most skeptical, that it is high time to understand this matter, as it is; and to take such measures in reference to its prevention, as the nature of the case and the circumstances may admit.

The closing remarks of Dr W. may give the reader some idea of the general character of the work.

‘I have purposely selected a class of most respectable individuals who have been the victims of this vice, because I believe that in our High Schools, Academies and Colleges, the evil is as alarming, or more so, than amongst an equal number of young men in the humble walks in life. I am confident that the sedentary and inactive are more commonly its victims than the laborious and active. The idle, sedentary, and those who pursue light employments, have more frequently come under my observation, and are most likely to suffer serious injury,—young men who congregate together, more than those who labor secluded from associates; students, merchant’s clerks, printers and shoemakers, more than those young men who labor at agricultural employments, or active mechanical trades.

‘Labor in the open air conduces to sound sleep, and invigorates the physical powers; in this way tends to prevent the practice, and in some measure fortify the constitution against its effects;—at least, the same indulgence will produce less perceptible influence;—but no means will secure any person from danger, *for no class of the young is exempt from the most melancholy and fatal results, who are to any extent in the habit of this secret vice.*

‘I am aware that full credence is not given by all to the extent of the evil which results from this cause. My own knowledge is almost ex-

clusively derived from observation. I was not sensible of the extent and universality of the practice, nor of the disastrous effects which followed from it, till circumstances placed me in the way of extensive experience.

‘For the last four years, it has fallen my lot to witness, examine and mark the progress of from ten to twentyfive cases daily, who have been the victims of this debasing habit, and I aver, that no cause whatever, which operates upon the human system, prostrates all its energies, mental, moral and physical to an equal extent. I have seen more cases of idiocy from this cause alone, than from all the other causes of insanity. If insanity and idiocy do not result, other diseases, irremediable and hopeless, follow in its train, or such a degree of imbecility marks its ravages upon body and mind, as to destroy all the happiness of life, and make existence itself wretched and miserable in the extreme.’

THE HAWAIIAN SPECTATOR, Vol. I., No. 1. Conducted by an Association of gentlemen. Jan. 1838. Honolulu, Oahu, Sandwich Islands. Svo. pp. 112.

Who could have thought, twenty years ago, that a handsome quarterly of 112 pages, would soon spring up in the far distant ‘isles of the sea?’ And yet such a quarterly is before us.

The following is a list of its principal articles. 1. Introductory Observations; 2. A sketch of Marquesian character; 3. Marquesian and Hawaiian dialects compared; 4. The Oahu Charity School; 5. Female Education at the Sandwich Islands; 6. Account of the Russians in Kauai; 7. Decrease of Population; 8. Sketches of Kauai; 9. Foreign Correspondence; 10. Phenomena of the tides.

The fourth and fifth articles embrace many important facts in relation to the education of both sexes at the Sandwich Islands, and much valuable information in regard to the condition and character of females there. We should be glad, had we room, to transfer several paragraphs from the Spectator to our own pages. It would not be necessary to go farther than Hawaii, if human testimony can ever be relied on, to show that the sins of parents—the physical sins at least—are visited upon children through many subsequent generations; and that no permanent introduction of christianity can be effected, which does not contemplate physical as well as moral and intellectual improvement and elevation; in other words, that we must attend closely to the physical frame and its laws and relations, in every effort at human improvement, renovation, or redemption.

THE YOUNG HOUSEKEEPER, or Thoughts on Food and Cookery. By Wm. A. Alcott. Boston: George W. Light. 1838. 16mo. pp. 424.

This the author claims to be a work on education, in two respects:—

first, because both food and cookery have much direct influence in the formation of human character; and secondly, because the principles of the author, could they be carried out judiciously, would give the mother, who is supposed to be for the most part the housekeeper, a large amount of valuable time and means for direct instruction. The work is based on the principle that the family school is the true school, for which all other schools are only substitutes.

THE LIBRARY OF HEALTH, AND TEACHER ON THE HUMAN CONSTITUTION. — Geo. W. Light, Boston, Publisher.

In January 1835, a periodical was established in this city, by the present editor of the *Annals of Education*, under the name of the *Moral Reformer, and Teacher on the Human Constitution*. Its object was to improve the public morals by promoting the public health; and this last, by correct physical education. As the name of the work, however, that of "*Moral Reformer*,"—for the secondary title seemed to be overlooked—led to a wrong impression respecting its character, it was changed to the name which now stands at the head of this article. With this title it has now been issued a year and a half longer.

The character of this work—the *Library of Health*—has not been essentially changed with the name. It is still, in substance, a work on health and early physical education in schools and families. The whole series of volumes—four in number, when this year's volume is completed—is believed to contain more on the subject of physical education, than any other series of books which can be obtained for the sum of five dollars any where in this country or in the world. If this seems like commending ourselves, our only apology is what seems to us to be the necessity of the case. It is but the merest act of justice, that the work should be better known as a work of physical education than it is, since more than two thirds of the articles—perhaps three fourths—have that bearing, and are of that description.

Nothing more would be necessary, in order to substantiate the claim we have made in regard to the character of the *Library of Health* and its predecessor, than to present the list of contents found at the beginning of each volume. For this, however, we have not room, nor can it in a journal like this, be necessary. The following, as a specimen, will be abundantly sufficient. It is from the contents for the volume of last year, and is taken at random. '*Rational Apothecaries; Reform in Schools; Reformation; Reformers, fate of; Rich enough; Right use of Physicians; Rising Early; Rosy Cheeks.*'

THE YOUTH'S PENNY PAPER.

This little paper is published weekly at New York, by E. French, No. 146 Nassau Street. The price is fifty cents a year, twentyfive cents for

six months, twelve and half cents for three months, in advance; or one cent a week. The paper consists of four pages about the size of large octavo pages, and is edited by Theodore Dwight, Jr.

The Youth's Penny Paper, says the prospectus, is designed to afford entertainment and instruction for the young; to aid them in their studies; to acquaint them with important passing events, as well as the elements of science; to inculcate religious and moral principles, to cultivate taste, and to prepare them for happiness and usefulness as members of society;—also, to assist parents and teachers in training the young. Each number, continues the prospectus, will contain one or more engravings; true tales or anecdotes, designed to improve the mind or character; sketches of real travel at home or abroad; a hymn or song, often with music; or short lessons on various departments of knowledge appropriate to different ages; with brief familiar notices of the news of the day.

We are glad to see such a paper, and from such a source; for what the tact, talent, and perseverance of anybody can do towards sustaining such a paper, we are sure will be done by its untiring editor and zealous publisher. And if they can find men of like spirit with themselves—men we mean who care for something besides money, and who labor, in part at least, for a higher and nobler reward—to act as agents, all over the country, we doubt not their labors will do much good. We do not say—we dare not hope it—that their paper will be popular; for what paper or journal whose main object was to do good, has ever been popular, in this country or in any other? What does not touch our consciences or invade our liberty—our liberty to do as we please with our time faculties and money, without regard to God—may be popular; at least if it espouses some party or sect.

We speak rather discouragingly on this subject, because we have had some experience in these matters. We were employed by the philanthropic proprietor of the 'Juvenile Rambler,' to edit that paper for him about two years, till it was merged in Parley's Magazine. Subsequently we edited Parley's Magazine four years—we will not say with what success—we leave that to others. We will only say that had we sailed under the flag of a sect or party, and had other people been as willing as ourselves to 'work for nothing and keep themselves,' we have no doubt both works would have been better supported than they were; and we might have been willing longer to bear the burden of editing the latter.

We ought, perhaps, to say, that Parley's Magazine is published still, by Messrs Joseph S. Francis, of this city, and Charles H. Francis of New York; but who the editor is, we are not informed.

AMERICAN ANNALS OF EDUCATION.

AUGUST, 1838.

EMBELLISHMENT AND IMPROVEMENT OF TOWNS AND VILLAGES.

THE Committee appointed by the American Lyceum, at its Eighth Annual Session, to take into consideration the question ; ' What embellishments and improvements may be made in towns and villages, with advantage to intelligence and morals,' respectfully report :

That while they have not been able to give the subject that attention which its exceeding great importance, in their view, demands, they have nevertheless bestowed upon it all the time which their numerous other engagements would permit ; and in so doing have come to the following conclusions.

In view of the condition and wants of human nature, as it now is, your Committee are fully of opinion that the health, the comfort, the intellectual and social, nay the moral and religious well being of man would be much promoted by a greater regard than is usual, to the structure, arrangement and embellishment of our cities, towns and villages. Of our larger cities, even Philadelphia and Boston, we do not hesitate to say that almost every thing, in their structure and condition, is at war with the highest physical and moral well being of their inhabitants. We do not indeed forget their beautiful commons and squares and public walks ; but it is impossible for us to believe that a few of these will ever atone for that neglect whose effects stare us in the face, not merely in passing through dirty and filthy avenues, but in traversing almost every street, and in turning almost every corner. A single common, beautiful though it may be, as any spot on the earth's surface, and refreshed though it were by the balmy breezes which ' blow soft o'er Ceylon's isle ;' or a few public squares, remembrancers though they be of him whose

praises will never cease to be celebrated while the 'city of brotherly love' shall remain, will yet never purify the crowded, un-ventilated cellars and shops—and dwellings, too—of a hundred or a thousand thickly congregated streets.

How then can these great marts of our country ever be brought to bear on the physical, intellectual, social and moral well being of man? Swallowing up, as they are, from year to year, much of the population of the country around them, especially its young men, and rendering them more sensual, more selfish, more effeminate, and more worldly, how can their influence—their reaction—on the surrounding country be any other than injurious? The heart of the great body, commercial and politic, being diseased, and its fluids more or less corrupted, how can it send out to all parts of the system those healthful streams for which it was originally intended? Graves, as cities are allowed to be, of the human species, are their victims destined to any 'better resurrection?'

But it is not the *physical* condition of cities and towns and villages alone—for much, nay most, which we would say on this subject, is applicable, in no small degree, to large towns and dense villages, as well as to our great cities—which your Committee regard as greatly susceptible of improvement. Nor is this topic of health directly embraced in the question on which we are required to report, except from its deep—we might almost say inseparable—connection with morals. Cities and towns and villages, especially in countries like our own, where every man is pre-eminently the artificer of his own fortune, are the graves of the human species mentally and morally, as well as physically.

They foster, we will not say inevitably, but at any rate with certainty, that selfishness, that avarice, that luxury, and that sensuality, which need no hot bed assistance. In one word, all the facilities which the social powers and social opportunities of man afford for elevating his whole nature, are now, too often, turned into a wrong channel; and contribute but to hurry our rising population of every rank, but especially of those who are above the most abject poverty, the more swiftly down the stream of vice and corruption to present and future woe.

There is one deteriorating tendency, of cities and villages and towns, which deserves, in passing, a more particular consideration. We allude to the facilities which they afford for gratifying and more than gratifying a perverted and perhaps vitiated appetite. The shops, the cellars, the stalls, and the awnings are crowded often to excess, with the good, and sometimes with the bad things of this life; and luxuries no less than necessities,—confectionaries and extra stimulants no less than plain meat and

drink—tempt and often seduce us. Nor is it *physical* abundance alone, which accelerates our ruin. The intellectual and sometimes the moral facilities of a dense population, as things now are, and in the hands of a perverted public sentiment, too often have the same tendency. The numerous books and papers which solicit—and with no little success—our attention; the social concerts, the clubs, the lyceums, the religious assemblies, even, (for religious things *may* degenerate into dissipation, common and abundant as they are, and in the hands of humanity as as it now is,) sometimes minister to our unhappiness.

The single grand principle which is overlooked in the present condition of large towns and villages is that the best specimens of human character are developed, not by abundance and ease and facility and luxury, but by difficulty. It is neither by gorging the stomach—physical or moral—nor by a starving process, that good character is formed; but it is ordained of man that he shall eat his bread to best advantage, in the sweat of his face; and his is often a more efficient body as well as a more active mind which is built up on a few scanty crusts and crumbs obtained with difficulty, than his who riots in all the abundance physical, moral or intellectual, of the dense village or the denser city.

What then is to be done? Can we pull down our cities? Can we speak with prophetic voice—at least with any hope of making an impression—‘Yet forty days,’ or forty years, ‘and Nineveh shall be overthrown?’ Can we even render them stationary in their progress till a series of healthful influences may be brought to bear upon their condition? We expect no such thing. They must—they will—go on. Men will herd together, and that too for selfish purposes. They who merely declaim against it might as well declaim against the north east wind.—What then, we repeat it, can be done?

The question which has led to these considerations more than hints at the true remedy for the disease. Since we can neither raze to the ground our cities, our towns or our villages, or even stop the wheels of their progress, one thing remains, which is to embellish and to improve them.

One of the first things incumbent on a town or village, both with a view to improve and to embellish it, is to furnish it with suitable and convenient roads, streets, side walks, &c. On this point, we know not that we shall oppose the views of the most rigid utilitarian. The first prominent step of the good Oberlin, fond as he was of putting works of utility in the foreground, was to make suitable roads, both to unite his people to each other, and to bind them more closely to neighboring cities. Those

who are familiar with his memoirs will remember the fact that with a resolution and a perseverance that knew no bounds but impossibilities, he led his people on, at once, to the erection and completion of a road, a mile and a half of which was formed almost entirely of rocks which were blasted and transported a considerable distance to the spot where they were needed ; and that even this was scarcely a *beginning* of his labors among them in this department. And yet there is not a village or town in New England with which we are at present acquainted, which requires an amount of labor and expense, to render it well furnished with the best roads of every kind necessary, equal to that—when the circumstances are duly considered—which attended this one single effort of the venerable pastor of Waldbach.

But it is not enough that we build good and convenient roads and walks every where, they must be kept clean and in good repair. We are aware that New England is by no means, in this respect, behind other portions of the United States. And yet we are also aware that much remains to be done, even among us. We are far from keeping *our* roads, in the best circumstances, sufficiently clean, even for the purposes of health. But beyond this, are there not substances, organic and inorganic, lodged from time to time, and for quite *too* long a time, on our most cleanly streets, which if they do not interfere with the public health, ought at least to be offensive to good taste ? And, notwithstanding the excellent arrangements which are sometimes made among us, to the end in question, may we not do something in this respect, which shall conduce to a still larger improvement ?

Is it asked what can be done which has not been done ? We answer, by asking another question, namely ; What is there which ought to be done, which it is not in our power to do ? True, we cannot at present—nor do we believe it will be expected of us—enter deeply into this part of our subject. We cannot dwell—though we might do it—on the duties of a city police. But if there were no town, or village, or city organization among us, which would undertake the work, are there no public spirited individuals to lead on to it ? Have we no Oberlins among us ? Has the example of the good minister of Bradford,* of whom mention has been made in our discussions, been pre-

* We refer to the Rev. Mr Perry, a minister of Bradford, in Massachusetts, now nearly seventy years of age, whose interest in Lyceums and in the youth in general of his parish, has so much endeared him to them, that they follow him in all the plans he proposes for improvement ; and sometimes accept of invitations to join him in labors on the roads or side walks for half a day in a week.

sented to us and to the world in vain? Have we no youth among us who might as well be excited to laudable deeds, and thus inspired with a feeling which is utterly opposed to the present prevailing selfishness, as be left to vent their activity in injuring fences, trees, windows, buildings, &c.; or, worse still, in becoming the tools of outlaws, or the materials for riots and mobs, or ultimately resorting to tippling houses, gaming houses, and houses of ill fame?

Who that has seen with what readiness boys learn to imitate the employments of grown men, and form military companies, fire companies, &c., will undertake to say that there is any insurmountable difficulty in turning a portion of that voluntary power which should and must be expended, into this channel? Why may not the boys of every town and village, have their road companies, and each company its officers and its section of road, with a sufficient number of hoes and spades and barrows, or hand carts of suitable size? And what difficulty would there be in exciting among them a spirit of emulation, in this matter, if indeed emulation were ever lawful on any occasion?

Be this as it may, however, be it left to men or boys, we are sure the work ought to be done by somebody, as one of the preliminary steps in adorning and improving our towns and villages. We are ashamed to know that there is one town at least, not more than twenty miles from both of the capitals of this very State, in which there is not, and there never yet was, a single turnpike road. It is true, an attempt was once made to erect one, and it was even fairly laid out. But as it was to be a *public* road, and could not therefore pass every man's door in precisely the direction to suit his convenience—as it was not to be, in one word, *his* road, but the public's—the stock was never taken up, and it fell through. Need we say that the character, and especially the morals of that portion of our State, to which we refer, have always been exactly what every one with the facts before him would be apt to suppose? Need we say that selfishness reigns there sole monarch? We hope, however, the instance is a solitary one.

While we regard proper roads and walks in all parts of our townships, and especially in the denser central parts, as essential to the progress and elevation of the public intelligence and morals, we are still more anxious, if possible, to see farther improvements. We wish to see not only spacious squares or commons interspersed with shade, if not with fruit trees, in every village and town and city, but we wish to see public gardens on an extensive scale. We wish to see these not only for health's sake, and for the sake of their moral tone and tendency,

but as a means of rational amusement—as a means of promoting the public cheerfulness, the public taste, and of consequence, the public happiness. We do not believe we ought forever to set at nought the example of the old world in this particular. If, as some suppose, we are so ready and apt to imitate foreign customs and manners and habits, and sometimes vices, shall we not show ourselves at least, equally ready to imitate foreign excellencies? If we drink in unavoidably the poison, shall we neglect, till we perish, that which experience, among them, has abundantly shown to be the true antidote?

We fear that, on this point, we shall speak with less effect, from this city or its sister capital, than from some other points in New England. The numerous openings, squares and private gardens with which some portions at least of Hartford and New Haven abound, may lead us to forget the thousand large towns or villages where these do not exist. But private gardens, though they were as spacious and as princely as that which we had the pleasure and the honor of visiting yesterday,* are not sufficient. They adorn indeed, and elevate and improve; and their proprietors are, in a greater or less degree, public benefactors. But let us not rest satisfied with them. Let us have *public* gardens in addition. Let us remember the excellent hints of Dr Dick, on this subject, in his work on the Mental Illumination and Moral Improvement of mankind; and let us remember them to profit by them.

To sum up what we have said on the subject of roads, walks, trees and gardens; let such arrangements be made, in every city, town or village, as will at all hazards secure the health and the happiness of their inhabitants, not indeed so much for the sake of mere health and physical comfort, as for the sake of that intellectual and moral improvement from which they are inseparable. It is in vain ever to expect the tone of mind or heart to be, as a general fact, so elevated under the deteriorating and withering influences of the half spoiled air, where there are nothing but huge walls of brick and stone, thickly lining narrow streets, with no gardens and shade trees, as under the influence of pure air, and in the midst of gardens, and commons, and fields, and fountains, and shade trees, and shrubbery. Be it remembered, says Dr Thackrah of Leeds—and his is no mean authority—that man subsists more upon air than upon meat and drink. But if air—pure and free like that of our New England hills—is so indispensable to our physical *existence*, be it remembered, *we* add, that the purity and fragrance of the atmosphere

* That of the Mayor, Hon. Henry Hudson.

which would be promoted by the improvements we meditate, is at least equally indispensable to intellectual progress and moral perfection and purity. A celebrated French writer has prepared a volume to show the intellectual and moral benefits of cheerfulness. It would be well for us all to read it; and were it sufficiently read and reflected upon, we doubt whether it would long be necessary to present to our spirited and enterprising citizens, reports on the advantages of embellishing and improving our towns and villages.—We do not mean to say that we are the gravest people in the world; but if the French nation need to be incited on this subject, surely our wants are not less imperious.

We believe it to be a most happy circumstance that some of our streets in our cities, towns and villages, can be readily washed. We wish it were always so. It seems to us indispensable to the well being of body and mind, that public and private attention should be directed more than it usually has been in this country to cleanliness. Of one thing we may be assured, that if we would entirely prevent and preclude the ravages of pestilential or fatal epidemic diseases, we must attend, more than hitherto we have done, both publicly and privately, to this subject. In all our larger cities and towns there should be public baths, and custom should require their daily use by those who have not the means of private ones. And if we do not recommend public bathing houses to every town and village of New England, of every size, it is because we do humbly hope our citizens will provide themselves with conveniences of the kind at their own expense, when they can be made to feel their importance. Let this be shown by the example of our larger towns and cities, in making public provision for those whose poverty or whose ignorance, or whose poverty and ignorance combined, have hitherto prevented them from making provision for themselves.

But we must not, we cannot dwell. We will only refer to the embellishing and adorning of our towns and villages by their buildings.

In regard to private dwellings, though much might be said of improvement, we must, for reasons already often alluded to, be silent. Of churches and other public buildings in general, it is sufficient perhaps, to say, that if there be a single department of the great subject which our question involves, which receives a full measure of the attention it deserves, it is this. And yet there is great room for improvement in our churches, as regards their architecture, their arrangements—external and internal—their situation, and their contiguities. Good taste would hardly

permit their erection in confined, half-smothered places, or in close contact with markets, stalls, shops, &c. How much better and happier will be the influence, in every respect, when they shall be a little more retired, and surrounded by trees, or in the midst of yards or commons!

Nor do we regard it as much more in accordance with good sense and good taste, to say nothing of good economy and good morals—to have the basement stories of our churches occupied as shops, stores, &c. For ourselves, we are disgusted with such associations;—such a blending together of things so incongruous in their nature. We would have our houses of God and our houses for merchandizing, as far removed from each other as possible.

Too many of our churches—in country if not in city—are as gloomy and comfortless as our barns. We do not speak merely of their want of comfortable seats, good stoves or fire-places, and other comforts. But we allude also to their wide extended, naked walls, and their whole internal appearance. There is something in this which is so unsocial, as to render them not only uninviting, but in many cases absolutely forbidding. Why should pains be taken to render the houses in which we worship ourselves and our children, more cheerful and comfortable, while those in which we worship God look so cold and cheerless and unsocial, as almost to frighten away bats, owls and swallows!

There is another improvement which may and should be made, in connection with churches. We allude to the erection of suitable sheds for horses. Here humanity, no less than good taste and good sense, interposes. Too long and too frequently have horses, after conveying their masters to church, been compensated by being permitted to stand during the whole of church time, in the open air, perhaps in a cold, bleak place, or exposed to the peltings of the storm; denied even, in too many instances, the miserable comfort of a single blanket. We are aware that sheds have been, in a few instances, attached to churches; and that when thus erected, they have not always been monopolized by a few. But it is still rare to find them in our towns and denser villages, either for the few or the many.

We have a word to say of church yards. The public sentiment, on this subject, however, is so rapidly changing, that even a few words may not be necessary. But we do think that those who have the control of these matters, cannot too speedily remove all burying grounds from the central part of our villages and towns, and fix them in some distant, sequestered spot, more appropriate, if not more healthful.

But in no one thing, perhaps, are we more sadly deficient than in regard to our academies and high schools. Many of these are small, badly ventilated, and ugly in their appearance.

With a few solitary exceptions, they are, in nearly every respect, behind the spirit of the age. We know of no reason why churches in which adults receive mental and moral and religious instruction a few hours of each week, should receive so much attention as they do, which is not a sufficient reason for the enlargement, the improvement and the embellishment of those smaller churches—if we may so call them—where the infant mind and heart receive so many of their first and most lasting impressions, not for one day in the week merely, but for six.

Instead of seeing these temporary resorts of those whom we love, erected in the vicinity of sand hills, stagnant waters, marshes, prisons, ponds, dram-shops, confectionaries, &c., we would gladly see them, like our churches, in the midst of fields, or commons, 'dressed in living green,' and surrounded by the most beautiful trees and shrubbery; indigenous or exotic or both. Nor would we object to seeing there, among other objects, various fruits in their seasons; especially if their presence could be made to inculcate such excellent moral lessons as are made by the rich clusters which hang from the vines in the garden pertaining to the Infant Schools at Geneva in Switzerland.*

We would have every school house, even in the most dense population, accompanied by play grounds; a part of which should be exposed to the sun and rain, and a part covered, so as to be adapted to the wants of pupils in bad weather. Nor are we sure that we ought not to look forward to the time when with every school house will be intimately connected a house for the teachers and all necessary out-houses and gardens and fields and shops for the employment, at suitable times and seasons, of the young of both sexes. We know no reason why these accompaniments of the school house should be found to have a bearing so favorable, physically, intellectually and morally in Switzerland and Prussia, and all Europe—nay, even in New Hampshire, and yet not be equally so in New England in general, as well as elsewhere. We know not why these substitutes for home—these resorts for infancy and childhood—should not be made pleasant and happy retreats; places towards which children will be as likely to run as they are now to run from them.

The improvement of school houses, in regard to their exterior, is not all which the intelligence and moral well being of

* See *Annals of Education*, Vols. I and II.

a community appear to us to demand. We wish them to be as well adapted to promote the happiness of their inmates by their size and internal structure, as by their location and outward arrangements. We are grieved to find 30 pupils shut up for six hours of the day, to a room 12 or 14 feet square, and only 7 or 8 high. We believe these narrow dimensions cramp and endanger the soul as well as the body. We wish, as we have already more than intimated, to have the school room and those who superintend and direct it, viewed not as adjuncts to, but as substitutes for, the home, the domestic circle, and the parent. Whatever tends most obviously and inevitably to develop right character at home, should be made to contribute its influence as much as possible at the school room. We would have the school a home, and not a prison; the origin of pleasant and not of fearful associations; a reward, and not a penance. We have no objection to barns, in their places, both for cities and villages; but, we repeat it, let us not make barns of our churches or our school houses. We would have them more nearly related to large and commodious parlors, than to barn floors, or jail rooms, or dungeons.

Let us not be misunderstood. We would say nothing on this subject which would lead to the belief that we regard the world as a mere play ground, and the employments of life, or even the business of the schools, as mere amusements. Very far from it. Life and its employments, time and all things which should be done in time, whether considered in their relations to eternity or not, are serious matters. It is for this very reason that we urge the consideration of the subject before us. It is scarcely necessary to repeat, what has been well said so frequently before, that man is an animal as well as a moral being, and that to render him truly a moral being, his animal and his intellectual nature must be cultivated and adorned and perfected. The public health—favored as this is by a due attention to exercise, cleanliness, ventilation, a proper selection of food and drink, and suitable employments and amusements, has a most important bearing on the social and moral well being of every community. If, ‘let me make the ballads of a nation, and I care not who makes its laws,’ was a wise saying—and who will doubt it? with how much more of truth might it be said, let me form the health, the taste, and the habits, and control and direct the amusements and the conversations and the employments of a community, and I care not who are its legislators. Man will, for many centuries to come, seek a large portion of his happiness in physical gratification; nay, such an indulgence will and always should be sought to a certain extent, as a means of ad-

vancing our highest and best interests. The danger arises from indulgence for the sake of the indulgence itself, and from *excess*. Provide pleasant walks, roads, avenues, squares, commons, gardens, fountains, baths, &c., and you have done something towards directing the public mind to gratifications more elevating than some of those to which human nature is so prone, and towards which it sometimes seems to fly rather than to walk. Provide pleasant schools and school houses, with play grounds, and gardens, and fields, and lyceums, and cabinets, and collections in natural history, and you have done something more still. Adorn the whole with shade trees, and fruit trees, and fountains, and a thousand things which we have not time to name, and you make, at every step, some progress in the great work of human elevation. But would you do all in your power, in this respect, one thing more is necessary, which is to direct the current of juvenile thought and feeling, not merely by precept but by example, upwards towards the things which are better, rather than downwards to the things which are perishable. If parents and teachers, and even persons of distinction and influence, continue to converse as many now do, on things of no moment, or worse than none, and to take little interest in self-elevation or public improvement, it can scarcely be expected that the mere arrangement of external things will produce much effect. Talking of eating and drinking and other forms of self-indulgence, or of self-aggrandizement, and the current of juvenile thought will be impelled that way. But talk of improvement, as if your hearts were full on that subject, and your families catch the spirit, and rise as inevitably as in other circumstances they fall, or as the stone falls, impelled by the laws of attraction and gravitation.

But we must close our remarks, though we feel that we have barely entered upon a field which is almost boundless, and upon a subject which seems to us almost inexhaustible. If, however, these hints and suggestions, for they cannot deserve a better name, shall lead to something of more importance, every thing is accomplished, for the present, which your Committee dared to hope.

In behalf of the Committee.

WM. A. ALCOTT, *Chairman*.

MODES OF ADDRESSING CHILDREN.

IN addressing ourselves to children, both in speaking and writing, we are exceedingly apt to fall into error. We will endeavor to illustrate our meaning by a few examples.

1. We sometimes express a want of confidence in them. We say to them, 'Now I wish to have you attend to what I am going to tell you;' or, 'You must attend;' or, 'I am going to tell you a story, but if you do not attend to it, I shall not tell you any more.'

Now children understand the meaning of such expressions. They perceive we are wanting in confidence in them; and that we *take* them to be predisposed to be inattentive; and, by a law in our natures which leads us in such circumstances to respect ourselves less, and to become gradually what we are *taken to be*, they are less likely to give their attention than they were before we said any thing. If we have any thing to say to children, the simple and truly philosophic way, (and true philosophy is always simple) is to say it, without preface, preamble or apology. Or if a word or two is necessary, the more brief the better; as Look here, Charles; or, I am going to tell you something; or, Now I will tell you a story. All that it wanted, at most, is to inform them what we are going to do. If the matter and manner of our discourse will not secure their interest, without endeavoring to fix their attention by solemn charges before we begin, we may be assured we shall not gain it at all. Or if gained by dint of mere authority, it will be only half gained; the heart will not be in it. And what parent, standing, for the time, in the place of the Deity to the child, can endure, more than he, a divided heart?

2. We err in calling those whom we address, *little* children. Mr Jacob Abbot first reminded us of this fact. He said no child was apt to regard himself as little; and hence when he was addressed as such, the discourse did not produce the whole effect intended. And subsequent observation and experiments have fully confirmed the truth of his remarks. We have experimented on many young children; and have uniformly found that though they were ready to admit they had once been little, they thought they were not so now. They had now, they thought, become quite large.

The mistake would be one of no great consequence, if it did not leave the child to regard our discourse as adapted to those who are younger than himself, rather than him. Little boys, we say, perhaps, should hear more and say less; now what is

this but a license to a child who thinks he is *now* quite large, to *say* more? Is it said that children are not such acute reasoners as this would seem to imply? Try it and see. Rather try the contrary course, and see how much, in due time, you will gain by it. We repeat it, no child ever realizes that he is *now* little, any more than old men think themselves already old—a circumstance, as observation and reflection will teach all *aged* persons, sooner or later, is exceedingly seldom.—We also wish to add that the evil of calling a child little, is just about in proportion to the natural propriety of calling him so. The younger the child, the more desirable it is to avoid it; and the older he is, the less harm it will do. John, the beloved apostle, calls those to whom he writes, little children; but they were at least, *old enough to bear it*.

3. Another error in addressing children, is that we take them to *know* too much. We speak now, however, of the knowledge of certain *words*. We are apt to suppose they understand definitions far better than they usually do; and hence they often misunderstand us, and wholly misapprehend our meaning.

For example, a parent will say to his child, Well, John, I have been reading to day about the gymnotus or torpedo. What is a gymnotus? the son will perhaps say. Oh, says the father, it is an animal that when touched with the hand, or even with a stick, will make the arm feel numb. Thus he proceeds to describe some of the peculiarities of the animal as well as he can to the child; and to do it, for the most part, in great simplicity, and with great care. And yet for want of a proper definition of the word *animal*—that single word—the child's impression may be more or less wrong. He may suppose it is an amphibious quadruped, never dreaming that it is a fish or an eel. Do you ask how this can happen?

The meaning which children attach to words, without great pains are taken with them, is often exceedingly vague and inadequate. Take the word *tree*. Now how many children are there who know whether a corn stalk, a wheat stalk, a grape vine, a cabbage, or a stalk of asparagus or clover or timothy, is or is not a tree? Take the word *fruit*. How many know whether a squash, a pumpkin, an ear of corn, a chestnut, an ear of wheat, a grape, a mustard seed, a turnip, an onion or a potato, is or is not a fruit?

So of a thousand other words, and especially the word *animal*. Half the adults of our community do not know the exact definition of this word. We have been asked, again and again, by adult persons, if a fish was an animal; and within the present year, a lady of forty, who had formerly been a teacher, asked

in our hearing, if a lobster was animal food. In view of these facts, is it to be wondered at, that children fall into mistakes?

The difficulty had its origin in the errors of those who ought to have been their teachers. They do not make it a leading point to correct early mistakes, especially inadequate ideas of words. A child is early accustomed to a primer, perhaps, which has in it pictures of some of the more common domestic animals. These objects, there represented, he afterwards sees in the fields and elsewhere; and in both cases, hears them called animals. As he grows older, and reads of the lion, the tiger, &c., he hears them called animals, too. All the while, however, he seldom if ever hears a fish, or a bird, or a man, called an animal, at least, in any connection which is intelligible to him. He may, indeed, read something of the kind in a book, at ten, twelve or fifteen years of age; but books are all Latin, or what is no better, to him; and he still gets no distinct or adequate ideas of the meaning of the word animal. And thus the error clings to him till he comes into active life; nay, sometimes even as long as he lives.

This may suffice for examples of the error of which we are now speaking. The way to *correct* it is to *prevent* it. But to prevent it, the work must be commenced in the family and carried out in the school. It is a grand point in the work of instruction. It were a far more tolerable evil for a child who was well instructed in regard to definitions to be without instruction in every thing else, than to be well versed in every thing else—we mean *apparently* so, for it could not be *real*—and yet be unpractised in the great work of defining.

Another error still, in talking to children, or in writing for them, consists in taking them to know too *little*. We are prone to extremes, and not less so in the education of children, whether by writing, conversation, or direct effort, than in other matters.

You will ask, perhaps, how it can be true that we both take children to know too much and too little. The thing is perfectly easy; but whether easy or not, is certainly common.

It is most common in conversation with them, and frequently leads to a pronunciation which is highly injudicious. Thus the child, having become familiar with an associate who is a little older than himself, is at length to be told that he is his brother. But if so, why not use the plain word? Why contract it, by exchanging the softer sound of the *th*, for the sound, twice repeated, of the ugly mute *b*, and at the same time suppress the *r*? Why not, we repeat it, just say brother? Or, if the child is not yet old enough, or if his vocal organs are not yet suffi-

ciently developed, why not wait a little while before we attempt to teach him to talk?

And yet the contrary practice is almost universal; not in relation to this word always, or to this alone; but to many words in common use among parents, though not yet familiar to the child. The consequence is, almost every where, a sort of baby dialect, which it is much more difficult to eradicate than it is to establish; and which, in some of its parts, is not unfrequently carried through life.

The same is true of the style of conversation. There is a style often in vogue with those who impart the first lessons to children—their lessons and language, as well as almost every thing else—which bears about the same relation to a true style, as *bubba* does to the true pronunciation of the word *brother*.—Whereas we consider it is as the plainest dictate of common sense, that both pronunciation and style should be correct, whether we speak to the babe or the octogenarian. We would not of course make use of so extended a vocabulary, in conversing with the child, as we would in conversing with the adult; nor would we converse with either on topics of which they were utterly ignorant, at least without sufficient explanation and illustration.

That there are some sounds, and by consequence some words large and small, which a child cannot utter as early as others, we fully admit. His vocal organs, like the rest, are not prepared for every thing at once. All that we insist on, is that when he is taught to enunciate, or to pronounce, he should be taught to do it properly and correctly. This we conceive to be the legitimate, and the only legitimate field for educational effort. We have nothing to do with hastening the process of utterance or even of language. When however, a child inclines to speak and give names, it is the business of the educator to see that he does it right. God has given the organs, and a due attention to his physical laws will duly and seasonably develop them; and a due attention to the laws of the mind and heart, will call forth seasonable thought. The business of the man whom God has created,—as of the first man,—is to give the names, and, as we have already said, give them correctly.

There is, however, another branch of the error to which we refer, which prevails among our writers for children; sometimes to an alarming extent. We allude to a certain baby style which is used. To simplicity of style, we have, of course, no objection; on the contrary, it is exceedingly important and desirable. It delights even the adult. Indeed there are no books which are better understood or better relished, both by old and

young, than some of those of Gallaudet and Goodrich.* And we have always found, too, that a sermon which really interested and improved children, was equally interesting and improving to parents. The truth is, that the style of books and sermons for adults, is usually as much above their heads as those for children are below theirs. The true simple style of Gallaudet, for children and youth, is what is wanted for books and sermons, and conversation too—for there should be one style, both for speaking and writing.

At the same time, however, we would guard, as we have already said, with great care, against affectation—against puerility and childishness. It is not pleasing even to the child himself. He likes to be treated as a man, and to be approached with manly language. Why else is it that he is always imitating the pursuits and employments of manhood? Puerility is as inexpedient as it is unpleasant. Even the philosopher Locke assures us that the sooner we take a child to be a man, the sooner he will become so.

We will present a single example of that affected simplicity of style of which we speak; and we do it with the more cheerfulness, because it is the error of one who we are sure will not be offended at the hints which it affords; for no man, more than he, desires to improve in the means of being useful to children.

In a popular children's paper, we find an account of the Florida Indians, and of our treatment of them, in the war against them. The writer certainly toils hard to make himself simple and intelligible, but the greater his effort, as often happens, the greater his failure. Towards the close, he says as follows.

‘Then our rulers offered money to any body who would be a soldier, and go to Florida to shoot Indians; there a great many Indians and white men have been killed, and more are likely to be. But they have not driven the Indians away; and General Jessup, who commanded our troops there, says we cannot, and if we could, it would do us no good, because white men would die in that sickly country, and only runaway slaves would soon be the inhabitants. He says the land would not be worth the medicines necessary for the sick soldiers.

‘How do you think it may seem to God, who sees all things, for a nation of many millions of people, with more land than they want, and Bibles to teach them to do better, to hire men to kill a few Indians who want to live in the land where they were born and brought up? If this is wrong, we know that

* We allude to S. G. Goodrich, the famous Peter Parley.

God will punish the whole American people for it, first or last, in some way or other.'

We will not stop long to speak of the strange philosophy—as it may seem to a child—which appears on the face of the article, of making every American citizen, and of course all children among the rest, (the writer says the whole American people,) responsible for what is at first laid down as the sin of 'our rulers;' nor to question the truth of the prevailing notion that white men cannot live in Florida. Our business is chiefly with the writer's manner of expression.

Observe the phrase 'there a great many Indians and white men have been killed.' *Where* have they been killed. Were the white men alluded to, our soldiers, or were they certain white men found fighting with the Indians, as their allies?

Again; the writer makes Gen. Jessup say we cannot *drive* the Indians away.—Is it well to be so loose in our expressions, for the sake of seeming to talk to children?

But again, in the second paragraph; who or what is it that hires or induces men to kill Indians? Is it Bibles? No. Is it nations and Bibles? No; that cannot be. Is it God? That cannot be meant; the idea would be shocking. With a good deal of thought, though not otherwise, the child may discover that this is the 'nation of many millions of people.' But we think that simple correctness and grammatical accuracy, both of which, however, in our opinion, mean the same thing, ought never to be sacrificed to an affectation of simplicity, which is apt to be as disgusting as it is puerile or babyish.

Only once more. 'They,' that is the rulers, 'have not driven away the Indians, and Gen. Jessup says we cannot.' Why say *we* cannot? To say nothing, as was observed before, of adverting to this sort of responsibility without qualification, why change the form of the pronoun, when it relates to the same antecedent? Either say 'they,' in both places, and throughout the sentence, at least till the antecedent is changed; or, else say 'we,' in every instance.

This may be thought a solitary editorial blunder. Far otherwise. Many of those who write for children make frequent and great blunders; and some of them—who, by the way, would not endure criticism so well as the writer of the foregoing—fall into worse errors.—We hope these remarks will be understood; and in so far as they accord with truth, will be made to bear on the cause of human improvement.

EDUCATION OF TALLEYRAND.

EVERY account we have seen of this wonderful man, mentions his extraordinary depravity. We are glad to find, for once, that the press has courage to speak the truth. For it is notorious, that not the press alone, but even the pulpit, in too many instances, is prone to eulogize the dead, even where the justice of their praises is at best but doubtful. In the case of the monster Talleyrand, however, there seems to be but one sentiment; that of unmingled disapprobation.

Contemplating him in this view, some may be led to smile, at first thought, on seeing in the Boston Mercantile Journal, the expression of a wish that the public may be furnished with a well written life of this perverse man. But we think, with the editor, that such a work is a *desideratum*, and ought to be supplied. We believe such a character as his ought to be held up to the world as a beacon to assist them in avoiding, and in teaching their children to avoid the rocks on which he split.

The paper which we have mentioned, contains one or two statements, which if true, are of great importance to parents and teachers.

‘He was the eldest,’ it is said, ‘of three brothers, but being lame from his infancy, he was incapable of entering the army, and was early destined to the church, although he possessed by nature not one of the qualifications which belong to a minister of the gospel—an expounder of Holy Writ.’

What is to be expected of an individual, when he is thus mis-educated? How long ere parents will learn to educate their children according to the indications of their physical and moral constitutions, instead of consulting principally, if not entirely, their own convenience? Such a perversion of the law of God, as revealed in the expanding powers of the young, is as contrary to the best interests of society, as it is wicked.—But let us proceed with our quotations.

‘At the age of thirteen, he received the first prize for learning in his class, and, at the same time was publicly reprimanded for his irregularities and vices.’

A fine candidate for holy orders! A fine son of the church! And yet if this were the only parental mistake of the kind ever made, we need not have said a word. The mistake is, in a greater or less degree, universal; even in our own country. But once more.

‘Having been forced to yield the rights of primogeniture to a younger brother, he hardly ever slept under the same roof with

his parents, by whom he was despised as a being disgraced by nature, and fit for nothing; and he thus, from his youth, contracted a sombre and taciturn habit. At the seminary he had but few associates, and from his habitual chagrin, he was considered proud. Condemned to the ecclesiastical state against his will, he did not imbibe sacerdotal sentiments and opinions, (and who can wonder?) He even exceeded the indulgence granted in that immoral age to youth and gentle blood, and was early notorious for his libertine and licentious habits.'

If parents were punished, as in Iceland, for the faults of their children, the parents of Talleyrand should have received a punishment of no ordinary severity. If all things are to be set right, in the judgment to come, we are glad it is not ours, to bear the responsibilities of wronging and miseducating such a man as Talleyrand. Esau, as we see, is not the only instance of mental and moral injury by parental mismanagement; nor Stephen Burroughs the only individual whose education made him twice as great a villain as he was by nature.

We have seen deformed or weak children spoiled in both ways; by neglect, and by over kindness. We have seen the whole character completely changed by these errors.—Which is worst, we do not undertake to determine. Let parents strive to avoid both. Let teachers also take hints from the story of this moral scourge of humanity; and let them remember their amazing responsibilities. There is no certainty that a good education might not have made Talleyrand as great a blessing as he has proved a curse, to his species.

FRATERNAL EDUCATION,

OR, HINTS TO BROTHERS.

AM I my brother's keeper? said the murderous Cain. And a more impudent question, considering the circumstances, never was asked. Thy brother's keeper! Why affront thy Maker with such an inquiry? Thou knewest thou wast the keeper of thy brother. Was he not younger than thyself—less acquainted with men and manners, with the world and its tricks? Wast thou not often his only companion, in the absence of both parents? Whilst thou wast tilling the ground in thy little field, was it not thy duty to have an eye to him and his sheep, and fly to rescue either him or them, if need should be, from any signal dangers?

Nay, more ; hadst thou not been told expressly, by thine and his heavenly Father—to say nothing of the directions and lessons thou hadst received from thine earthly parents—‘Unto thee shall be his desire, and thou shalt rule over him?’* Was not the same thing said by the same all wise Governor in regard to thy father’s duty to thy mother?† And did he not always henceforth regard her as under his care? Did he not listen to her inquiries? When she desired knowledge—and her desires were made known to him—did he turn away his ear? Was he not her constituted keeper? And by what rule wilt thou show that thou wast not equally the keeper of thy brother? Was not Abel the only playmate of thy youth, and hadst thou no attachment to him? Thine only brother, and hadst thou no affection for him? Thine only ward, and hadst thou no duty to perform towards him? Hadst thou no regard to his health? Hadst thou nothing to do for the improvement of his mind? Had he not an immortal soul, and hadst thou nothing to do to promote its eternal welfare? Did he not look up to thee, his elder brother, in childlike simplicity, as almost a parent to him? And did not this expectation and childlike confidence—did not this alone, lay thee under obligation to him? And art thou heard talking about not being his keeper?

Oh, Cain, Cain, where is Abel thy brother? In the absence of his parents, thou wast to be both a father and a mother to him. No other governor present, thou wast to ‘rule over him.’ His desires were to be made known to thee, and it was thy duty, and should have been thy pleasure to attend to them. Thou wast to guard, assiduously, his manners and habits. Thou wast to be his instructor and educator, both by precept and example. The lessons heard daily from thy father and mother, thou wast to talk over when alone with him, and it was a part of thy duty to confirm and strengthen in him every good resolution, and assist him in suppressing every vicious inclination. Thine it was to educate him, by thy example, to temperance, purity, chastity, self command, charity, obedience to parents, and love to God and man. Thou wast thy brother’s keeper. Thou wast in no little degree, responsible for his health, his manners, his habits, his intelligence, his virtue, his piety. Thou wast responsible for all this to the tribunal of thine own conscience. Thou wast responsible, still more, if possible, to thy parents. Thou wast responsible, above all, to Him whose voice from the Heavens now calls thee to an account—Where is Abel, thy brother?

Thou sayest I know not. Am I my brother’s keeper?

* Gen. iv. 7.

† Gen. iii. 16.

Wretch that thou hast made thyself, lying is to thee a matter of no consequence! Neglectful of thy duty to him, and neglectful of thy first duties to thyself, thou hast suffered the blackest passions to gain an ascendancy over thee, and now the demons of envy and jealousy enjoy a triumph. Thou hast imbrued thy hand in thy brother's—thine only brother's blood. Thy maddened rage has effected the destruction of the only good man but one on earth. Thou hast slain him whom it was thy peculiar duty to preserve, and instruct, and nourish, and cherish.—Thou hast destroyed him whom it was thy duty to save. And now darest thou lift thy murderous voice, and say thou knowest not where Abel is? Darest thou to tell his Father and thine, that thou wast not his keeper?

And yet every brother is the keeper of his younger brethren, just as Cain was. Not the sole keeper, perhaps, for there are usually others who have the same duty, in a greater or less degree, assigned to them. But this does not lessen your obligations. You are to do all you can, whether others do much or little. You are to use your utmost efforts to make your younger brother every thing which God and nature and your parents have a right to expect you to make him, both by your precepts and daily lessons, and by your example. You are his keeper; and sooner or later will a voice from heaven say to you, Where is thy brother?

You are to take care of his health, so far as you know how to do it. To be sure you are not to do what, for want of knowledge, you cannot do. You are not to instruct him on points on which you are yourself ignorant. Neither your earthly parents nor you heavenly parents are such hard taskmasters as to require of you according to what you have not, but only according to what you have.

You are surrounded on every side by the fruits of the season. Some of them are in a half ripe state, unfit as yet for the digestive powers, and their juices as yet unfit for the blood. Have you not been told so? Will you set your brother an example of self denial in this matter, or will you not only neglect to do this, but even by your example lead him into temptation? You see him inclined to be gluttonous. Will you assist your parents and him in overcoming the bad habit, by an example of self-denial and moderation? Or will you suffer your example to mislead him still farther? You see him inclined to other habits which you know are hurtful, as lying in bed late in the morning, neglecting proper ablutions, taking very hot or very cold or over exciting drinks, or using improper food. And will you do nothing towards reforming him?

You are to take care in no small degree, of his mind. Your parents are indeed his principal teachers, but you are, or ought to be, a willing assistant; at least, a monitor. What they inculcate, you should repeat, converse upon, and explain, till it is properly impressed upon the mind. What they direct in regard to conduct, you should enforce, not only by word, but by example. Do you not know that an elder brother may thus greatly assist a parent in the discharge of his duties as an instructor and governor? Did you ever know the younger children of a family, or pupils of a school continue long to behave very ill, where the elder set them a perfect example?

You are to take care, also, to the utmost of your power, of the disposition and temper—of the affections of the heart. In this, above all else, you are your brother's keeper. As your temper is, to an extent of which you are probably not now aware, his will be. If you are peevish or fretful, it will be natural for him to become so. If you are excitable or amiable, what should hinder him from being so? If you are slanderous, or revengeful, or cruel, why should he not be? If this should not be the result, it is no fault of yours certainly; you have taken the proper course to produce it.

If you love and reverence and obey your parents, your brother will be likely to love, reverence and obey them also. If you speak well of them in their absence, and are pained when others speak ill of them, he will not be slow to catch the same spirit. Children are imitative beings, as you know. Their characters are formed, in no small degree, from the characters of those who are constantly about them. Do you not know this? But who are more constantly in each other's society, than brothers of the same family?

But again. If you love and reverence God; if you regard his laws, his ordinances, his perfections, his Son our Saviour, his promises and his threatenings; if you labor and pray and strive to obey the commands of God, in every thing—the smallest matters not excepted; if, in one word, you fear him and keep his commandments, will not a younger brother be likely to do so too? Nay, more; is it not inevitable that he will, unless your influence is counteracted by the bad example of other persons who are impious or vicious? Have you ever known an instance in which the fact was otherwise?

But lastly, what is true in relation to your duty to a younger brother, is true also in relation to your duty to *all* younger brothers; and to some extent, to elder brothers and sisters.—More than this even; the world around you, in a certain sense, and to a certain extent, are all your brethren. And in so far as they

are your brethren, you are responsible to God for their characters. Will your denial that it is so, in the great day of accounts, avail you any thing? Will you dare to say to the Judge of all, Am I my brother's keeper?

PRACTICAL LESSONS ON PHYSIOLOGY.

LESSON II.—THE BLOOD.

IN a former lesson, I have told you something about the circulation of the blood. I have spoken of the manner in which it circulates, the rapidity of its circulation, the machinery concerned, and the quantity of this fluid which a healthy adult body usually contains.—I now propose to tell you what sort of a fluid the blood is.

I have told you that there is something like a pail full of blood in the healthy body of an adult, and that it is contained or held in vessels, which like little rivers have their numerous small ends, (like our springs and rivulets, in relation to the world we inhabit) in the limbs and remote parts of the system, inside and outside; and are connected by their larger ends with the heart in the centre. Now as the water is constantly running into the sea, and finding its way back again through the clouds and otherwise, to the fountains and springs, to run into the sea again, so the blood is constantly running into the heart, and yet as constantly finding its way back to the extremities, to run back again into the heart, and thus coursing its way through the system, every three or four minutes.

There is at least, one striking difference, however, between the rivers of water in the world we occupy, and the rivers of blood in that miniature world which the human soul lives in. Water cannot be said to have life, or to be subject to diseases. It may indeed become stagnant, or by the admixture of poisonous substances *produce* disease; but it is not true to speak of its being subject to disease in the same way with the blood. And as for being alive, it is no more alive than the earth—clay, marl, lime or gravel—on which it runs. But the blood, *no less than the soil through which it runs*, is truly and essentially alive, i. e., it has *vitality* or *vital properties*.

This doctrine that the blood has life or vitality is indeed an old doctrine; but not therefore the less true. It is as old at least as Noah; in whose days it was said; 'Flesh, which is the *life* thereof which is the blood thereof, ye shall not eat.' Moses too, who understood Physiology pretty well, says, both in Levit-

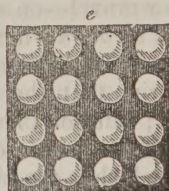
icus and Deuteronomy, that 'the blood is the life,' or 'the life of the flesh.'

The whole of the blood when it has just been changed by air, in the lungs, and is about to be sent out into all parts of the body through the arteries, is of a rich scarlet or vermilion color. As it goes out into the smaller arteries, the color grows somewhat deeper, till it finds its way into the small veins, where it is purple. As it runs along back in the veins towards the heart, it becomes of a deep purple, and finally almost black. It is, in this dark state, carried again to the heart, and its color is changed.

The heat of the blood is about 98° of Fahrenheit. It is, however, a little warmer—a degree or two—in the heart and great arteries, just after it has come from the lungs, to be sent round the body, than it is after it has run its course, and got back again. Whether the weather is cold or hot, the heat of the blood, if we are in health, is about the same.

Blood, on being taken out of the living body and suffered to cool in a gradual and natural manner, separates into two parts. One of these is in the form of clots, and is called, in books, the *crassamentum*; the other is a yellowish watery liquid, called serum. If any of you have ever had a friend bled in the arm, and have seen the blood after it had been kept in the bowl a few hours, you have probably observed the change. The *crassamentum* consists of a stringy or fibrous substance, of a lightish color, and little round red particles, called *globules*, entangled, as it were, in it; just as small substances might become entangled in a skein of thread or yarn. The serum is chiefly water; nevertheless, it has in it, in a dissolved state, a small amount of many kinds of salts, and among the rest a little iron. Dr Good says the blood of about forty men contains iron enough to make a ploughshare.

I have said that there are little red globules, entangled in the fibrine, to form the *crassamentum*. While the blood is in the body and retains its vitality or life, these red globules swim in it, and though extremely small, are yet so numerous and so deep colored as to give the blood its red appearance. Their color seems to reside in a small skin or pellicle which covers the globule. Here are the pictures of these globules. They are



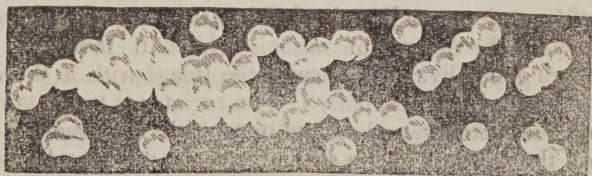
magnified as they appear here, 400 times ; that is, they are 400 times larger in diameter than in their natural state in the blood. The first cut, or *d*, represents the globule with its coat or pellicle still on it ; while *e* represents it with the pellicle taken off.

You will think these red globules of the blood very small, to be only a four hundredth part as large in diameter, as the spots in the picture ; and they are so. If they could be laid closely together, in a row, it is thought by naturalists that it would take no less than 1940 of them to form a row an inch long ; and a hollow ball an inch in diameter would hold 7,301,384,000 of them.

The use of these red globules in the blood, that is, the reason why the blood is better for having them in it, or especially for being red rather than some other color, is not well known.

The fibrine or thready substance, in which the red globules are entangled, when the blood cools and coagulates, or *dies*, is the most important part of the blood. From this, all the various parts of the body are formed. *How* they form the parts of the body is conjectural. We only know the fact.

Some suppose that the fibrine of the blood is made from the globules. They think that these, in swimming round, as it were, in the blood, at last attach themselves together by some known or unknown law, and form the fibrine. Those who believe in this doctrine suppose the red globules come together and arrange themselves in a mass to form a row, as in the following engraving ; and that this row becomes a fibre.



I have one more picture to show you. You have been already told that all the various parts of the body are made from the fibrine of the blood. This fact is most obvious in the formation of muscle, or what is usually called *lean* flesh. This lean flesh, or muscle, is made of threads or fibres, and these fibres also seem to be divisible again into fibres, smaller still. But when we come to the smallest fibre we can find, it is thought to be made up in the manner already mentioned ; that is, of little particles or red globules of blood, joined together, as represented on the following page.



But I must stop here, not because there is nothing more to say on the subject, but because I have no time nor space for it. In my next lesson I shall endeavor to tell you how blood is formed, and describe to you the curious and complicated apparatus which is concerned in forming it.

SCHOOL REGISTERS.

THE Massachusetts Board of Education have published a blank register for the use of schools which, if faithfully kept by teachers generally, must furnish the Board with a thorough history of the schools annually. The register is to contain the names of the teacher and committee, with the number and names of the scholars in the several schools, male and female; their ages; time of entering and leaving; the names of their parents or guardians; their daily attendance and absence, forenoon and afternoon; the whole number of days' attendance; present or absent at each visitation of school committee; the names of books; every study which each scholar pursues; deficiency of class books; days when visited by school committee; names of committee present; time of commencing and ending the school, with remarks.

To convey some idea of the particularity of the requisitions of this register, says the 'Traveller,' (from which we copy the foregoing, not having a copy of the School Register at this moment before us,) the teacher is required, for each attendance or ab-

sence in the forenoon, to make a cross or a dash 'in the upper left hand corner' of a *square one tenth of an inch* in width, and for the same in the afternoon, to make a simple sign in 'the lower right hand corner of the same square.'

The editor of the Traveller thinks the foregoing quite too much for a teacher to perform, without neglecting his other duties. He is especially displeased with the minuteness or particularity required, and attempts to throw ridicule on it, by talking about the demand for 'magnifying glasses,' and 'humming bird's quills.' Have those newspaper editors, who are so ready to pass judgment on every subject which comes up, whether they understand it or not—have they, we say, any practical knowledge of school keeping? Do they indeed know any thing of the reasons which exist for having a register kept? Do they know how much space there is for writing on a spot a tenth of an inch square? Surely there is room enough for two small dashes or marks. We believe it would not be out of the way to say that all the really important events of many a man's life might be written out on this little spot of a tenth of an inch square.

The experience of many years teaching convinces us that every school ought to have a register of at least equal minuteness, with that recommended by our board. It has a prodigious effect not only on the school, but on the teacher himself; and it will do much to elevate the character of both.

DUTIES OF SCHOOL EXAMINERS.

GREAT efforts are making in many parts of the United States, at the present time, to raise, in various ways, the character of Common Schools and Common School Education. Among the efforts which have particularly interested us, have been the proceedings of the Board of Examination of Common Schools for Cuyahoga County, Ohio. This Board, at a meeting held in Cleveland in May last, and in conformity with the new School Law, adopted a code of by-laws embracing the following arrangements in the appointment of Special Examiners.

To facilitate the future examination of teachers, they first divided the County of Cuyahoga into five districts, each district, except the first, containing four townships. Of the first district, consisting of Cleveland and two other townships, the County Board of Examiners are to be the Special Examiners, but the

Special Board for this purpose in other districts, is appointed annually, one from each township, by the County Board; to which number the Clerk of the County Board is always added, and is required to attend their meetings.

The times and places of holding meetings for examining teachers—usually twice a year—are also fixed in the code of by-laws, and published in the papers, so that they may be known throughout the county. Even the very hour and the particular school house in which to meet are designated.—The number of each Board, including the County Clerk, is, of course five; but any three of them may form a quorum for business. A record is made by the Clerk of their proceedings.

The following are the Regulations of the Special Examiners, as published in the form of a circular, in the *Cleveland Observer*.

‘ 1. Candidates will be expected to pass a thorough examination in Spelling, and in the Rudiments of the English language, as contained in the ordinary Spelling Books.

2. They will be required to write a fair hand, both coarse and fine.

3. They must be good readers both in prose and poetry.

4. No Female Teacher will be entitled to a certificate, who does not give evidence of a thorough acquaintance with the fundamental rules of Arithmetic, Compound Numbers, Vulgar and Decimal Fractions, Interest and the Rule of Three; and no Male Teacher who does not possess a thorough knowledge of the whole Arithmetic.

5. Those who are examined in other studies, such as Geography, Grammar, Philosophy, &c., will not be allowed a certificate to teach them, unless they make it evident that they are well qualified to instruct in these respective branches.

6. Candidates for certificates will be expected to furnish evidence to the Board of good moral character.

7. In cases where the candidate, though deficient in qualifications, gives evidence of ability to teach a PARTICULAR school, the Board may, at its discretion, give a certificate to teach THAT school for six months only; but in no instance shall a certificate of this kind be given the second time to the same individual.’

All this is well, and we rejoice at any efforts which are made to reduce what has hitherto been a matter almost of hap-hazard, to any thing like order and regularity. Perhaps, moreover, the Cleveland Board have done quite as much as the public sentiment in that region will sustain.

And yet a great deal more is desirable. All which appears to have been hitherto attempted in the examination of candidates

for school teaching seems to us to fall exceedingly short of what is desirable. Nothing is more obvious than that a teacher may understand every thing which the Examiners in Cleveland county or in any other county require, and yet be but poorly qualified to teach. The power to communicate what we know is vastly more important to a teacher, than the mere knowledge itself. Nor is this sufficient. A person may understand 'all mysteries and all knowledge,' and even be able to communicate it fluently, and yet for want of judgment or tact in applying it in suitable portions and under suitable circumstances, as the learner is qualified or prepared to receive it, he may utterly fail of performing his whole duty. He may, indeed, keep a quiet and orderly school, and his pupils may love and respect him—which is certainly of very great importance—but after all there will be little real progress. Nay, more still. The teacher who is even wise enough to do all which we have named, may fall short of the *highest* point desirable. If he regards the mind of his pupils as a mere storehouse, or receiver, or supposes it is to be enlarged by accretion, instead of being developed from within by the judicious exercise of its own powers, he has yet to learn an important point of his duty.

We would have the examinations of teachers—to say the least of it—more practical. What is usually done is very well, but there is a great deal more which should not be left undone. It may serve to give our readers some idea of what we mean by examining teachers practically, if we present the following remarks on a branch of the subject before us, made by the editor at the Annual meeting of the 'Norfolk Association of Teachers,' at Dorchester, Sept. 11, 1833.

'After ascertaining whether the candidate understands a given branch, say arithmetic, why should he not be asked, How would you *teach* arithmetic to your pupil? Would you commence, if he had never studied it before, by requiring him to commit to memory all the rules, explanations, cases and tables, say as far as Reduction, before you allow him to use a slate at all? Or, would you begin with questions in mental arithmetic, and defer for a time the consideration of written arithmetic? Or, rather, would you begin at the same time, or nearly the same time, with both? Would you make any use of sensible objects, in illustrating the properties and relations of numbers; such, for example, as balls, blocks, cubes, beans, corn, panes of glass in the windows, &c.? Or should you reject all these as useless innovations?

'To these and similar questions, those who had taught before, might answer verbally. And if the inexperience and diffidence

and consequent embarrassment of very young teachers should forbid their developing their views before the board, they might be permitted to prepare and present them beforehand, in writing, to be read at the meeting and made the subject of remark.

‘The objection that he who is as yet without any experience in teaching, *cannot be expected to have a plan*, must not, for a moment, be admitted. No person is justified in commencing a school without a *plan*. Not a general plan, merely; but a particular one. He who commences at random, without having made up his mind as to the best method of classing, arranging, and governing his pupils, and elevating their morals, nay, he who has not determined how he will teach the alphabet, spelling, reading, writing, arithmetic, grammar, geography, history, geology, geometry, chemistry; and in short every thing which he may be required to teach, will find his situation perplexing and intolerable. He must immediately summon all his energies, and devise a system of some sort, at once, or he cannot proceed with profit to his pupils, or comfort to himself. It is true, he will find many parts of his pre-conceived system impracticable, and will therefore be under the necessity of modifying it, from time to time, as experience may require. But a plan of some kind—I repeat it—is indispensable.

‘Hence one advantage which will be likely to grow out of the method of examination here proposed. Every teacher would be obliged, from the very nature of the case, to devote much thought to the subject, and make much inquiry in regard to the most approved methods of discipline and instruction which prevail, in order to present a plan which shall meet the approbation of the committee. Most persons have too much self respect to present views so crude as to expose their entire ignorance of instruction. And can any method of examination be devised, which, without an increase of expense, shall, in the same time, be so advantageous to a person who is looking forward with intense anxiety to the time when he shall appear before the public as an instructor? What other plan will compel a person to study the writings of those who have embodied their experience and wisdom in books and periodicals? More than all this, what else will so effectually compel all candidates for teaching to study themselves, to go back, in imagination, to the time when they acquired the elements of knowledge, and retrace, if possible, the very first steps they took in their first endeavors to climb the hill of science? He who can best retrace his own progress, other things being equal, will best know how to become a guide to others.

‘I have much confidence in town, and county, and state, and national conventions on education; I have still more hopes of the weekly meetings of the teachers of a single town for mutual improvement; and I believe great good results to teachers, also, from visiting each other’s schools. On these points I shall speak more at length, presently. But what I would say in this place, is, that I know of nothing of the kind which could, for the short period of *one or two days*, be more interesting and improving to all who should be permitted to attend them, than the examinations I have mentioned. More real practical information would thus be elicited, there could be more and juster comparisons made of the different views of various teachers, and the results and conclusions to which their experience had led, than under any other circumstances whatever.

‘In many places it is thought unnecessary to re-examine those teachers who have already been examined and taught once in a society, at least, if they have ever taught in the same school. But the law, I believe, if strictly adhered to, would, in most of the states, require it; and taking the present view of the subject, I am quite sure that *public opinion* too, *ought* to require it. Nor would any teacher object to it, if conducted on the plan which has been proposed; for he would rejoice to attend, and state what would be, in effect, the results of his experience, for the sake of learning that of others in his turn. Teachers of common schools are not that stupid or reckless set of men, which a few among us have supposed. Admit that in some cases, they are ignorant, and consequently liable to imbibe prejudices, the usual results of ignorance; still, even these persons are not wholly stupid. They have, like the more intelligent class of teachers, and like other men, a reputation to acquire and maintain. Grant that they only attend to the business of teaching, as a temporary employment, as a mere stepping-stone to something else which may offer of a more profitable nature,—still, is this a reason, or does it even operate as a reason why they should be indifferent in regard to success—while they are in actual employ? Is it then of no advantage, either to men or women, even as a passport to other employments, to have it known abroad, that they have been faithful teachers? Who ever heard that teaching a good school a few seasons, or a few years, unfitted either sex for other avocations? If such is in any instance the fact; if there are teachers, who, Gallio like, care for none of these things, they are a grade lower in the chain of animated nature than I have ever supposed.

‘But to return to the subject of examinations. Let us suppose ten or a dozen candidates for teaching, assembled in some

convenient place, with as many members of the school committee, together with the district committee who employs each candidate. Let us suppose, for the present, no one else is admitted, unless it be a few classes of children to assist the teacher in illustrating such parts of his plans as might not otherwise be perfectly intelligible. Does any one believe that such a meeting, for such purposes, would be uninteresting? On the contrary, I think it would ultimately awaken the attention of *parents* themselves.

‘I know of no reason why meetings—anniversaries, if you choose to call them such—on this subject should not come in time to awaken as much interest as those which relate to the improvement of our means of defence—or even of our breed of cattle? Is not the mind of as much consequence as the body? And are not our children of as much importance as our calves and lambs, and colts and pigs?’

‘Having assembled, the question is put to the teachers in succession, “What method would you pursue to teach a child the Alphabet?” Or, if his views have been presented in writing, they will perhaps be read. One, for example, will pursue the old fashioned plan of beginning with the capitals at A., and proceeding, in the order in which they usually stand in the book, to Z., at each lesson, till his pupil remembers them; with an occasional inversion of this order, by beginning at Z. and going to A. Another proceeds in nearly the same way, but finds it better for his pupils, as well as more economical, to class them for this purpose. Another would never teach the alphabet in course, but always promiscuously, beginning with those which from their resemblance to objects with which the child is familiar, will be most likely to be remembered. Probably most of the teachers, in the case supposed, will have found it as useful to *class* scholars in A. B. C., as in any branch, and for similar reasons. A fourth would only present a single letter, or at most, two or three, at the same lesson, lest he should confuse the learner. A fifth would begin with the small letters, rather than with capitals. Another still, would not begin with letters at all, but *whole words*; and would teach the letters, or analyze those words afterwards: on the plan of Mr Worcester. Some will urge the necessity of not imposing any thing on the learner as a task, and will insist on the importance of rendering the exercise mere *play*; while others will insist as strongly that it should be attended to for the time as *business*, but that their undivided attention should be required for a *short time* only, to guard against fatigue and distrust. Some few will assure the Committee that they find it highly beneficial for every pupil to write the letters

he is learning on a small slate, having a monitor with a black board, or a large slate before him, to assist and encourage him; and that however rough or awkward his letters are at first, he should pursue this course constantly, till they are all learned. Teachers may also be present, who will incidentally observe that we ought not to teach a child its letters, till it has acquired some knowledge of Geometry, Natural History, &c.

‘So in regard to spelling. One, finding his pupils most thoroughly tired of committing to memory long pages of words arranged in alphabetical order, or at least in some unnatural order, most of which they neither understand nor can understand, conceives he has made a great improvement, in giving his classes short lessons, and requiring them to read them aloud, several times before they are studied, to render it certain that they are correct in regard to accent, pronunciation, &c. Another thinks that columns of words should not be used at all; but prefers having his classes spell the words of their reading and geography lessons. A dozen different methods of teaching this necessary and fundamental elementary branch will be presented; most of which will have their excellencies, and not a few will embrace obvious defects.

‘The foregoing remarks have been made on the supposition that school committees, or a majority of them, are or have been teachers themselves. Few things appear to me more obviously improper than the practice of appointing to this office men who have never taught school, and whose only qualification for this important trust is fidelity. For though faithfulness to their employers is indispensable, it is not enough. A *majority* of them, at the least, ought to have a thorough acquaintance with the duties and details of the school room; and their whole number should be zealously engaged in the great cause of human improvement, especially improvement in education. But when it happens that in the selection of a School Committee, the public go farther, and do not so much as seek for fidelity, but, on the contrary, make their selection in reference to political or religious opinions merely, it is then that their conduct becomes highly reprehensible. This desecration of a responsible office, whenever it occurs—and occur it certainly does, occasionally—is enough to turn the whole current of one’s soul into misanthropy. Is there then nothing which the demon of party discord can let alone? Cannot men possess a high regard for the interests of their race, long enough to make provision for the early education of the rising generation? Or must the corner stone, and every stone of the goodly edifice of human character, be laid in party strife and sectarian bitterness?’

ON SYSTEMS AND SYSTEM-MONGERS.

OUR patience is sometimes well nigh exhausted, in hearing so much said about systems, especially in education. Now it is Fellenberg's system—now Jacotot's—now the Prussian—now the New York system—and now perhaps something else. One day a society is to be regenerated by the Infant School System; the next day, the Manual Labor School System is the lever on which every thing is to be brought up; anon it is, with some, the Sabbath School System; with others, nothing will regenerate us, nationally, but our Common School System; and a few talk, lastly—but without telling us very distinctly what they mean—of universal education.

Let us not be misunderstood. We have no hostility to systems of education, in themselves considered, and in particular ages, countries and circumstances; nor with those who appear as their advocates. We are willing to know, and that the public should know the excellencies and defects of all systems that have been or that can be devised. We are glad that individuals and associations of individuals can be found, who are ready and willing to perform the important work of bringing these systems out to public view. The American Institute of Instruction, in offering a premium of five hundred dollars for the best essay that may be furnished on a system of education best adapted to the Common Schools of our country, have acted wisely. We hope a thousand pens will be set to work to record the views of a thousand of the best friends and most intimate acquaintances of education, in all parts of our country.

But for what do we wish this? To prepare a system that will be adapted to the wants of the Common Schools in all parts of the United States; and to those wants at the present moment? No hope could be more futile; no expectation more likely to end in disappointment. It would be difficult, if not impossible, to devise a system which would apply to all the States of New England. Still more difficult would it be to apply the same system to the Eastern and Middle States. But to adapt it to the Eastern and Southern, or even Western ones, would be next to impossible.

We have said it would be difficult to apply the same system to all the New England States. In some places, the people are so tenacious, not to say jealous, in regard to the right of saying who shall be the teachers of their children, that any attempts of the state to interfere in the matter, by statute, will be rejected, inevitably so, with disdain—not to say resentment. The mistaken

idea, too, that a person who understands only a few branches thoroughly, is yet as well qualified to teach those few branches, as if his instruction and education had been more liberal, cannot be removed by imposing on us any system, let the method of imposing it be what it may. If our government were despotic, like that of Prussia, the matter would be otherwise. But such is not the genius of our people. We are in the United States and not in Europe; we are 'yankees,' and not nobles or peasants, or despots.

But our greatest dislike to the disposition which prevails among us, to some extent, and which we believe to be increasing—we mean the disposition to lean too much on a system of some sort or other—arises from the belief that it is not so much in any *system* to accomplish good or evil results, as in the spirit which prevails among parents, teachers and children. We believe that, as a general rule, 'whatever is best administered is best.' If the 'hue and cry' of the present day, about systems, should produce, as its principal result, a spirit of inquiry on this subject, especially among parents—and such a result is scarcely too much to hope for—we should not be sorry to hear so much about the excellency of the Prussian system, and the want of some system among us. But if it should only lull the people to sleep again; or if it should arouse them just long enough to lead them to entrust every thing to a Board of Education, or a Superintendent, and if they should then think the whole work is done, and their past neglect wholly atoned for, and should again plunge into a career of office seeking or money getting, little advantage would be derived from the efforts to which we have alluded. But we do hope for the best, in this matter. We do hope that some real good will come out of apparent evil; and that even our systems and system-mongers were not made wholly in vain.

MORAL INFLUENCE OF PHYSICAL EDUCATION.

From the last report of the Managers of the Haverford School Association, we derive the following highly interesting extract.

'At no former period since the opening of the school, has there been such a healthful tone of feeling, or so little of a disposition to disregard or violate the rules, as during the past year. The result is doubtless to be attributed to various causes, and while the influence of those students who have been several

years in the institution, has been perhaps the most efficient, it is believed that amongst others, the increased attractiveness of the grounds, green-houses and gardens, has also produced a very happy effect.*

Few things have given us more pleasure than the perusal of the foregoing sentiment, especially as it comes from a source whence we least expected it. The fixed manners and habits of the Friends, as a sect, are proverbial; and their disregard of what, with many, are deemed the embellishments of education,—the externals of it, at the least—is equally well understood. They would therefore, it is presumed, be among the last to speak in favor of green-houses,* gardens and fields in connection with places of instruction and education, unless fully convinced of their good moral influence. Yet they do thus speak, and in language too plain to be misunderstood. ‘The increased attractiveness of the grounds, green-house and garden, have also produced,’ say they, ‘a very happy effect.’

The healthful moral influence of music on schools, is now, we believe, generally admitted. But music itself, in one point of view—we mean so far as it is made a means of exercising and developing the lungs, and cultivating the powers of the vocal organs—is but a branch of physical education; and we believe it will be found that the cultivation of the eye, and the presence of a rich profusion of plants, flowers, fruits, &c., aside from the from the manual labor which is usually connected therewith, which such an arrangement as that of the Haverford School involves, has a tendency equally favorable.

Indeed the whole subject of physical education and physical management, whether applied to adults or children, and whether we speak of air, temperature, cleanliness, food, drink, sleep, or any thing else, is valued principally by those who are pressing it so strongly on parents and teachers of the present day, on account of its moral results. Few, we believe, are very solicitous to cultivate the animal part of our nature for the sake of the merely *animal benefits* to be derived; although we do not know that any intelligent friend of physical improvement affects to despise the latter. He probably supposes, on the contrary, that the greatest amount of true physical enjoyment, is, on the whole, compatible with, and inseparable from, the highest amount of intellectual and moral enjoyment. But it is the elevation of the intellectual and moral nature of man, which, after all, is the great object of regard. It is to lead men, on penalty

* We are not so much in favor of green-houses, as of gardens, and cultivated fields—nevertheless, we are not prepared, at this moment, to go into a tirade against them.

of suffering for every transgression, to obey every law of God, natural and providential, as well as revealed. It is to induce them, if possible, whether they eat or drink, or WHATSOEVER THEY DO, to do all to the glory of God.

We ought to add, in this place, both as a testimony to the good sense of that portion of christian community to whose efforts we have already referred, that during the past winter they have had, in the Haverford school, a thorough and scientific, yet plain and practical course of lectures on physiology ; and that we hope the example will rouse many other individuals or associations of individuals, to a proper and serious consideration of the importance of this whole subject.

BOSTON PRIMARY SCHOOLS.

WHILE we cannot believe we are actuated by any sinister motive which tempts to unbelief, we are very far from being satisfied with what our correspondent has said, in our last number, in regard to the Primary Schools of Boston. It is true, indeed that he has shown to our entire satisfaction, that the Primary School Committee have made more efforts in regard to School Houses than we had supposed ; in fact, they seem to us to be doing nobly. And we are certainly ready to acknowledge ourselves in error, when that error is discovered. We should be ashamed to be otherwise.

As to school books, however, we do not see that our charge of neglect is yet disproved. For example, has any class more than one reading book? But are the enlightened people of Boston so far behind the spirit of the age, as not to have found out that there is a better mode of teaching reading in schools than by confining a class for twelve years to the same book?

We do not quite say this is done in the Boston Schools. But we have no evidence, from the statements of the writer referred to, that it is not so. We do not learn that there was but one reading book in the schools for all classes till 1826, since which time—or rather since 1833—three others have been introduced. Only one reading book in a class, month after month, and year after year ! We are sorry to have it so said, and by a *Boston Committee*.

The existence of narrowness of view, and even of narrowness in practice, in the case of some country committees, who make

no pretensions, and never had the means of being enlightened, would not surprise us. But in a place like Boston—with such pretensions in regard to education—the case is altered.

Is there a member of the Boston Primary School Committee who would consent to read, at school, in the same class book, year after year? Would he not demand variety? Would he not demand it, were it only on the score of novelty? But are children less fond of novelty than adults? Are they less encouraged by it, and less discouraged by the want of it? School Committees ought to have memories. They ought to remember what made them miserable when they were from three to seven years of age, and attended a district or primary school.

But we will pass over all this. We will also pass over the very weak assertion of the writer in our last, that the fact that there are in the primary schools, such class books as he describes, is of itself a sufficient proof that intellectual education, in these schools, 'is amply provided for.' Our correspondent undertakes to add farther proof on this point, by stating the number of examinations of the schools made by the Committee, and the number of visits paid to them. That these are numerous we cannot deny. But, then, are they efficient? Are they of any practical value? We do not care to ask, nor is this the first question for our correspondent to ask, what is done in New York. The question is, what ought to be done in Boston; and the next, what is done. And we say in reply, nothing effectual, in visits of two hours each. We care not what is done, as we have already said, in other schools; nothing less than a day is sufficient to enable a Committee to form any adequate ideas of the condition of a school like the Primary Schools in Boston; and every truly intelligent committee man should be aware of this.

Again; the pupils of the primary schools enter them at three years of age, and leave them usually at seven, to enter the grammar schools. Now our sage correspondent undertakes to make the following affirmation: 'The reading of our primary school children, when they enter the Grammar schools, is as good, as a general fact, as the reading of the same number of clergymen in any part of the United States.' Does the writer call the mere repetition of words by the name of reading? If he does, then he might find not a few good readers among certain feathered bipeds which we could name; only he would not find so many distorted countenances and limbs—such standing at sixes and sevens—during Poll's repetitions, as during the repetitions of more favored animals. The plain truth however is, that we are utterly at a loss to know what the writer does mean in this instance.

Sometimes, for the moment, we have supposed he meant to misrepresent things ; at others, that he took us to be of the clerical order, and meant to give us a palpable hit ; and at others still, that he has no sort of conception what good reading is, or charitably supposes we have none.

He says, moreover, in passing, that ‘ there is hardly a radical word in the English language, with its derivations, which they (the pupils of the primary schools at the time of their transfer to the grammar schools) cannot spell fluently and correctly.’ Now whether this assertion, like the former, was intended to be correct or not, we cannot say ; we know it cannot be substantiated. By the way, the writer need not suppose us ignorant of these schools, nor make any pretences of the kind.

On the subject of moral education, his DEFENCE seems to us still more lame than in regard to other things. The amount of it seems to be this. The teachers pray in their schools, morning and evening, and teach their pupils the Lord’s Prayer, and the Ten Commandments ; they read in the New Testament ; there are very few boys truants in the school ; and moral education is neglected every where in the State, as well as in Boston. What a masterly defence ! How wonderfully favored are the children of this very enlightened and wonderfully religious metropolis ! What ample evidence that the teachers of these schools inculcate, from day to day, not only by example, but by precept, the spirit of the Teacher of teachers ! What abundant occasion for boasting of our moral education !

It is said that we expect too much of the Boston Primary Schools ; and more than this, do not give credit where credit is due. Nay, according to a few, we do worse than even all this ; we manifest a fault-finding disposition, a disposition to ‘ pull down,’ rather than to ‘ build up.’

Now we would not manifest either the one spirit or the other. We have no object in view—we can have none—but the best good of our Primary Schools. We would gladly see them—not indeed the best in the land, for we would not make any such comparisons ;—but ten times as good as they now are ; and when they were made so, we would gladly see all the primary schools in the land brought up to them.

But it is discouraging to see such a noble array of means—as we have already said—accomplishing so little in comparison with what it might accomplish. Why are not the teachers paid more ? Why are not the schools smaller ? Or if they must be so large, why is not each teacher, or nearly every one, furnished with an assistant ? Why are not manners and morals both taught ? Why is not their health more studied and improved ?

Why is not reading made an intelligible thing? Why is it confined to the skilful pronunciation of mere words? Why are none of the words of the lessons ever defined, and why is it that no member of the Board ever enjoins or encourages this? Why are no moral lessons ever drawn from passing occurrences?

We once put the following question to an old member of the Boston Committee; Why do you not have defining taught?—For example, in reading the following passage from the Scriptures: ‘And seeing the multitudes, he went up into a high mountain,’ &c., why does no teacher ever ask, who it was that saw the multitudes, and went up into a mountain? He replied that not one teacher in a thousand knew how to do any such thing. ‘Then the Committee ought to inform them.’ ‘But the Committee themselves do not know how to do these things.’ Then, we might have added, they are not fully prepared for their duty as teachers. And here is the burden of our complaint. We maintain that the schools should be elevated by the efforts of the Committee. The efforts of Rev. Samuel J. May, in Brooklyn, Connecticut, a few years ago, if fully known, would silence the apologies of many half awake committee men, and show them that something can and should be done by them.

We have sometimes thought, for the moment, that if a scheme were devised for destroying every tendency in the young mind to inquiry, we could scarcely hit upon a better one than the monotonous course of exercises in most of our primary and district schools, both in country and city; and that the narcotic effects of these sleepy places is less obvious, because we live in a community where families at home are distinguished for a degree of intelligence which makes up, in a measure, for the defects of the schools. But the question arises at once; How do you account for the superior intelligence of families? The truth is, we are compelled to admit, that the schools do something, defective as they are; though we still maintain that they do almost nothing in comparison with what is desirable. They are, with few exceptions, far below what they would be, did the mass of the community value any thing but money. And it belongs to Boston, with her array of means—so we think—to set the world a better and more perfect example than has yet been seen in city or country.

MISCELLANY.

INFANTILE EDUCATION.

AN individual who is anxious to educate his infant child as it should be, and who from the first hour of its birth, has kept a record of facts, observations and reflections respecting it, makes the following remarks on pages 1 and 2 of his manuscript.

‘Up to this hour I can think of but two mistakes we have made. One of these consists in having the room, during the first hours, *too light*; and the other in allowing the nurse to jostle the child too much, and especially to trot him, on the knees. I want no such unnatural or artificial motions in the education of infants. Their position may and should be changed, often; and they may be soothed, if practicable in a thousand ways; but I do not like rocking, swinging, hard trotting, &c., I believe them directly and indirectly injurious.

‘We have, however, made a third mistake, after all; but we are fast correcting it. This was in dressing him a *little warmer* than was necessary. We shall dress him more lightly hereafter, as long as this hot weather continues.’

It may be proper to remark here, that these remarks were made when the child was less than fortyeight hours old; and that it was in the middle of July, and the weather very hot and sultry.—The following is another extract from pages 3 and 4 of the same record.

‘During the night of the 17th, (July,) the seventh night after the child’s birth, he was much affected with nausea and vomiting, and some griping and purging. What could be the cause? The mother had been quite careful about her diet. She had lived on coarse bread, water gruel, a very few boiled peas, and a little fruit, and water. Among her fruits, she had indeed sucked a sweet orange; but we could not believe that would produce such a strange effect.

‘One thing I had observed the evening before the child was taken sick, which was that the water in a tumbler from which the mother drank, tasted very badly. She had first complained of it, and asked me to taste it; but I could not think what ailed it. It appeared, on examination, that it had stood sometime in a pail which was just painted internally, with a thick coat of lead paint, and which was not yet dry. I also found that the mother had been herself affected with a degree of tenesmus, just at the same time that the child was a sufferer; also with a little soreness of the mouth.

‘I am now quite certain, upon reflection, that the peculiar taste of the water in the tumbler was owing to the paint; and so is the mother.—She drank a gill or more of it. This was quite enough to produce the disturbance, as every one knows who knows the nature of the process of secreting milk; and I am now almost as certain that it was the true source of the mischief, as I am that the mischief existed. How much it injured the rest of us, who not only drank it, but had our victuals cooked in it, remains to be determined.

‘How strangely do we err in our management in this artificial world! I am quite opposed to the use of so much lead in painting; but if we must use lead paint at all, let it be under such circumstances as will not expose health and life.—My little boy *may* feel the effects of this poisoning to his dying day!

‘So fully assured am I that I have found out the cause of my child’s illness, and so much do I regret that as his natural and special guardian I did not watch over him with more care, that I cannot think of the circumstances without pain; and I sometimes wish—vainly I know—that lead paint had never been used. I wish, at any rate, that people would not paint the inside of wooden vessels. It is a very bad practice, and thousands have probably been injured by it.’

We may, at some future time, make further extracts from this ‘record of facts,’ in infantile education; though we hope we shall not have it in our power to present any more accounts of poisoning, from lead. We are afraid, however, that this slow but certain poison—in the form of paint, or glazing, or sweet wines, or in some of the thousand ways in which it may get into the system—is a more frequent cause of bowel complaint than is supposed. It ought to be more generally known that every form of white lead, sugar of lead, &c., is downright poison, and may show its effects for the first time for years after it is received, provided it is received only in small quantities.

SUBJECTS FOR EDUCATIONAL DISCUSSION.

We have alluded on a former occasion to the ‘bill of fare’ for an education convention at Detroit. It has interested us so much that we have resolved to insert it. Perhaps it may afford hints to those of our neighbors who need a little prompting on these occasions, if any such there should be.

1. The necessity of general education, as a safeguard of liberty, and as conducive especially to the stability of a republican form of government.

2. The influence of the practical spirit of this age upon good education, and upon the proper development of mind.

3. The influence of periodical literature, and the political press in

forming the taste, the tone of feeling, and general character of the American people.

4. The best methods of improving the character of primary schools, and enlarging, by additional branches, the field of elementary instruction.

5. Would the interests of general education be promoted by legislative provisions adequate to the *entire support* of common schools?

6. In what way can the most efficient system of inspecting common school teachers be secured?

7. Is it expedient or practicable to have entire uniformity in the class books for common schools or academies?

8. Have the late attempts to simplify the books used in elementary instruction been productive of any great advantage?

9. The utility of models in mechanism, and of demonstrative apparatus for schools.

10. The benefit of libraries for common schools.

11. The influence of studies, which are too general, upon the minds of the young.

12. The best construction of school-houses, with reference to size, internal arrangement, warmth and ventilation.

13. Vocal music as a branch of common education.

14. In what way can the study of grammar be more conducive than it is, to the end of 'speaking and writing the English language with propriety?'

15. The system of instruction pursued at the Rensselaer Institution, requiring the pupils to lecture in recitation before their classes.

16. The importance of a higher standard of female education. The capacity of females for acquiring the highest branches of science, and the advantage to them of the study of Mathematics.

17. To what extent can the monitorial method of instruction be incorporated with the common system?

18. How far ought the catechetical form of instruction to be introduced into school books?

19. Is the method of communicating instruction by lectures, adapted to develop and exercise the mental powers?

20. The best method of teaching the several branches of common education.

21. Ought the principle of education to be appealed to and fostered, as an incentive to proficiency and good conduct in school?

22. How far can an appeal to the sense of honor, and to the moral sentiments, be made a substitute for corporeal punishment in the government of youth?

23. How far ought the theory of our republican form of government,

and the history of its administration to be made a subject of study in schools?

24. The comparative efficiency of the classics and the natural sciences, in disciplining the mind.

25. The moral discipline of schools, including the best methods of correcting vicious dispositions, and of impressing a sense of moral obligation.

26. The importance of making the business of common school teaching a profession, by affording to that employment more adequate compensation.

27. How far should religious instruction be introduced into schools and academies?

28. In directing the studies of the young, how far should reference be had to the *practical utilities* of life.

SOCIETIES FOR INQUIRY.

The receipt of the thirteenth Annual Report of the Society of Inquiry of the Hamilton Literary and Theological Institute, has reminded us of a long neglected duty. Their object, when connected with theological institutions, is usually to ascertain the moral and religious condition of the world in which we live, and to devise means for promoting its improvement. Some of these societies have libraries and museums and reading rooms; of which the Society to which we have alluded, is an example.

But there are societies of inquiry connected with some of our teachers' seminaries; and it is the duty of making these known to the world, to which we have just referred, as long neglected. There is one connected with the teacher's seminary at Andover, which has long been in operation, and which, as we are told, has been productive of great good. We commend societies of this sort—societies of inquiry rather than of dictation—among young men of suitable age. These, if properly conducted, have no tendency, that we can discover, to make youth over forward or immodest. It is the new fangled notion of forming *children's* associations, as children's temperance societies, anti-swearing societies, anti-tobacco societies, &c., to which we sometimes object.

HARTFORD YOUNG MEN'S INSTITUTE.

This is an association of spirited young men, for promoting their own intellectual and moral improvement. It recognises no distinction of politics, creed or occupation. The following extracts from a communication on the subject, in the Connecticut Observer, will explain better than any description of our own, its purposes and character. We hardly need to add that we rejoice in these efforts of our American young men, and cordially wish them success.

‘The institution has been organized in the hope of giving such of our number as have had the advantages of systematic education, an opportunity to continue their mental discipline, and still further to accumulate knowledge. To those whose leisure and opportunities have been more restricted, it is intended to afford for a trifling sum the means of educating themselves, and to redeem from every class some portion of that large amount of leisure which all enjoy, but which many among us now waste in unprofitable idling, and too many others squander in the pursuit of pleasures which end in sorrow.

‘The by-laws of the institution provide for the procuring of a library and reading-room, organising a debating society, and classes for mutual instruction, and the delivery of popular lectures on literary and scientific subjects, all of which are to be under the superintendence and direction of the Executive Committee.

‘As soon as sufficient means can be obtained, it is the intention of the Committee to collect a library of select standard works in the various departments of literature and science, which can be consulted daily, by any member of the Institute, and out of which books, from time to time, can be drawn.

‘They are also desirous, as soon as possible, of providing a reading-room of ample size, to be open every day and evening, which shall be furnished with all the leading public journals, and the principal scientific and literary periodicals, both of the United States and Great Britain. Several gentlemen of acknowledged talent and established reputation, have already been consulted on the subject of delivering lectures and have pledged their services to the Institute for this purpose.’

THE ORPHAN'S HOME.

We have seen several notices, of late, in the *Cheshire Republican*, printed at Keene, N. H., of the Orphan's Home, or Self Supporting Manual Labor Institution, of Mr Rich of Troy, in that State, which we have repeatedly noticed. It was founded four years ago. At first, it consisted chiefly of Mr R.'s own family, but it has since increased to nearly 30 scholars. The following account of a visit to this school, is by J. Conant, Esq., and A. Belknap, of Jaffrey. The date was May 7.

‘Having heard much said unfavorable to this institution, and being desirous to satisfy ourselves, we attended the examination, on Tuesday the 24th of April last. There were 26 permanent scholars at this school, besides we understood there generally attended several day scholars. These scholars we learned were mostly orphan children, or the children of parents in indigent circumstances—they appeared in general healthy and well.

‘The scholars were examined in reading, spelling, grammar, arith-

metic, geography, history, chemistry, philosophy, astronomy, composition, &c.

‘They were engaged in some kind of manual labor during their examination. Justice compels us to assert that the examination of the school made a very favorable impression on our minds, as to the value of the institution, and we believe its scholars would not suffer in comparison, as it respects scientific and literary acquirements, with any of similar age in the State. The advances that many of the scholars have made, in the short period that they have been at this institution, is proof of the superiority of the system, as well as the skill and untiring industry of its superintendent.

‘We consider this a charitable and benevolent institution, inasmuch as the scholars are mostly orphans, or the children of parents unable to educate them, and they are here enabled to support themselves, and are receiving an education both scientific and moral, as well as domestic, which will, we trust, prepare them to become useful to themselves and a blessing to the community.

‘We are fully of the opinion that schools founded upon this system, (that is, the self-supporting or manual labor system) have many advantages over almost any other plan—in that here, the poorest child may obtain a good education, whereas otherwise it could not; and will be more likely to be energetic and persevering for having to labor for his or her support, as it will learn them to depend on themselves, and better prepare them to make their way in the world.

‘Another advantage of this system is, much care is taken of their moral and physical education, which is assisted by the aid of labor which in itself tends to strengthen the constitution and make the pupil healthy and active, while it prevents vice.’

NATURAL CAPACITY OF CHILDREN.

Messrs Thome and Kimball state that during their recent tour in the West Indies, they visited the Wolmer Free School, in Kingston, Jamaica—the largest and oldest school on the island. Including the infant school connected with it, the whole number of scholars is 500. They are of both sexes, and of various ages. Since 1815, colored children have been admitted. It appears that from January 1736 to December 1814, a period of about seventynine years, only 869 children were educated in the school; whereas, during the comparatively short time of twentythree years—that is, from 1815 to 1837, no less than 1842 children have been educated in it. This fact certainly speaks well for the disposition of the colored people to receive instruction. But we are most concerned with, and most interested in the following testimony of Mr E. Reid, the Principal of the School, in regard to the comparative

intellectual capacity of the white and colored children. We deem it of the utmost importance.

‘For the last thirtyeight years I have been employed in this city in the tuition of children of all classes and colors, and have no hesitation in saying that the children of color are equal both in conduct and ability, to the whites. They have always carried off more than their proportion of prizes; and at one examination, out of seventy prizes awarded, sixty-four were obtained by children of color.’

BOSTON FARM SCHOOL.

We have often mentioned this school, for it has many interesting features. The following is an extract from the account of a recent visit to it, published in the *Christian Watchman*.

‘On arriving at the Island, we were invited immediately to the school room, where the boys were assembled for the purpose of being examined in their studies, particularly their progress in the theory of Agriculture; after which we were promised an opportunity of seeing their practice. The boys were assembled, dressed in their blue coats and frocks, all observing the utmost propriety and order. First the shoemakers and tailors were called upon, and we were informed by the superintendent that they had made and mended all the shoes and clothes worn by the whole number. Next the farmers were called on in different classes, the older of whom labored steadily during the summer, and the younger divided their time between labor and study in alternate classes. The boys have done all the labor on the farm, except what has been done by the officers of the Institution and one hired man.

‘After these general statements, Capt. Chandler, the Superintendent commenced an examination of the boys, from the manual used by them, comprising the leading principles of Agriculture and Horticulture, as well as of Botany; and the prompt answers which they gave, showed the thorough and accurate manner in which they attend to their lessons. They were next examined in Arithmetic, Geography, Reading and Speaking. The manner in which they acquitted themselves was highly gratifying. It did look wholesome to see them all raise their hands when a question was put, for they showed not only their promptitude and accuracy in answering, but a vigor and elasticity of muscle seldom witnessed. Would we could oftener witness such a forest of hardy hands. Their reading and declamation showed remarkable strength of voice and clearness of articulation.’

The writer says that the number of the inmates of the School is at present 110, and that they have had no occasion for the services of a physician during the past year. What would those who are opposed to doing any thing to promote health, and who think health and sickness

matters of mere haphazard, say to this, if they knew the whole means by which an end so happy, is secured? We wish such persons would pay the school a visit.

SCHOOL BOOKS.

During a recent session of the Essex County Teachers' Association, at Ipswich, Committees were chosen to examine the various books, intended for schools, and to report, at the annual meeting, on the excellencies and defects of each, with a view of promoting the substitution of those esteemed the best, for those of inferior merit. The following gentlemen were chairmen of the Committees.

Upon Arithmetics—Rev. G. B. Perry, Bradford. Reading Books—Rev. L. Colman, Andover, South. Grammars—David Choate, Esq., Essex. Geographies—M. P. Parish, Esq., Salem.

EDUCATION OF THE TEETH.

The reader may smile at the title of our article, but really it is no laughing matter to lose one's teeth; and we beg to be considered as in our sober senses, when we say that teeth are lost, to a very great extent, for want of suitable education.

We were led to this remark by reading a small book entitled 'Observations on the Structure, Physiology, Anatomy and Diseases of the Teeth,' in two parts; the first by Harvey Burdell, M. D., and the second by John Burdell, Dentist, and published in New York, by Gould & Newman. The book is exceedingly valuable to the community, abounding in drawings and sterling remarks. Notwithstanding the fact that it sets down hot food, and especially animal food, as a fertile source of injury to the teeth, against which doctrine the Editor of the Boston Medical & Surgical Journal appears to be at war, he does not hesitate to say, in his last number, of the little work in question, 'it is valuable above almost any manual of the kind we have seen for a long time, because it shows, to the most common understanding, how the teeth may be preserved in good condition in childhood and age.' He wishes, moreover, that 'five or six thousand' copies of it could be 'distributed thro' the country, and introduced into families.' This is a great deal for Dr Smith to say; but we are thankful for a little, from one who dreads so much the evils of popular knowledge on certain subjects of very great and acknowledged importance.—As to Burdell's book, we wish five or six hundred thousand could be circulated, at the least; and not only circulated, but studied.

AMERICAN ANNALS OF EDUCATION.

SEPTEMBER, 1838.

FEMALE INFLUENCE AND EDUCATION.

BY ANDREW WYLIE, D. D.*

THE wisdom of God has divided mankind into families—communities of such a size and peculiar structure as to render them conveniently manageable by those who are its natural heads, and whose authority is sweetened to its subjects, as is the toil of its exercise to themselves, by the strongest instincts of our nature.

But if you take a company of individuals characterized by the same diversities as the members of a family, the young, and the old, the inexperienced, and the experienced, the weak, and the strong; and place them, out of the relations of the natural family, into other relations of man's institution and devising, in the expectation that such of them as need it shall be instructed in economy and industry, and the ten thousand little things—not little in importance—which constitute what we call good breeding, you deprive yourself of nature's help where it is indispensable; and are consequently laying up for yourself the reward which must ever follow every experiment of that impious quackery which presumes to set aside the laws of Heaven's ordaining,—disappointment and shame.

The best part of a good education is to be obtained at home, within the domestic circle, under the inspection of the parent's eye, and the influence of the parent's example. Yet, there are parents, who are not insane in other matters, who act, in regard to the education of their children, as if they believed the arrangements of nature were the freaks of chance; or rather, as if they expected the order and economy of nature were to be reversed

* See an Address on the subject of Common School Education, delivered at Indianapolis, January 3, 1837.

to flatter their indolence. They utterly neglect the government of their children, suffer them to go where and when they please, to saunter about the streets and public places, to associate with whoever they may chance to fall in with—no restraint—no employment—gratified in every whim, appetite, passion, propensity: and then, when these same hopeful lads are sent to college, or boarding school, they expect the teacher will do a miracle—without parental authority, they expect him to effect what they have not done, with it; nay, more—to undo what they have done, to root up the vices they have implanted; to teach those industry whom they have nurtured in idleness—to inculcate maxims and principles of prudence, temperance and frugality in those whom they have brought up in folly, intemperance and prodigality; and to inspire with an ardor for pursuits requiring the utmost application and diligence, those whom they have taught to consider themselves as above labor of every kind! Preposterous people! To expect us to bestow gifts by nature denied to their children, were less extravagant.

Degeneracy begins with woman: the influence that regenerates begins with her also. She stands at the fountain head of moral power, and without her aid in the matter before us, nothing effectual can be done. But to come to the point. Our females must be taught in the first place how to keep house. I speak designedly in homely phrase, because it suits my subject, and I wish to express myself briefly and yet intelligibly to all.

Let those who prefer elegance to comfort, and who can afford the expense of such folly, teach their daughters Languages, ancient and modern, Painting and instrumental Music, Poetry and Rhetoric, Oratory and Calisthenics—and they may add if they please, Mechanics, Mensuration, Trigonometry, Astronomy, Hydrostatics, Hydraulics, Optics—Natural Philosophy in all its branches—Chemistry, Physiology, Mental and Moral Philosophy, the science of Government, Political Economy, Grammar, Logic, Philology, Sculpture, Architecture and the art of Landscape, Phrenology, and whatever else they please—but since every man who wants a wife and who has not the stomach of an ostrich, cannot long be pleased with a woman who, when he comes home hungry and tired, serves him up a dish of biscuit, in color, form and weight resembling long bullets, with other articles of food, good it may be in the material, but miserably spoiled in the preparation; since, I say, this is clear to a demonstration, then it follows that every young female should know how to bake a loaf of bread.

O what virtue there is in a well raised, well baked, three days old wheaten loaf! Blessings on the heart and head and hands

of those mothers of Israel, who, when young, learned so much of the art of chemistry—and disdained not to add thereto so much of the still more needful art of kneading and baking, as is necessary to the production of the precious article.

I do not trifle. To be poisoned is a serious matter: and poisoned that man is sure to be, and his children too, whose wife is a slattern and unskilled in the culinary art. I need not insist on what every one must have observed, that indigestion, with those numerous diseases which spring from it, and spread misery and death among so many families, has its origin, chiefly, in their habit of feeding on things which kind nature indeed designed for the use of man, but in regard to which nature has been baffled and her designs frustrated by the cook. But on this do I insist, that much of that intemperance, which has broken the heart of so many females throughout the land, may be traced to the same source. The hungry man eats, but he eats indigestibles. The pain of appetite is indeed stayed, but his stomach feels another pain, from having to act upon that, which to master is too hard for the stomach of man or dog, and the miserable sufferer goes to the bottle for relief, and is undone.

But further still: the physical condition of man, in every stage of his earthly existence, is not only intimately connected with his comfort and health, but with his moral feelings; so that a child accustomed to roll in filth, like a pig in a sty, can hardly be expected to have afterwards a taste for what is proper in conduct, or comely in manners. As idleness, moreover, is usually the source and companion both of physical and moral impurity, it is of vast importance that every mother should know how to find employment for the subjects of her charge.

These few remarks must suffice to show that those females, who are destined to take upon themselves the labors and cares of a family, should be brought up in such a way as shall best qualify them for the difficult and important office. And this is the more indispensable with us, because such is the state of our social relations, that each family must perform, without foreign aid, the entire business that belongs to it. Such parents as do not accustom their daughters to the active duties of the domestic circle, and who are not able to give them such dowry as will render them independent, would best consult their happiness and the public good by keeping them single.

But, important as are the arts and habits which go to constitute a good housewife—and when we consider their influence upon the happiness and improvement of our species, they can hardly be estimated too highly—there is another branch of female education which is of still higher importance. I refer to

the cultivation of the understanding and the heart. On the first of these I have no time to enlarge. After the useful, let our daughters learn as much of the ornamental as circumstances and capacity will admit. And let them take the solid with the ornamental, that they may become "as stones polished after the similitude of a palace."

But let it be ever remembered, that the noblest, the most indispensable of all accomplishments in a woman, especially in a woman who is a mother, is piety, enlightened piety. Whatever else be present, if this be absent from her character, the defect makes it look monstrous and shocking. For the two first years of its life, the infant can hardly be considered as having a personality of its own. It is an appendage, I had almost said a part of the mother. Its little heart lies in close contact with hers, and throbs with its emotions. Her image fills its fancy. She is its model. It is the wax, she the seal.

The alphabet of piety is easier than the alphabet of letters. The one belongs to the language of nature, and has an interpreter in every bosom: the other is conventional and artificial, and a variety of abstractions must be made before it can be understood. The child in the cradle knows the meaning of looks and tones by a kind of intuition which the experience of after life scarcely renders more perfect. And it is by a language of the same kind that the Author of nature speaks to his rational offspring. How important that the Divine voice reach the youthful heart before it becomes hardened and estranged by the vices and cares and pleasures of after life! And how happy would it be for many whose feelings have become alienated from God and religion, by worldly pursuits and a false philosophy, if they could reverse the course of their experience, and become "as little children" again!

There is, in the character of every *eminently* good man an affectionate sweetness of temper not to be soured by injury, a simplicity which seeks no disguise, a charity which "thinketh no evil," and a fearlessness in the discharge of duty. These carry with them the charm of a childlike purity and innocence, and they spring from no other root but piety. Let this then be instilled into the mind before the acetous fermentation takes place among the passions, and it will preserve the soul in its infantine sweetness. But by no instrumentality can this be so well effected as by that of a mother's love. A mother's love, and the spirit of piety! O, they are the sweetest, purest, brightest, mightiest of those messengers which God commissions and sends to accomplish his purposes of mercy here on earth; and if any thing can, surely their united influence must win the wayward soul of man for that happy world whence they descended.

The wretch, who has had their sweet influence, like the breath of Heaven, shed over his childhood, and who has made himself strong enough to overcome it, is a reprobate, abandoned, doomed, accursed of God. I have never yet seen such a man, and I would hope that no such instance of depravity can be found. On the other hand I may ask, confident of a favorable answer from a thousand grateful tongues, who has not been reclaimed from the verge of guilt, animated in the midst of danger, and supported in the hour of affliction by a mother's counsel, a mother's example, and a mother's prayers; and who, while bending in sad but fond recollection over a mother's tomb, has not sensibly felt the heavenward attraction of a mother's spirit, as his thoughts attempted to trace the path by which it soared away beyond mortal vision when it left the world?

Nor is the influence of sensible and pious women confined to those who are placed by nature under their own particular charge. A deep but unostentatious sense of religion, added to the domestic virtues, imparts to the person and conduct of woman a grace and dignity which surpass all her other charms, and repel not merely from her presence, but from the circle of her influence, whatever is unseemly and improper.

We have; all of us, duties to discharge which respect the future. Our circumstances are rapidly changing. As wealth increases, our dangers as well as our advantages will increase with it. The follies and vices of what is called fashionable life, are migrating along with the tide of wealth and population, from the east towards the west. Should I disguise the fact that in these things the fair sex usually take the lead? Fashion, in some of our eastern cities, has already established her reign of terror, and set up her Juggernaut. She applies instruments of torture to the bodies of her victims, by which they are compressed to the form of a wasp; and thus deformed, heart and lungs, and other vital organs literally crushed within them, they are compelled to drag out a miserable existence, devoid of every comfort. Physicians, moralists, philanthropists and divines have remonstrated, and petitioned, and entreated, but in vain. The cruel power is inexorable. Now, I know of no means of preventing her horrible dominion from extending over us, so likely to succeed, as by giving to our young females a pious education. Enlightened piety raises the mind and character of women above the frivolity and inanity, to the prevalence of which fashion, that bloody Moloch to which so many young lives are sacrificed, is indebted for all that influence which support her cruel and remorseless reign. To escape with their rising families from under her dominion was the principal motive which induced some

of us to migrate hither. But the attempt to fly was vain. The gilded banner of the fantastic power is borne after us. You may see it unfolded and floating in the breeze. Here we must resist or die. And ladies ! in this holy war, you must lead the van.

A devotion to the theatre and the ball room, with the frivolities of dress, and visiting, and gossip, and a thousand other excesses which constitute the life and employment of fashionable people, are on all accounts, to be condemned and deplored, but chiefly on account of their influence on the minds of the young ; unsettling their moral principles, rendering them light and vain, devoid of energy, and open to every temptation. And, as the fair sex are the first to suffer the sad effects of fashionable dissipation ; so their influence can only prevent it.

Let them, then, despising the life of a butterfly, aspire to what is great and noble and worthy their rational and immortal nature ; let them consider their obligations and responsibilities, as beings entrusted by Heaven with an influence to be exerted in forming the character, and consequently deciding the fate of the rising generation ; and let them be assured that their own personal happiness and the esteem of those of our sex ; whose esteem is worthy their regard, will be secured and augmented in proportion to their fidelity to the high and important trust. Let every mother know that, by teaching her children piety towards God, she lays, in their minds, the surest foundation for another virtue of which she herself is the beloved object—piety to parents : and let every daughter know, that all men, who are not libertine in principle, honor and respect these virtues as the brightest ornaments of the sex. Let these things, I say, be well understood and zealously practised, and the results, as it respects common education, will be glorious and happy : for then, every household through the land will become a school of virtue and a dwelling place of delight.

FEMALE INSTRUCTION SHOULD BE THOROUGH.

IN the last annual catalogue and circular of the Buffalo Female Seminary—Mr John S. Brown, Principal—we find the following sentiments. They are as applicable to the state of things almost every where else as in Buffalo, and to the education of males, as to that of females.

‘ We request no parent or guardian to place a pupil under our

care, till he is satisfied with our qualifications as teachers, and with the character of our school. If after personal and careful examination, the school is thought worthy of patronage, we desire that pupils should remain with us a series of terms, at least so that we may leave a good and permanent impression upon the mind. Good mental habits must be formed, a systematic course must be pursued, or there can be no satisfactory progress. Such habits can never be formed by a frequent change of schools or of books.

‘By all means let parents be as careful as they can in the selection of teachers; let them look well to their mental and moral qualifications; then let those who are selected to guide and to educate feel their responsibility; feel that parents are looking to them and to them alone for the education of their daughters. They will then feel that they have a trust to execute; a trust the noblest that can be committed to them; and if they are worthy the name of teachers, they will do all they can to perfect what is entrusted to their hands.

‘We are confident that the chances of a good education would be increased in a ten-fold proportion, if the parents, with all frankness, would say to the instructor;—“I commit my daughter to you; I shall hold you responsible for her thorough education; I shall send her regularly and punctually, and you must not disappoint the hopes of her parents.”

‘We make these remarks, that our patrons may distinctly understand that we make no promise; that we do not even hint that we can do much to educate a pupil in one or two terms. To educate mind, to fit it for strong and energetic action, requires the discipline and training of years. All we promise, and all we can promise is that no efforts shall be wanting on our part to EDUCATE those placed under our care. But to do this, we must have time to go over inch by inch, and foot by foot, every part of the field we intend to cultivate. Parents must wait patiently for the harvest.

‘We say once for all, that whatever branch is taken up will be prosecuted till the pupil understands it. If in Arithmetic, Emerson’s second part for instance, be commenced, it cannot be relinquished till the pupil is able to do, and explain every example in the work. And so of other books. Hence parents must not be disappointed if their children are kept long in one book. If a pupil leaves a study before she becomes master of it, let the parents call us, not the CHILD, to an account.’

The following regulation of the school looks also like being in earnest.

‘Young ladies will be required to keep a daily journal. In

these journals they will be required to write freely, and without reserve, their thoughts and feelings, passing events, abstracts of books read, criticisms, &c. &c. Composition will be made, in a good degree, a test of scholarship.—Drawing will receive particular attention.'

What is said, thus far, refers to the higher or academical department of the school. We now make a few extracts from the remarks in reference to the primary department.

'We should like much to commence the *school education* of the pupil and carry it through. It will be our aim to pursue as systematic a course as possible, consistent with that variety and change which is necessary in a school composed of children. The three things, READING, SPELLING and DEFINING, will be most thoroughly taught. We shall spare no pains on these branches.

'Neither pen, paper or ink will be used in this department. Each child will have a daily exercise on the slate, till letters, words and sentences can be fairly and legibly written. In addition to these branches, there will be oral instruction given on various subjects.'

What, no pen, paper or ink, in teaching these three fundamentally important branches! And worse than this—none in the school room! Pray, how can pupils be kept out of mischief, without being furnished with every facility for spilling ink! But the slate, and oral instruction are substituted, and—seriously—they are far better. But again.

'We urge upon parents the necessity of sending their children punctually. If pupils are detained for any reason, we hope that parents will always send an excuse. If they do not, we shall feel obliged in *all instances*, to call and ascertain the cause of their detention. Let parents be responsible for punctual attendance term after term, and we will be responsible for the satisfactory progress of all committed to our care.'

The following suggestion is more important, it seems to us, than most people are aware. If duly attended to, it would result in very great good; and among its happy effects, it would prevent the necessity—real or supposed—of public exhibitions, examinations, quarter days, &c.; always as we believe, pernicious.

'One thing more. We ask parents and those interested in education, to call upon us. Calls will not at all interfere with the duties of the school. The presence of our patrons will enrage both teachers and scholars.'

EXAMPLE OF MATERNAL EDUCATION.

[THE following is from that excellent little work, 'The Contrast,' published by Whipple & Damrell, of this city, and noticed in a former number.]

It is generally supposed to be almost an impossibility,—though there are striking instances to the contrary,—for mothers to retain their influence and authority over a family of boys. Many a widowed mother gives up in despair, without a trial, and either lets them run heedlessly to ruin, or calls in the aid of unfeeling task-masters. O, mothers! delegate not to others the duties which God has given you to perform! Watch over your boys with firmness and resolution. Do not, for a moment, feel that your responsibility is weakened by your sex. Who but a mother can guard her offspring from those heart-breaking mortifications which often blight the young mind,—from that feeling of injustice and misconception which often renders a noble and generous spirited boy reckless? Who cannot recollect instances of the kind, which fell under their observation when young, that in maturer years they may wail over? It is true, there may be a hard strife with many a widowed mother, to supply her children with food; but God has graciously provided, that his teachings shall be "*without price.*" The day may be spent in toil and labor; but the mother, who lays her weary head upon the pillow, overcome by fatigue and sleep, awakes bright and refreshed in the morning. There are lessons of trust and confidence, of love to God and our fellow-men, which come with the light of day, and which may flow from the mother's lips without an effort. How sweet, how holy, is the awakening expression of childhood! How joyous the eye looks out from its silken eyelid! How fragrant is its early breath,—how soft its dimpled cheek! Mothers, lose not these precious moments. They are given by the Creator.

There is a wise arrangement of time, which insures the power of accomplishing a great deal in a day. Many an active housewife, who labors early and late, accomplishes much less than she would otherwise do, for the want of method. If every hour has its appropriate employment, and one general system presides over the whole,—not with slavish exactness, but with prevailing order,—her task will be greatly lightened. We do not recommend Mrs Colman's method as an exact pattern to any one, because all have appropriate duties; but we do commend her *principle* of order. It may be interesting to some mothers in a similar situation, to give a general outline.

It was her custom to rise early in the morning, both winter and summer. She was no philosopher, and had never made a calculation similar to Franklin's, of how much time might be saved by early rising; but her's was practical wisdom, and she gained in summer nearly a third more of time than others usually do. As soon as the beds were vacated, the windows were thrown open, the bed-clothes put to air, and all seemed to welcome the light and sun of heaven. It was a practice she recommended as peculiarly beneficial to health. Then came the hour of breakfast. It had been a doubt in her own mind, whether the morning prayer should not precede it; but observation had confirmed her in the idea that there was a looking forward with impatience to this pleasant repast. She was indulgent to poor human nature. While at breakfast, she often related some little anecdote, which had a tendency to animate the good resolutions of her youthful auditors. Sometimes it was her own simple observations upon the goodness of God, which directed the birds of the air where to procure their breakfast, and upon the instincts of animals. All the children had something to relate. One had a surprising account of a little community of ants he had watched; another amusingly blended instinct and reason; and the youngest boy said he knew an old man, who always went, as regularly as the clock struck one, to get his dinner. All had its effect, in giving thought and harmony to the scene. And the little mistakes were not the least pleasant part of the conversation.

The hour of meals Mrs Colman called her leisure time; and it was her study to fill up leisure with something useful. When breakfast was over, the mother took her Bible. "Who," she asked, "has committed a verse to memory?" There was seldom any one found deficient. If they were, no observation was made upon it,—no severe reproof. She wished them all to consider this little exercise as a privilege, not a task. Each one gave his own interpretation of the verse he selected. Their annotations were certainly not as profound as those of some writers; but they were listened to with respect, and gradually prepared their young minds for the simple, fervent and short prayer which closed the morning exercise. It was a prayer of thanks rather than petitions. These last were usually included in one short sentence: "Continue to us our present blessings, and give us the power of loving thee more and serving thee more."

The children, though boys, had their household duties to perform. One brought water for his mother; another cut and split her wood; all had their active and important employments; all felt that they were parts in the machinery of the whole.

When the hour for school arrived, and the boys, with their satchels on their backs,—not “creeping like snails,” as our immortal poet hath it, but bounding over the greensward,—pursued their way to the schoolhouse. Then came the mother’s hour of labor; and with it all the active domestic duties. Perhaps it might be the necessary employments of washing or ironing; for all had their turn. Perhaps brightening her saucepans; or something else of the never-ending routine of woman’s work. All was attended to, all arranged in the best order, and all done with that cheerful spirit which makes labor light.

After school, the boys’ time was their own. It might be spent in playing at bat and ball, cricket, hop-frog, or in blowing bubbles, if they pleased. They were not obliged to render any account of that hour from twelve to one, which last was the dinner hour; but they were encouraged to do it, when they all collected around the family board. Mrs Colman had been brought up in the country, with her brothers, and she knew more of flying kites, and making balls for their bats, than she knew about their grammar or arithmetic. Her opinion on many of these subjects was important to them. Amidst all her occupations, she now and then found leisure to assist them in covering their kites, in making their balls, and thereby swelling the consequence of woman’s department.

School in the afternoon again summoned the busy little urchins; and then, after the dinner table was cleared away, the room swept, and her own always appropriate dress changed for the afternoon, came what is more strictly termed woman’s work. What numbers of socks to be mended! How many rents to be repaired, seams to be let out, pantaloons to be lengthened, and every garment turned to the best account! It is a wearisome piece of work this, to the housewife, making old clothes look “amaist as weel’s the new,” unless the heart is in it; and then how cheerfully it goes on!

After an early supper, came a walk for the mother, with her boys literally round her,—one by her side, the others before or behind. Sometimes their walk was on errands of business, sometimes merely pleasure; but all full of life-giving health and activity. The summer evenings are short; but O, the delight of the long winter evenings, when they all gathered round the table, by the light of one little, flickering, tallow candle! Mrs Colman usually gave up the candle to the children, and took her knitting-work. It was no waste of time; her knitting and conversation grew together; and little George at last took to knitting, too, and sat by the side of his mother, with the gentle, loving spirit of a girl.

After the evening religious services were performed, the children went to bed, and were soon locked in sleep. And the mother,—what was now her occupation? To examine her boys' clothes, and see that they were in order for the next day; to wash the spots from their woollen garments; to go through the arduous duty of inspection and repair, where ingenuity and industry are to supply the place of materials. Nobody understood better the use of a "stitch in time;" and no garment was ever lost by want of attention. These duties often carried her late into the night; and the light of her little candle often expired, before her hour of sleep came. But her occupation was one which left her thoughts free; and who shall say what incense they carried towards heaven?

Was this a day of the mother's life?—It is only an outline. How much remains untold,—how much of warning, of tender solicitude, of maternal soothing for the aching head! Who that has travelled the long life of toil and disappointment, has not sighed to lay his head in his mother's lap, and become again a little child?

We have given this imperfect sketch, because we think every mother in this land of blessings has the power of accomplishing as much. Mrs Colman was *Bible-taught*, and taught her children from the Bible.

She did not narrow this sphere of teaching to the letter of the book; but she sought out its sense and spirit. She taught her children, that out of the first great command, of love to God, grew that of love to our neighbor; spoke of the duties they owed their fellow-men; enforced the gratitude they ought to feel for the protection they received from the government and the community; for the laws that guarded their lives; for the voluntary associations that were formed by individuals for the good of the whole; for the proper coercion of the vicious; for state-prisons, hospitals, lunatic asylums and almshouses. "Remember," said she, "that though some of these regulations may press hard upon individuals, they are formed for the good of the whole. Never, my boys, suffer yourselves to be excited by factious spirits, who clamor forth their wrongs, forgetful of the advantages they are daily receiving. Never lose sight of the duty you owe your country; consider her as your second mother, and bear her always on your heart. Every one may do something for the support of the community. Cheerfully give your money, if you are rich; and if you are poor, your labor."

ERRORS IN FAMILY EDUCATION.

THE ruin of children by grandparents is proverbial. They sympathise with them too much, when any little disaster befalls them. They pity them when the parent has punished them, and sometimes manifest their pity in the presence of the children. They *help* them, when it would be far better that they should help themselves; and perhaps, too, when it is a part of the parent's plan that they *should* help themselves. They give them white bread when the parent prefers they should have brown; butter when the parent prefers molasses; a luncheon when the parent prefers they should wait for dinner; and kisses, when the parent, as a punishment, wishes them to keep them for a time, at a distance. Hard hearted parents! many a grandmother has thought, if she did not say it; and so has given the poor thing, by stealth, some plums, or sweetmeats, though in other instances, when the humor was otherwise, she would complain most bitterly, of parental indulgence, and only wish the children were hers that she might flog them at her leisure; at least, till her temper had time to cool.

But why this almost universal conflict of parents and grandparents, in the government and management of children? Is it that the latter are maliciously disposed? Is it that they are obstinate? Is it that they are, in every instance, unfitted by their age for the management of the young? Is it that they feel less regard for the reputation and usefulness and happiness of grandchildren?

We do not believe it is either of these, or the union of any or all of them. We believe that, as a general rule, an individual is quite as fit to govern and manage children at the age when the author of his nature intended he should become a grandparent, as at any other. Or, rather, we believe that his accumulated experience, in managing his own children, has fitted him to aid them in their new task, in a way which, considering their own want of experience, is of the utmost importance to them. In short, we consider the influence of both as indispensable—the grandparent and the parent.

Is it possible to believe, that after fifteen or twenty years of experience in managing a family of children—after having just acquired the art of disciplining and educating—we are to lay aside that experience as useless? True, the younger members of our families, where a family is large, do not get through our hands in exactly twenty years; but, in general, the principal part of parental labor in governing children, as commonly ap-

plied, is over at about the age of fifty. At this period, every sensible parent has acquired a fund of information—to say nothing of his tact in applying it—which for ten, fifteen, or twenty years longer, till he begins to descend to his second childhood, would be exceedingly valuable. Is this to be thrown away? Can it be right to suffer it to be thrown away? Yet thrown away it must be, generally speaking, if the individual has nothing to do with the education of his grandchildren. We except, of course, the cases where aged people adopt a child or two from other families, or from the streets.

If there is nothing to be learned in relation to this subject from the fact that the patriarch Joseph assisted in the education of his grandchildren, and from the fact little less obvious that Jacob and other patriarchs co-operated with their sons, as long as they lived under the same roof with them, in the management of their descendants; still, is there nothing to be learned from the nature of the case? If a person has served an apprenticeship of thirty years in learning a trade, and is now just fitted to practise the employment with skill, is it right for him to throw it aside, and do nothing at all? Is it not a waste? What sort of wisdom would it be, in a community, to employ apprentices only, and utterly refuse or set aside master workmen? But how much greater is the wisdom of that community which refuses the services of grandparents, in the education of its children! Yet such, in effect, is the wisdom of our own.

The principal objection to all this reasoning is, that the grandparents seldom concur with the parents in regard to the proper methods of management and government; and that they thus do more of harm than good by their attempts to render assistance. This, however, is only to repeat a fact so well known that it has long ago passed into a proverb, and with the announcement of which we commenced the present article. The question is, whether this want of concurrence is necessary; and whether parents and grandparents may not be led to act in harmony. If they cannot, then the objection has weight. We believe that they can.

It is said that the grandparent is apt to set up his own judgment and skill as superior to that of the parent. To this we reply, that this is seldom if ever done until the parent has set himself above the grandparent. Bring us an instance in which the parent has been accustomed to consult the grandparent from the very first, and to make him a distinguished member—the president—of a board of education for the household, whose council meetings are held daily;—bring us an instance, we say, in which the elder members of this family board have greatly

transcended their powers, as a thing of daily habit, and we will consent to give up our opinion at once. It is because we first shut them out of our councils, that they hold a conclave of their own ; or what is just the same thing, are governed in their management of our children, whenever they come in contact with them, by different views from those which actuate us, their more immediate parents.

Philosophers say that the love of grandparents for grandchildren is almost as intense as their love for their own children ever was ; and this notwithstanding the arbitrary practices of society which so often separate the young from the old. For are they not thus separated, as a general fact? Is it common for an aged pair, from fifty to seventy or eighty, to live in the families of their descendants—and to eat, drink, and converse with them from day to day, in the most familiar manner? Is it not said either that the old dislike the noise of childhood, or that they ruin children by indulgence?—both of which, however, are natural effects of the same cause.

Did young parents rejoice that their aged parents are still living to assist them, by their accumulated experience, in the important duties which now begin to devolve upon them ; and did they avail themselves, with eagerness, of their advice, and, at times of their assistance—were they, in short, in the habit of consulting with them from day to day, in deliberating on the various points in relation to the child's management, what an effect it would have on its conduct and character? 'Whatever is best administered is best,' is at least as true in relation to family government as any other ; and we cannot bring ourselves to doubt that inferior management, if co-operated in, is better than a superior course or mode of management about which there is disagreement of opinion, and consequently inconsistency of practice.

To illustrate our views by a few examples. We can easily conceive that aged grandparents might have doubts of the utility of a child's playing in the open air, in the piazza or doorway, without a hat on, while the parents might wish to have it do so ; and might be able to justify the practice on the authority of a judicious medical adviser. But if not apprised of the existence of a medical prescription of this kind, nothing would be more natural than for the aged grandmother, in the overflowing of a kind heart, to seize every opportunity, in the absence of its immediate parents, to put on a thick heavy hat. As a consequence, not only the plan of the physician would be defeated, but the child's head might be kept hot, perhaps in a profuse perspiration, an hour or two ; after which the hat is

taken off by the father or mother, and he is sent out, just at evening when the dew is beginning to fall, or a damp south wind to arise, to play without a hat, and perhaps to take a cold, whose effects, in the end, may cost him his life.

Or the child may be troubled with a complaint which renders it necessary for the physician to prohibit, for a short time, the use of butter, as well as the use of all food between his regular meals. Of this prohibition the good grandmother knows nothing. She only observes that the poor child eats dry bread, and in the exuberance of her love and pity, she seizes every opportunity to give him a nice slice of bread and butter. She thus, at a single blow, transgresses both rules of the physician; and not only defeats his purpose, but leads him to consider the disease obstinate, and instead of pursuing nature's plan any longer, to take the disease out of nature's hands, and unnecessarily expose the child's system to the action of poisonous drugs and medicines.

Perhaps these examples are sufficient to show what we mean; though they might be multiplied indefinitely. How much better would it be, that the grandparents should understand, and have an opportunity—to say the least—of co-operating in the general plan for the management of the child! Is there one grandmother in a hundred, who, in the cases we have mentioned, would counteract the united efforts of parents and physician? What motive has she to injure the child? And what reason has she to be obstinate? Does she not love the child, and seek its best good, according to her own judgment of the case?

What is wanted—we repeat it—is that parents and grandparents should co-operate in the work of education. It should be the leading business of both. At present the education of children is made a very small and unimportant concern. They are dressed in the morning—by whom, and how? Sometimes by the parent; sometimes by a hireling; sometimes well, and sometimes ill; usually however, in accordance with the fashion and the parents' convenience. One advantage to be hoped from the co-operation of grandmothers with mothers in the work of education, is a check to certain pernicious modes of torture which prevail, and which are so fashionable that most young mothers have not moral courage enough to oppose them.

But we are wandering; let us return. Children we say are dressed according to fashion. They are then breakfasted according to fashion, modified by convenience. Next they are sent to school, according to fashion. There is no thought—no anxiety about it, nor about the other things of which their lives are made up. All is a heartless routine; and if it is not a monoto-

nous one, it is because we cannot make it so. We are fully employed—head, heart and hands—about that which we deem more important than laying plans for the education of our children, or attempting to carry those plans into execution.

Let the customs, in this respect, be changed. Let christianity be applied to the regulation of our families. Let provision be made for training up our children, not for ourselves, not for themselves, but for God. Let every thing else, in our arrangement, our business, our very diversions, all tend to this. On this let our first thoughts of the morning, next to our thoughts of God, be fully employed. Let the ‘council’ be often called to consult what to do, and how to do it. Young parents, of twenty, twentyfive or thirty—nay, of forty, even—who have not yet perceived any want of counsel and co-operation, have never yet felt as they ought, their responsibilities.

How shall the child be educated physically? What is best in regard to his air, dress, temperature, exercise, food, sleep, &c.? Every article of food he eats, every garment he wears, his bed clothing, the quantities of all these—and a thousand things we cannot now name, demand attentive consideration. His companions, at home and at school; his books; his pictures; his lessons; his exercises; his recreations—are not these of as much importance as the news from Spain, from London, or even from Washington? Are they not of as much consequence as the last novel, the last public execution, the last marriage, the last seduction, the last failure, the last dress of Victoria, the rise or fall of bank stock, and the last news from Fletcher the phrenologist?

We wonder, when we think of it, what parents mean in overlooking the vanity of their children. Here they are consigned to their care—their minds active, their bodies growing, their moral characters forming—and of what are the materials? We do not so much care whether the breakfast consists of flesh, fish, soup, or bread—though even this is a matter of no little moment—as whether the mental and moral food which is taken be wholesome. Who are the persons at breakfast table? What are their habits? Are they vulgar, slovenly, gluttonous; and are they likely to make the children so, by their example? Is their conversation slanderous, abusive, worldly, selfish, polluting? Is it even unimproving? For we have no right to suffer it to be so. We are bound to make it what it should be. Better our children should be solitaires—almost so—than to sit at table, or go to school, or play with companions where they will inevitably be spoiled. And yet if the society about them is what it should be, the more there is of it—to a reasonable extent—the better.

How happy then the parents who can control this matter ! How happy when they can be much in their children's presence themselves ! When this is impossible, however, how happy when they can leave their aged parents, with heads full of practical wisdom, and hearts full of love, to act in their stead ? And are these aged and experienced teachers to be overlooked, when they are so much needed ? Is the best school in the world to be vacated, because we are determined to place no confidence in the teachers ?

For what purpose has the Father of all given to the young such an unconquerable delight in hearing stories from the old, and to the old such an irrepressible desire to relate them to the young ? Is there no meaning in all this ? Are not here our teachers, and lessons, and scholars ? Are not the united efforts of parents and grandparents the very means which God has designed for the world's education ? Are there any substitutes for it ? Has not all our education—physical, moral and intellectual—hitherto fallen so infinitely short of what it should be, because the foundation has not been properly laid in the family—because natural monitors, teachers and professors have not done their duty ?

We do not speak without reflection when we say that the value of the aged as teachers—mere teachers of knowledge—in conjunction with the efforts of parents, have never yet begun to be estimated by the community at large. It is not long since we heard a lawyer of some distinction say that no man was able to teach after he was forty years old. Such a sentiment is quite too common. Mankind tend to become what they are taken to be. The old are taken to be good for nothing, and good for nothing they soon become. Let us take them to be our teachers *sent down* to us from heaven as such, and it will not be long ere they will become so, and prove themselves worthy of their profession.

It is still objected that people, as they grow old, whether parents or grandparents, do, after all, become more indulgent ; and that the younger children in a family are not brought up with the same strictness as the elder. But granting it were so, it is easily accounted for ; and instead of forming an objection to the views we entertain, only serves to confirm them and enhance their importance.

The truth is that young parents begin too confident in themselves, when they set out in life. The world grows wiser they suppose, and *they*—wiser than those around them—are sure of governing *their children* better. They are by no means going to have them behave as many other children do. So they go

to work, and what is wanting in real wisdom, they make up in zeal.* But their zeal soon cools; and after a few years, it is ten to one but they go to the opposite extreme, and instead of being too strict with their children, become too indulgent. But this only shows the necessity of grandparents. Let these be called in to aid us, when we set out. Let their experience and prudence temper our zeal. It would be the very means of preventing our going to the other extreme, that of too much indulgence, and is therefore an argument in favor of the very system of education we are recommending.

Ten or twelve years ago, a worthy judge of probate whom we knew, was dismissed from his office without the shadow of a real cause, and an inexperienced 'boy' appointed, in his stead. Twenty or thirty years had given the old gentleman a fund of experience which worlds of money cannot buy, but which he could not transfer to his successor. It was impossible. He could have used it fifteen or twenty years to great public good, but it was not transferable. It was therefore buried to the world—rather we should say knocked on the head. Is this right? Have we any business to squander such valuable property—such long and hard bought experience? Yet this we do in regard to our aged parents. When twenty or thirty years have been spent in acquiring a fund of the most valuable knowledge in the world, what do we, by the customs of society, but bury them, or what is worse, knock their experience on the head.

We are in earnest in this matter; we beg our readers to be so. Let the matter be thoroughly canvassed; and if we are wrong, let it be shown. Either we are wrong, in this matter, or the world is. If we are wrong, we shall certainly rejoice to be set right. If the world is wrong, the importance of bestirring ourselves on the subject is still more obvious than if the error was only that of a single individual.

* Just as it is with the young physician. He goes to work with lancet and drugs, and thinks he shall be able to cure every thing. But after a few years—compelled like his predecessors to learn the uncertainty of medicine—he passes over to the other extreme; and is apt to become more indolent and skeptical than the nature of the case justifies.

EARLY ASSOCIATIONS,

OR, MY UNCLE CALEB AND THE FRUIT TREES.

WHEN I was a child, from the age of five to twelve years, my mother's elder brother Caleb lived not more than two miles from us, on a retired road; and near him, in a little hut, was my grandmother and her youngest daughter. At this period of my life, custom had not declared for many holidays. If I could go a fishing once a year, attend twice in a year the military muster, and visit once or twice in a year at my uncle Caleb's and my grandmother's, it was all I expected—I had almost said all I desired. I valued the visits to my uncle's, however, much more than all the rest; and I will tell you why.

My uncle Caleb had an interesting little boy about my own age, of whose company I was exceedingly fond; and another two years younger. I was also peculiarly attached to my aged grandmother, and my aunt. Indeed, both families were exceedingly pleasant to me, and had there been nothing else to allure me there but their society, I think a visit every spring and fall would have been quite delightful.

But their society was not all. My uncle was one of the most thrifty farmers in all that region. His crops were always excellent and abundant; his cattle and sheep large and beautiful; and he had great numbers of turkeys, geese and hens, with their numerous progenies, together with a bee house and many hives of bees. I seldom made a visit, without enjoying the sight of lambs, calves, pigs, goslings, chickens, &c. Again, my uncle had taken great pains about fruits. In his garden were to be found various kinds of currants, gooseberries, plums, peaches, and damsons, and in the fields adjacent thereto, a multitude of excellent apples, strawberries, raspberries, &c.

This variety of interesting objects, so gratifying both to the eye and the taste, attracted my attention the more, as I now suppose, from the contrast. In the neighborhood where I was brought up, no bees were kept, and seldom any geese or turkeys. Or, if these were to be seen—or any calves, lambs, pigs, chickens, &c.,—they were as much inferior to those of my uncle Caleb, as you can well conceive. The difference was also greatly increased by the interest my uncle contrived to infuse, respecting his possessions. He seemed always so happy, so proud of his house, his family, his domestic animals, his garden, fields, crops, fruits, &c., and so confident that they were superior to those of every body else, that others would almost be led, were it only from sympathy, to the same conclusions with him—

self, especially simple, warm and light hearted children. To this conclusion, at any rate, I came; and I verily thought there was not on earth another such a man as my uncle Caleb; nor quite so excellent a family, with such excellent possessions. This was indeed my paradise, and I do not believe the garden of Eden holds a more conspicuous place, at the present time—compared with the pleasant places of earth generally—in my own mind than did at that time, the garden, fields, &c., of my uncle Caleb, amid the surrounding farms and gardens of that region.

How powerful are these early associations! How lasting is their influence on our feelings and character! For many years, my very future world, in its aspect, bordered quite closely upon the scenery and enjoyments at my uncle's. I verily believe that my whole view of heaven and the employments of heaven was greatly influenced, if not shaped, by the occasional enjoyment of the earthly paradise of which I have spoken, and by its almost constant presence, in my childish imagination and in my dreams.

There was one peach tree, and one plum tree, which were particular favorites. I would no more have missed a visit to these, in the proper season, every year, than I would have submitted to a temporary banishment from my country. For though friends occasionally presented me with peaches, in their appropriate season, there were none, I thought, which were worthy to be compared with those of my uncle. And as to his plums, I did not know there were any such to be found elsewhere in New England. Perhaps I ought to have observed, ere now, that like many other children, I began life with exceedingly narrow conceptions of the dimensions of the world in which we live. My father's, and my uncle's, and the adjacent farm houses, I supposed were in the centre of the world—which was like a vast amphitheatre, or rather concavity, spread around us, bounded by the horizon.

No child, I apprehend, ever had more exalted notions of felicity associated with a little spot of the earth's surface, than I with the little spot of which I have been speaking. Indeed—I repeat it—this was, for the time, my heaven. It filled completely 'my eye.' It embodied my highest conceptions of that which was desirable. I was indeed told something about a heaven of heavens; but it was to me a mere abstraction. It is not too much to say, that in so far as any heaven had influence on my mind, controlled my affections, or affected my character, it was that of my uncle Caleb.

And now let me say, most distinctly, these are the influences, —precisely these—which lay the ground work for practical infidelity. Men are worldly—earthly—because they are made so;

and they are made so—not by a partial Creator—but by their education. And these early associations of the highest notions of happiness, with agreeable, domestic scenery and choice friends, and high seasoned food, and choice fruits, like those at my uncle's,—these it is that most effectually educate us for the present and the future.

But is this necessary? Shall choice friends, and rich and pleasing possessions, and rare fruits, and milk and honey, always, and of necessity, steal the juvenile heart? Is there no way of making these things and lessons bear as effectually on the formation of our characters for holiness, as they now do for earthly-mindedness? Is there no way to lift the minds and hearts of the young above the 'gay terrestrial' to things 'celestial' and divine? Is there no way of making children practical christians rather than practical infidels?

I believe there is a way of accomplishing all this. I do not believe that nature's God ever intended nature should be the minister of sin. I believe that there is a certain course of conduct—rather that there are certain known and important principles,—which if carried out will be the means of elevating the juvenile mind above the world, as certainly as we now fix its grasp upon it.

Would you then abolish these childish attachments to place and persons? you will perhaps ask. Would you prevent these early associations in the mind? Shall the child be kept less happy and more miserable, lest he should linger among the sources of his pleasures till he becomes polluted?

No such thing. Let him make his vernal and autumnal visits. Let him think his own little home, and the spot near by where dwell the little circle of persons and objects, 'beloved by Heaven o'er all the earth beside.' Let him delight in seeing the bee house, the lambs, the goslings, and the chickens. Let him feast his eyes, and his palate too—in moderation—on the plums and the peaches; let him continue to think there are few if any so sweet this side the Allegany mountains. What harm can there be in these early attachments and prepossessions?

But let not the matter end here. These are some of the links that should connect earth with heaven. All that is wanting is that the tender parent, or fond uncle or aunt or cousin, should seize on these very objects as the means of lifting the young soul to the source whence they came. This is no difficult task, where there is a heart for it. It is the practical infidelity of the parent that is the occasion of giving up all these influences to the adversary of souls. Say what they may about love to God and man, parents are too often—perhaps I may say generally—

riveted to the earth by means of rich fields, gardens or other possessions; and serve mammon as their chief God. What more is to be expected of their children?

Would you then preach to children on those subjects? I shall be asked. Would you give them sermons on the lilies of the field, the fowls of the air, the fishes of the brook, the lambs of the flock, the peaches or the plums?—Most assuredly I would. I do not say, indeed, that I would have my sermons made out in due form with their firsts, their secondlies, and their thirdlies. I believe there is a better way for these every day sermons. Better, because it pleases children more. Better, because they understand us more fully. Better also, because we are more likely, much more so, to reach and win the heart. But what is this better way? I will endeavor to present a few hints, for they cannot be much more.

My uncle Caleb, for example, might have said to me and my cousins, while eating his delicious plums; ‘Now, children, do you know how long this plum tree has stood here?’ ‘No, I do not.’ ‘Do you think it has always been here?’ ‘No, sir.’ ‘Well, it is now *so many* years old. Do you know when or where the first plum tree was planted?’ ‘I do not.’ ‘Well, then, I suppose it was in Asia Minor, or as some say in Syria. But perhaps you do not know where either of these places are.’ ‘No, sir.’ ‘Then I will try to tell you.’

You have read about the Saviour and his apostles. They lived and travelled in a country called Palestine, almost 6000 miles eastward of us, at the eastern end of the Mediterranean sea. And nothward of Palestine, a little way, is Syria. Antioch, where many of the apostles travelled, was in Syria. It lay near the northeast corner of the sea I have just spoken of. Still farther northwest, and exactly north of the Mediterranean sea, was the country of Asia Minor. This was a very large country four times as large as all New England.

You have also read in the New Testament about Paul and Timothy. Well, these men were both of them born in Asia Minor. Paul was born in a place called Tarsus, in the south-east part of it, and Timothy in Lystra, or Latik, as it is now called, 130 miles further north. But they travelled, both of them, in almost all parts of Asia Minor; and some parts of it they travelled over a great many times.

The countries of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Caria, Doris, and Lycia were all parts of Asia. The cities of Ephesus, Sardis, Smyrna, Laodicea, Philadelphia, Thyatira, Pergamos, &c., were also in this country.

Now, then, as I have already told you, it is thought that the plum tree first came from Syria, or Asia Minor. And who knows but Paul at Tarsus, and Timothy at Lystra, had their plum trees like this, and loved the plums as well as you do? And yet if they did, they could but seldom enjoy them, after they became men, as they were constantly travelling. Do you know why they were so constantly travelling?—Are there any men nowadays, who travel for the same or nearly the same purposes?

Thus might my uncle have led me and my cousins, as we were regaling ourselves with his plums, to hunger and thirst after something which is of a nature far less perishable than things which pertain merely to the body. It is one of the easiest things in the world—though many, I know, think it very hard—to lead the young, in a way like this, to love knowledge; and to respect, if not desire, virtue and piety.

In eating peaches, too, my uncle might have said; Do you suppose God sees you while you are eating these peaches? Do you suppose he is pleased with your eating them? If you eat so many as to make yourselves sick, will he be pleased with that? If you eat those which are unripe, do you suppose he will notice it, or care for it? And instead of eating too many yourselves, if you should eat sparingly, and give away some to your friends—to do which you know you have my free permission—will that be pleasing to God? Do you know of any passages in the Bible which encourage and commend the practice of giving very freely? Do you think Paul and Timothy were liberal and charitable? What makes you think so? What other persons mentioned in the Bible possessed the same disposition? Do you think the Saviour possessed it?

But these are only hints. The principle is an important one,—the particular methods are of secondary consequence, provided children are pleased and happy in the exercises. If a parent has a hearty desire to moralize on the passing occurrences of life and connect every thing with heaven—fasten the two worlds together, as it were—he will scarcely fail to find means of doing it, at almost all times and in almost all circumstances.

JUVENILE SELFISHNESS.

STRANGE what a native difference there is in children about being selfish ! said Mrs Peters to me, one day.

A very great difference indeed, madam, I replied. And yet there is a far greater difference produced by their education.

I do not think, said she, that education will account for some things which we see in these little creatures.

Certainly not, said I ; and yet they begin to catch the feelings of those around them, from their looks and actions, much earlier than is usually supposed ; and if we could know how much of human character is formed at a very early period, I believe we should be surprised.

I must still think, said Mrs Peters, that most of the difference we observe so early in children is born with them. Why, there is Mrs Hildreth's child, just as selfish as it can possibly be. It is in this respect the very picture of its mother. It will no more give away any thing than it will pluck off its right hand. Tell it to give Charles or Emma or grandma some of its cake, or a part of its fruit, and it will cry out no, no, as loud as it can bawl ; and if you persist, it will lie down on the floor and scream. I never saw such a little lump of selfishness before in my life.

Are you sure all this selfishness is natural ? I said.

Why how can it be otherwise ? she replied.

What is the age of the child ? I asked.

About two years, she said. It will be two years old in September, and it is now the middle of July, as you know.

And do you not think that the child is old enough to have learned, before now, a great deal of selfishness ?

I do not think children at that age have learned very much of any thing ; said she.

I think very differently, I replied. I think the child you speak of has been learning selfishness, from those who are around it, a full year, at least. Not that I wish to be understood as supposing its friends more selfish than many other people ; although I do think this is the almost universal tendency of our natures. I feel it in myself, and if we watch and study ourselves, I believe we shall all feel it more or less. I suppose the parents of the child you mention have felt it, and have exerted themselves to prevent it. But the means which parents use to this end, have only, in too many instances, the contrary effect. They tend to make them by so much the more selfish than they were before.

Perhaps I ought to explain, more fully, my meaning. Here

we are, living by the side of a public road, full of travellers of all sorts ; some in tinsel, and some in rags ; some in princely style, and some begging. I am endeavoring to train up my family of little children in the way they should go ; and for this purpose often tell them they must refrain from this, perform that, &c. Among other things, I take great pains to counteract in them, that native selfishness, whose effects I have so long felt, and so much deplored in myself ; and to this end I continually urge them to give freely of every thing they have, to each other. On no one point do I say more to them than on this. I repeat it, I am perpetually telling them they must be liberal and charitable.

But while I am teaching all this by my precepts, how stands my example ? Two or three times a day, perhaps, or at least several times a week, calls are made at the door for charity. One wants a garment, one some cider, one a meal of victuals, one a little money, &c. But whatever may be their wants, both myself and my companion are in the habit of denying them, and sometimes of frowning them away. All this our children see ; and they know, full well, what it means. They are told by us to give things to their companions, while they see us refuse to give to any body whatever, whether those of our own age or others. They see, just as plainly as we see the sun at noon day, that while we tell them to do one thing, we do exactly the contrary. And now, madam, which do you think they will be most likely to follow, our precepts, or our example ? Will they be most likely to act as we say, or as they see us do ?

No doubt, said Mrs P., they will follow our example.

Well this is a specimen, said I, of what has probably been taking place in your friend's family, ever since the child was born ; and young as he is, he has probably been, for at least a year, observing his parents' inconsistency. It is true he is not old enough to state the facts which he observes in words ; but you may depend upon it, his character is formed from what he sees. I do not mean to say that this is always done in the precise way I have just mentioned ; far from it. It is done in a thousand ways ; and that parent is wise and fortunate, who is not doing it every day and every hour.

While I admit, most cheerfully, a native difference among children, I dislike, very much, the prevalent belief that the selfishness of some is almost wholly natural ; both because it appears to me to be unfounded, and because it tends to lull parents into indolence. It encourages the notion that character is formed partly by the hand of fate, and partly at haphazard ; and this diminishes the sense of personal responsibility. It seems to

me always desirable to throw the responsibility of forming human character upon parents and teachers as much as possible ; and as little as possible upon God, our Creator. Let the belief prevail that He hath made all things well ; that evil is in the world because of sin, and that all evil is its consequence, directly or indirectly. Let us indeed regard selfishness as the natural character of man ; but let us charge those who surround infancy and childhood with being the principal agents in developing it. When we can make parents feel—to its full extent—the justice of this charge, when they can be made to feel conscience-stricken for every pain of body or mind their children suffer, as well as for every degree of moral obliquity, instead of talking *so much* about its being natural, and thus throwing the blame back upon their predecessors, or upon God himself, a greater revolution may be expected in the world than has ever yet been seen or imagined, and then will men begin to be truly perfect and fully happy.

NESTORIAN METHODS OF TEACHING.

ACCORDING to the statements of Dr Grant, in the *Missionary Herald* for August, the Nestorian christians pursue a plan of teaching which is almost or quite as poorly calculated to make scholars as our own. The object of all instruction, in the few schools which exist among the Nestorians, is to educate young men for the church.

‘For this purpose,’ says Dr Grant, ‘the pupil first spends about two years, in repeating over the Psalms of David, in the ancient Syrian, without understanding a single word, or getting a single new idea. After this long and painful toil, and a faithful application of the rod, by the teacher, if the young tyro is able to repeat the whole book of Psalms, like a parrot, he is allowed to commence learning their meaning, in which effort he spends another year. After two or three more years spent in learning their prayer books, and a little attention to the four gospels and the art of writing, their education is finished.

‘Absurd as this plan of education appears to us,’ continues Dr G., ‘the Nestorians are much attached to it, and the bishop is just recommending to us (the American Missionaries) to pursue a similar course. They cannot imagine how a child can learn to read, and acquire ideas at the same time.’

Absurd as this plan of education appears to us, we repeat Dr

G.'s language—we are pursuing a course, even in New England, which is little better; and which is, indeed, in our view, much worse, compared with our advantages and pretensions. Nay it is even much worse, in one respect, absolutely; for after the Nestorians have spent two years in learning words without ideas, they spend one year in acquiring a knowledge of their meaning; but this we never do.

All our common elementary education—as a general fact, for there are a few exceptions—is mere parrot work. So far are we from spending one year in defining words, not a day or an hour is spent in this way in a week. Thousands—nay tens of thousands—of pupils, here in Massachusetts, where things are as well managed, perhaps, as any where else, never attend to the definition of words as a school exercise, for six hours, during the whole course of their school education. More than this, even, the public sentiment will not permit it. In Boston—yes, reader, in Boston—the public sentiment will not permit this. Teachers dare not attend to defining, or the Committee dare not recommend it, or they do not know its value. And worse than this, the whole community would be agitated, if it should be pursued. Even the teacher of a *private* school, who should make defining a *sine qua non* in his teaching, would be unpopular. *Would* be, did we say? Has not a teacher in one of our schools, been put down by the public sentiment, partly on this very account? In the name of mercy to the poor *heathen* children of New England, and even of Boston, let parents and teachers look well to this matter. If we are right in attaching so much importance to defining, as a school exercise, then the fashions of the schools are certainly wrong, and ought to be changed; but if we are wrong, let the friends of stupidity make it appear so.

IMPORTANCE OF DEFINING IN COMMON SCHOOLS.

NO. I.

WE have often urged the general importance of defining words in schools, and as often, in all probability, been responded to, by many friends of education; and here, in nine cases in ten,—as we have great reason to suppose—the matter has rested. To most of our readers, we have been, for any evidence we possess to the contrary, like one who has played well on a

musical instrument. They have heard us patiently, perhaps with pleasure, but have gone their way and conducted their schools much as they had done before.

We dislike, above all, these yes, yes, people; and yet they are very numerous. Out of compliment to us, or for some other reason best known to themselves, they say education is important, very important; the cause in which we are engaged is a good one, &c.; and they bid us, probably in sincerity, God speed. And yet what do they, for themselves or for the world? We are tired, we say, of such friends of education. We prefer—a thousand for one—the honest skeptic in these matters, who tells us we are ignorant, or reckless, or enthusiastic, or visionary. If a person begins to quarrel with us, we have some hope of him; but if he says yes, yes, we are very apt to give him over.

But to the subject of defining. We have often urged its general importance; we are now going to present a few illustrations of the want of it.

Suppose a person educated in our schools, as they are usually conducted, should take up Mrs Edgeworth's 'Practical Education,' and, at page 250 of Vol. I., should read the following paragraph.

'Some foreign traveller tells us that every year at Naples, an officer of the police goes through the city, attended by a trumpeter, who proclaims in all the squares and cross ways, how many thousand oxen, calves, lambs, hogs, &c., the Neapolitans have had the honor of eating in the course of the year.'

Now this is a paragraph which it would be said, at first thought, every body would understand. And so they would, to a certain extent, most undoubtedly. And yet, for want of what we call defining, in early life, few persons can be found who receive all the valuable ideas they might receive from it. We have said, 'what we *call* defining,' for we include in our notions of this exercise something more than mere dictionary definitions of words.

The shortest course by which the reader will probably arrive at a correct view of our notions of defining, will be to take the passage we have quoted from Mrs Edgeworth, and treat it as we should at school.—We will suppose some pupil has just read it; or (what might oftener happen) we have dictated to them the passage, and they have all written it on their slates. We commence and read it piece by piece to the children, asking them questions on it, and making remarks, in a manner not unlike the following. 'Some foreign *traveller* tells us,' &c. Do you know any person who has been a traveller? Were you ever a trav-

eller? In how many ways do the people of this world travel? Have you ever read the books of any travellers?

It is easy to see that these questions may not only lead to a full definition of the word traveller, but also to the acquisition of many valuable ideas on various collateral though important topics. By a little dexterity, and without seeming to interfere very much with the operations of the children's minds, the teacher may usually extend the conversation on each question, or cut it short at his pleasure.

'Some *foreign* traveller,' &c. Do you any of you know what a foreign traveller is? Do you know, I mean, in what respects a foreign traveller differs from any other traveller? Who are some of the most distinguished foreign travellers? Have you ever seen one? Who was it? What do you know of him, and in what particular countries did he travel?

'Some foreign traveller tells us that every year, at *Naples*,' &c. How many of you know where Naples is? Which way is it from us? About how far? In what country? How could we go there? What sort of people should we see?

'Some foreign traveller tells us that every year at Naples, an *officer of the police* goes through the city,' &c. How many of you know what an officer is? As many as have seen an officer of any sort, may raise your hands. How many sorts of officers are there?—The teacher may speak of civil, judicial, military, church, town, city, and other officers; and may say a word about the duties of each, especially city officers; and perhaps relate one or more anecdotes respecting them.

I read to you, he says, about an officer of the police. Do any of you know the meaning of the word *police*? If the teacher himself does not know, as might sometimes happen—and hence the importance of a truly liberal education, even to the teacher of the infant or primary school—let him, for once, consult a dictionary; and with the aid of this and other helps, give the best definition he can. We do not say, let him consult his books on the spot; for all this *should* be done beforehand. However, 'better late than never.'

In a manner like the foregoing, may the teacher go through the whole paragraph. The words trumpeter, proclaims, squares, and cross ways, would require explanation, and would give him a fine opportunity—if peradventure the required knowledge should not be wanting—of saying something about city criers, and the general structure of cities. The consumption and consequent destruction of a great multitude of domestic animals, in a country so rich in vegetable products, might lead to many useful moral reflections, and lead their young minds to sympathize with suffering, and to desire to relieve it.

Now the difference between the individual who has been instructed in this way at school, by daily if not by hourly lessons, and one who is brought up as most of us were, to glide over every thing and fully understand nothing, is almost inconceivable. For it is not the mere difference between an increase of knowledge on the one hand, and the want of it on the other. The individual who has been taught in the way we have recommended, becomes a thinker, and is likely to make progress in every thing to which he turns his attention. Whereas the tendency of the common method—or rather the common want of method—is obviously all the other way; and if it does not actually make the mind stationary, does not prevent its becoming so.

A person trained as the mass of us are, who should read the passage upon which we have remarked so freely, would get perhaps the following ideas. Somewhere in the world is a place—whether city, town or province, and whether in a temperate or tropical region, he would not know, or at least would not think,—in which it is said by somebody, that a person goes around and tells in some way or other, how many oxen, &c. have been eaten. A few might go a little farther in their reflections, and recollect that Naples was a city, and that Dr Humphrey or some other person had been there; and a few might remember that it is in the south of Europe.

But a person trained in a school where the teacher had pursued the plan we have proposed—we mean the *spirit* of the plan, for we care nothing about the forms—would derive a thousand more ideas from the passage than we have mentioned. Or rather the passage would suggest—stir up—a thousand ideas or associations of which the other was wholly ignorant.

At the mention of foreign travellers, and Naples, there are minds which would glance with a rapidity that leaves the lightning far behind it, across the Atlantic, touch various points of the Mediterranean, see Naples—its streets, buildings, inhabitants, curiosities—recollect many travellers who have been there, and the peculiarity of some of their views. The word police would summon to their mind's eye a city court—its culprits, justices, judges, or other officers, its decisions, &c. Officer, trumpeter, squares and crossways, would suggest more associations of ideas, and recall more anecdotes than we have time or room to describe. And the thousands of oxen, sheep, calves, and hogs consumed, would remind him of their fields, flocks, herds, customs, manners, &c. All this, too, in the same compass of time, and with as little voluntary effort as was required in the former case to recollect a few things only.

If life is to be measured—in some degree at least—by the

number of our ideas, and if his is, in any sense, the longest life which contains the greatest number, how much longer—nay how many hundred times as long—does the cultivated and truly thinking mind live, than that which goes through the world without seeing any thing? But the question whether we shall see much or little, think much or little, and live much or little, depends in no small degree, on our early education, and the manner—wisely or unwisely—in which it is conducted.

We propose to give further illustrations of our views on this topic, in future numbers.

DEFECTS OF MODERN INSTRUCTION.

AN article from the pen of Mr Josiah Holbrook, lately appeared in the New York Journal of Commerce, which, with some little transposition of its paragraphs, appears below. We are of those who believe that the views of Mr Holbrook are entitled to more attention in this country, than they have hitherto received.

‘The defects of education, both in the subjects and modes of teaching, are radical. The system is rotten at the core. The defect is, it has no soul, and until that is given it, the whole can be only a confused mass of dry bones, without muscles, veins, ligaments or joints.

‘Nearly every teacher has observed in children, who seldom make a mistake in a spelling lesson from a book, perhaps in one who was always at the head of his class in spelling, numerous and gross mistakes, when they attempted to use their spelling in writing sentences. It is also a well known fact, that in many schools—and in all the schools for deaf mutes, where the spelling book is seldom if ever used, and a spelling lesson never committed to memory—the pupils never make a mistake in orthography. It may be so with every child; and cannot fail of being so, if the same plan is adopted in spelling, as is pursued in every other business except school-keeping—*learn tools by their use*; learn watch-making, by making watches; shoe-making, by making shoes, not by reading about watches and shoes.

‘In numerous instances, I have known children, literally, to teach themselves to read. Their learning must of course have been a pleasure to them, and but little trouble to their parents or teachers. It may be so with every child. I have also known some instances of children going to school two years, before

they learned the alphabet. In such instances, children most commonly possess superior talents. Their minds are too active and too sensible, to submit to the exercise of repeating over, like so many parrots, the names of certain characters, to them without meaning and without sense.

‘I have also known numerous individuals who became good writers or penmen, without using a sheet of paper for the purpose of learning to write. So it may be in any case.* So it always is, with the pupils of schools for deaf mutes.

‘The art of sentence making, embracing as it does, spelling, penmanship, grammar and rhetoric, in addition to a good supply, and a great variety of materials or ideas, is certainly more difficult, and must require more experience and skill, than the art of making shoes or watches. And yet the plan adopted, to a very great extent, for acquiring this art, and for procuring the materials too, is to read about constructing sentences, rather the construction or structure of sentences or to study grammar—to *parse*; which would seem to imply in the minds of many, a knowledge of all the arts and sciences. The best definition I have ever heard of parsing is the art of changing good sentences into bad sentences.

‘I have seen many cases, very many, of children who have studied grammar for two or three years, making mistakes in determining the parts of speech, which they ought not, and need not have made, after one hour’s instruction. The fact is, that the principal result of the study of grammar in a very large portion of the schools in our country, is to close the minds of children against knowing any thing on the subject. They are scarcely able to construct the most simple sentence correctly, they make as many and as bad mistakes in conversation, as children who never heard of a grammar, and the most that they retain on the subject is, that grammar is something which they hated very much at school.

‘It is also well known, that some of the best writers in the English language never learnt a definition or a rule from a grammar. The only instances in which I have ever found any difficulty with children in comprehending the offices of words, or or the parts of speech, as they are called, or in constructing sentences correctly, was with those who had spent a long time, in several cases two or three years, in committing lessons from grammars, in parsing, and in correcting false syntax.

* How will this accord with the views of Mr B. F. Foster, a former correspondent of ours? And yet Mr Holbrook is an experienced teacher.

CONFESSIONS OF A SCHOOLMASTER.—No. X.

NEW EFFORTS AT IMPROVEMENT.

WHEN I had completed the usual course of study, and had obtained all those honors which were necessary to enable me to pursue reputably my new profession 'in this or in any other country,' I began again to think of school keeping. Indeed, this was always nearest my heart. I had only resorted to another profession as a discipline to my mind, and that I might have, as the common saying is, 'two strings to my bow,'—that is, that I might have, as a last resort, and in case of necessity, a profession, which though respectable, I could never love.

It was spring, and the summer was approaching. Few schools would employ male teachers at this season. But I was unwilling to be out of employment. I was indeed out of funds, and involved in debt; but this was not a matter of great solicitude. I knew I did not owe so much but that I could, with economy, speedily pay it, in almost any occupation.

My health was not good, neither was it very bad. I was able to do something, and yet not strong enough—and consequently not morally courageous enough—to meet many difficulties, or encounter much opposition. How should I get a school, and where?

I was particularly unwilling to go among strangers. You may wonder at this. A man with a college parchment in his pocket, you will say, so exceedingly diffident as that! Strange, indeed!—And so it was strange. But stranger things have happened. You have heard, no doubt, of the diffidence of the poet Cowper. He seems to have been a greater fool, in this respect, than I was.

Mine, by the way, was something more than common diffidence; although I was not then aware of the fact. It was a diseased state of feeling; or rather it was that kind of timidity and irresolution which almost always accompanies a person whose vital organs and nervous system are in the state in which mine were at that time. In short I was nervous and consumptive—two states of existence either of which is enough to bring down and make half idiots of strong and wise men.

At last I began to entertain hopes of hitting upon a plan for reforming my native town, not only in regard to its schools, but every thing else. It was a small obscure place, but the people were negatively virtuous, and comparatively happy. They were a very simple people, and in this respect, quite interesting.

But they had little patriotism or public spirit, and still less benevolence. Every one lived almost independent of the rest ; and it seemed to be an object with him to become so. Hence arose a degree of narrowness and selfishness which was rather unfavorable.

I thought if I could only elevate their schools to a respectable standing, an important point would be gained. This I hoped I might do. My plan was to set an example of devotion to the employment of teaching a common school ; to elevate the character of my own school, and then aid in improving the character of others. At the same time I hoped to encourage the circulation of books, magazines, papers, &c., of which there was great need.

Had there been a real friend at hand, at this juncture, who knew human nature better than myself ; who could have taken me by the hand, and pointed out, on the one side the probable assistance and co-operation I should be likely to receive, and on the other the difficulties which must inevitably be encountered, how invaluable would his services have been to me ! But no such friend was at hand ; indeed I had none. At that period I had never had a true friend—a real one—although I had many relatives. They loved me *as* a relative, but could not sympathize with me, in any benevolent plans or projects ; because they were unaccustomed to such enterprizes. If any thing was proposed, they only discouraged me. They regarded me as visionary.

My plans for the improvement of my fellow townsmen were not a new thing. Nearly fifteen years before this period, while quite a lad, I had made very considerable, though unsuccessful efforts to start a library for the young, in the same view which I now entertained, viz., the hope of slowly and silently promoting the public good. It is true I had more hopes of improving the condition of mankind by mere *knowledge* than I now have ; still the thing aimed at was neither more nor less than the general happiness.

I now thought seriously of commencing a school somewhere in the town ; and as if from a radiating point to extend gradually my operations. I remember telling one person to whom I had ventured to unbosom my feelings, that I hoped, one day, to see my native hills and dales vie with those of Switzerland.

The question came up, where should I begin, and how should I get a school ? As I cared little for the pecuniary avails, provided I received enough to support me, I offered my services to the central district of my native town ; proposing to board in the families, and accept of six dollars a month, in addition ; only a little more than they would be compelled to give a female.

The proposal excited some surprise ; and why should it not ? To see a man, after having taught school more or less ten years, —received the highest or nearly the highest wages—spent three years in professional studies—and received the honors of a distinguished professional institution ;—to see such a man come and beg the favor of teaching a district school at six dollars a month and his board, surprised them ! They were unaccustomed to such things ; and could not understand it.

They had little or no conception of the object I proposed to accomplish. Benevolence and philanthropy, and even patriotism, were names of which they hardly knew the meaning ; and they were nearly as great strangers to the feelings which belonged to them, as to the name.

They held a meeting, however ; and it was not a little to my surprise, I confess, that they agreed to employ me. I was examined according to law, and received a license ; and I then prepared to commence my labors.

The school was opened in May. The appearance of a male teacher, in a district school room, in summer, excited the attention, not only of my townsmen, but even of the passing stranger. Such a thing had been known occasionally, in some very large towns ; but never before in a small district, like this.

No persons were more surprised—and I may add mortified—than my relatives. They looked at me as a deranged person. Instead of taking my stand by the side of liberally educated men, and holding a station of command or influence, to go and place myself in a district school room, at the head of twenty or twentyfive small pupils, and teach them the common elementary branches of an English education—and for the paltry price of six dollars a month, is it not inconceivable that they should have submitted to it ? Why did they not put me into a strait jacket, or carry me at once to a mad house ?

But the school went on ; and the earth continued to revolve, and the sun to shine as usual ; nor was there any thing in the physical condition of the universe, that indicated serious derangement, of any sort. People talked till they were tired, and there the matter rested.

The first thing I did that looked like innovation, was to get some paper curtains, for the windows. In this, I had two objects in view. One was to prevent the pupils from looking out ; the other to furnish ornaments to the room. I had already begun to think much of the importance of rendering a school room pleasant and agreeable ; and had been much aided in my speculations on the subject, by the ‘*Journal of Education*,’ edited at that time, by Mr Wm. Russell ; a few numbers of which a

friend had been kind enough to send me. This work had been published about two years. I had also been greatly indebted to this work, not only for other views which I entertained, and which will be developed in the progress of this and subsequent chapters, but also, in no small degree, for what I possessed of the spirit of philanthropy.

Some little pains were also taken to ornament the walls of the school room. Maps were hung up, evergreens procured, and early flowers. Had I possessed the pecuniary means of doing it, I would have devised and executed plans for rendering the whole school house, both internally and externally, quite attractive.

In teaching the alphabet to my pupils, I do not remember that I devised or adopted any new plans. In fact, I believe I had no abecedarians in my school. If I had, I feel confident I pursued the same humdrum method which had prevailed time out of mind, except that I taught them in a class, rather than separately; in order to save time. I had, it is true, many new notions on the subject; but an imaginary want of time always seemed to compel me to resort to the old methods.

In regard to spelling, I was careful to assign my pupils short lessons, and see that they understood their meaning. This last was quite an innovation. Defining words, as a school exercise, had then scarcely been heard of.

It is true we labored under great difficulties, in this matter of defining words, for want of suitable books. Here we came upon a department on which I had seldom, as yet, dared to place the 'rude hand of reform.' Our school books indeed, such as we had, I knew were sadly deficient; and in the department of defining we had none at all. A few of the older pupils had a very inferior sort of dictionary, containing definitions which in themselves required defining; but which were a little better for us than nothing at all; though the greater part of them were destitute even of this.

Had I possessed the means, I should have sent at once to a book store, and bought a set of some defining spelling book, and presented it to the school. But this I was unable to do; and there is room for doubt whether such a measure, however benevolent its exterior, is after all judicious.

In reading, we pursued a course altogether new to the pupils. Instead of reading just so many chapters, or articles, or verses, each was required to read a small paragraph over and over, till he both understood it, and could read it with propriety. It was my usual practice, however, to read it first myself, in every in-

stance ; and sometimes, if the pupil was an unapt scholar, to read it over for him several times.

I did not find this method of reading so irksome to the pupils as I had expected. It is well known how fond children are of novelties ; and so novel was our reading, that, for a few days it went off very well. But the pupils at length grew tired of it ; and I found it necessary to resort, occasionally, to the old method. They probably found, in this, the appearance of progress. To stand still, as it were, at a single place in the book, for several minutes, seemed less to them like making improvement, than when they were reading off several pages at a single lesson.

But our lessons were, in any event, short. I had got over, in some measure, the notion that the pupil's improvement was in proportion to the space ran over. Sometimes, indeed, a large class read several pages at a time ; but not usually. As a substitute for so much matter-of-course reading, I used to explain and illustrate things as we went on ; and sometimes even relate stories.

Writing, instead of being pursued at all hours of the day, and under all circumstances, was confined entirely to the last half hour of the forenoon, and of the afternoon. This was allowing to each pupil an hour a day for the study of this art.

This plan, in regard to writing, is excellent. I know of but one objection which can be brought against it. It is that many boys in the winter, will, in this way, lose at least half their writing. Their parents and masters are accustomed to permit and even require them to leave the school at a certain time—frequently an hour before the exercises close.

But to this it may be replied, that in leaving school thus early, some lesson or other must be lost ; and most pupils can better lose the writing lesson than any other.

The suggestion, to teach writing at these hours and in this manner, I believe I first learned from Hall's Lectures on School Keeping ; an admirable work, which no teacher ought, in my opinion, to neglect.

In grammar and geography little was done ; but that little was performed in a rational and intelligible manner. It was not a mere recitation of words. The pupil was brought to feel that there was meaning in language ; and that there should be thoughts connected with it. In these branches, too, all our lessons were short.

Arithmetic was studied by a few, but not very thorough on account of a seeming want of time. I had not yet come fully up to the belief—practically—that what is worth doing at all, in a school as well as elsewhere, is worth doing well ; and that it

is far better that an exercise should be attended to but once a day, or even once a week, than that it should not be understood. I still clung more or less—at times and in certain things—to the notion that there must be, every day, such a certain number of exercises; that the pupils must ‘read round,’ as it is called, twice in the forenoon, and twice in the afternoon; and that there must be writing, and arithmetic, and grammar, and geography, and every thing else going on, at least once in each half day.

Or rather, as perhaps I ought to say, I had not moral courage enough to innovate, in this respect, upon long established usages. Besides I felt, as I ought to have felt, that all improvement must from the nature of the case be gradual.

There can be but two advantages in ‘going round twice,’ in each half day, with the reading and spelling exercises of our district schools. The first is, that it prevents ignorant teachers from imposing as long lessons upon pupils as otherwise they would; the second, that it breaks in upon the disagreeable monotony which might otherwise prevail, and which commonly does prevail in the best schools.

But were every child furnished with pleasant employment, and with suitable seasons for exercise in the open air, the second *class* exercise might far better be spared. Let there be but one exercise in each class in half a day; and let that be thoroughly attended to. I am here speaking of spelling, reading, and writing. As to arithmetic, grammar and geography, it is enough that they come once a day.

Our religious instruction consisted merely in repeating portions of the “shorter catechism,” at the close of the week. An example of daily prayer was indeed set, and the older classes read in the New Testament as a regular exercise; and I was accustomed to moralize on daily occurrences. This last is probably the most effectual way of religious teaching in our district schools; as it is, first, most agreeable to the pupils; secondly, least likely to awaken any where sectarian jealousy; thirdly, most effectual in reaching the heart; and lastly, the impressions are the most permanent.

One exercise was introduced into this school, which was altogether of my own invention. It was a sort of silent or thinking exercise. After the school had been opened a short time in the morning, and my oldest or first class had read a Testament lesson, they were required to devote a certain number of minutes, usually from five to ten, to reflection. No scholar might attend to business of any kind whatever, during the time; but all were required to observe the most perfect silence.

When I announced that the time was expired, they were required to be able to tell me what had been done by their own class the preceding day. In some instances, I found them able to give a pretty faithful narration of all the exercises, and of many observations and illustrations of my own at the time. With a little aid, by way of questions and suggestions, I could usually draw out a pretty full history of their progress. They were also desired to state any errors they might have made, or had observed, not only in themselves, but in me, as their teacher. They were thus led to profit, on every successive day, by the errors of the past.

A WORD ON PHYSICAL EDUCATION.

THE "Christian Reflector" has the following excellent remarks on the importance of bodily exercise in the open air, especially to females.

'Every *man*, nay, every *female*, ought in some mode, if possible, to take a good amount of exercise in the open air. Some persons are timid about exposing themselves to the air, and some parents are fearful lest their little ones should ever feel the gentle breezes of heaven. Herein is a great, and, as it often proves, a fatal mistake. We *expose* our health most by exclusion, or rather by inclusion. Why does the student grow pale? Not by any tendency of vigorous study to blanch his fresh cheek, but by his inclusion within close walls, and neglect of physical exercise. The student may be as healthy as any other man, if he will do as other healthy men do.

'The delicate female, now pale as the paper I am writing on, may learn how to bloom again, if she will, two or three times a day, just throw aside those too delicate garments which so hinder her action, and robe herself for labor. Where? How? Let not our politest and gentlest readers be too soon alarmed. Let them recover their firmness by turning their eyes off our page a moment, till they reflect a little, and they may not need harts-horn or cologne, to prevent their fainting, when we venture to tell them—in the garden, with a well handled hoe, and shining spade, and strong-teethed rake, mellowing, and shaping, and smoothing the earth their brothers have ploughed for them. We will not now recommend that they stop on their way back to the parlor, to look at Susan's cheeks, as she actively bends over the wash-tub, that they may ascertain how to spread over their own

cheeks the finest rouge ever invented for the human countenance. We dare not say that it would make them bloom as Susan blooms, to take her place a few moments, and help her scrub and wring. No—only look at her, and you may for a time possibly blush for your own paleness, as you think of the occasion of it, and this blush may save one visit to the toilette.’

MISCELLANY.

COMMON SCHOOLS IN CONNECTICUT.

WE have alluded, more than once, to the favorable state of things in Connecticut, as regards Common Schools, and in view of the fact that the Legislature had appointed an efficient Board of Education, with powers not unlike those of the Board of Education in Massachusetts, and adopted other efficient measures to arouse public attention have ventured to say that Connecticut was — prospectively — redeemed.

Of late we have received from the individual who is to act as the Secretary of the Connecticut Board of Education, in a printed pamphlet of twentyfour octavo pages, the “Address of the Board of Commissioners of Common Schools,” with the Report of the Joint Select Committee to the Legislature, from which we collect the following statistical facts.

Blank forms, requiring information on the subject of Common Schools having been forwarded to all the school societies in the State, by the Comptroller, the Joint Committee of the Legislature at its last session collected from them the following results.

There are, in the whole State, 211 school societies; 1664 school districts, of which 1080 made their returns; and 83,237 children in the State between the ages of 4 and 16; of whom 59,911 are included in the districts which made returns, though only 40,026 of the same number were found in average attendance. The average number of months during which schools are kept in the State, is about seven, but ranging as low as two in summer and two in winter. The number of male teachers employed during winter is 1018; females in summer, 1109. The compensation of the male teachers is estimated at \$63,982 92; and that of females at \$34,588 94; of which whole amount, about 60,000 are paid from the State Fund. This does not include local funds of the Societies, which in some towns are so large as to pay the whole remainder of the expense of employing teachers.

In 144 of the School Societies, the whole number which made returns, there is an average of 5 different kinds of spelling books, 24 reading books, 9 geographies, 7 histories, 6 grammars, 11 arithmetics, 5 philosophies, and 10 miscellaneous books.

One member of the Committee mentioned above, having made extra exertion, collected the following items of information from 105 towns in the State; as is stated in the document referred to.

'Parents exhibit generally no interest in the public schools, by attending examinations or otherwise. School Committees are in no instance paid. School visitors are paid but in twelve towns. In these towns the number is reduced to three or four, [the usual number being nine] the duties are better performed, and the schools are in a better condition. The average wages of male teachers, exclusive of board, \$14 50; hat of female teachers, \$5 75. Only 85 teachers in the public schools in these towns, follow teaching as a regular profession.

'From returns and calculations made by the same gentleman, it appears there were 6000 children [in the same 105 towns] between the ages of 4 and 16, not in attendance upon any school, in the year 1837; over 1000 persons between the ages of 16 and 21, who could not read or write, and 10,000 children receiving instruction in private schools and academies.'

It is also worthy of remark, that while the average wages of teachers, in common schools, is for males only \$14 50, and for females \$5 75, it is raised in the private schools to \$30, and \$10, respectively.

We leave it to those who have insisted for several years past, that we were traducing the schools of our parent State, to say whether the *soporific* tendency of a large fund, is not even more obvious than we have ever represented it. But if a doubt remains, let them peruse the following table, prepared in 1836, with great care, by a competent person, and representing the state of things in every town and district in the county to which it refers, except one.

SCHOOLS IN NEW LONDON COUNTY.

The following table exhibits the state of Common Schools in New London County, Conn., in 1836. We trust we shall hear no more of the past excellence of the Connecticut schools; though we hope much from them in the future.

No. of Districts,	-	-	-	-	-	213
Public money received for 1835,	-	-	-	-	-	\$13,922,58
Public money expended during the year 1835,	-	-	-	-	-	13,546,18
Amt. expended for teachers' wages beside public money,	-	-	-	-	-	3,652,71
No. of male teachers employed,	-	-	-	-	-	199
No. of female teachers employed,	-	-	-	-	-	145

No. of persons enumerated in 1835,	-	-	-	10,011
No. of persons taught,	-	-	-	9,032
Average attendance,	-	-	-	6,603
No. of male scholars,	-	-	-	5,094
No. of female scholars,	-	-	-	3,937
No. of districts where the teachers boarded in the families of the district,	-	-	-	148
No. of districts where they did not board,	-	-	-	51
Average No. of months of school in the year,	-	-	-	7 1-5
No. of good school houses,	-	-	-	85
No. of poor school houses,	-	-	-	112
No. of districts that wish to improve common schools,	-	-	-	197
No. of districts that would probably be willing to pay a small tax,	-	-	-	110
No. of districts that would probably not be willing to pay a tax,	-	-	-	67
No. considered doubtful,	-	-	-	22
Average of male teachers' compensation,	-	-	-	\$13,45

NATIONAL EDUCATION.

We have received a copy of the speech of the Hon. Wm. Cost Johnson, of Maryland, on resolutions which had been offered, proposing to appropriate Public land for educational purposes, to all the States and Territories, delivered in Congress in February last, occupying 58 octavo pages, and containing many valuable facts, suggestions and reasonings in relation to the subject of education as a means of national improvement. The following is an extract from the closing remarks of this interesting document.—The final passage is quoted by Mr J. from a work on Education by Mr James.

‘ State colleges and State academies furnish the best education to their pupils; but it is the affluent alone, who can send their children to those institutions. It is there that education, like the Lapland sun, gilds with its rays the edifice on the eminence, but they reach not the cottage beneath the hill.

‘ If virtue and intelligence are the true and lasting foundations of a free government, how imperative is the duty which rests upon those intrusted with the power of legislation to adopt a general system of public education. Whilst it improves the moral virtues, and exalts the head and the heart, it would do more than the avenues of intercommunication, to knit together the Union of these growing and powerful States, and would unite them in amity and good feeling like a garland of flowers.

‘ Opposition to the proposition will be made, but I hope it will not be

insurmountable. Every liberal plan of ameliorating the condition of those who most require it, will have to encounter prejudices.

‘The first opposition will proceed from a spirit which the necessities of the times originally generated, and which, by the outcry of short-sighted men, and the *declamation of interested and ambitious* men, has been carried to a pitiful and lamentable excess. I mean the spirit of petty economies, *or the sacrifice of great and certain advantages to small but immediate savings.*’

INSTRUCTION IN PHYSIOLOGY.

We are glad to learn that there is a growing disposition in the community to instruct those who, as Dr Rush says, sow the seeds of nearly all the good or evil in our world, in the laws which pertain to the human frame, and to human health and longevity.

A course of instruction of this kind is about to be given in Boston, by Mrs Gove, of Lynn. This lady has spent some seven or eight years in the study of Anatomy and Physiology, and comes to the citizens of Boston well prepared for her task, as may be shown by the recommendation of Dr Durkee, one of the first physicians of Lynn—with whom she has studied. Her instructions are to be given in the form of lectures; and to ladies only. In some instances, where the nature of the case appears to require it, the instructions to married and single ladies will be separate.

In the progress of these instructions on anatomy and physiology, Mrs G. proposes to show the fatal consequences of dressing too tightly, the importance and necessity of breathing pure air, the advantages of exercise, of frequently bathing the whole surface of the body, and the absolute necessity of moral and physical purity, in order to the enjoyment of health. She will also give a faithful exposition of the consequences of the abuse of the physical organs. In short, it will be a familiar course of instruction on the very topics, which of all others—religion and housekeeping perhaps excepted—it is most important to females and the world at large, that they should understand; and we sincerely hope its importance will not be overlooked.

PREACHING TO SCHOOLS.

Pastors, uphold and cherish good SCHOOLS in your towns! and be prevailed upon occasionally to visit the schools. That holy man, Mr Thomas White, expressed a desire, ‘That able and zealous ministers would sometimes preach at the schools; because preaching is the converting ordinance; and the children will be obliged to hear with more attention in the school than in the public congregation; and the ministers might here condescend to such expressions as might most work upon them, and yet not be so fit for a public congregation.’ I have read the fol-

lowing account of one, who was awakened by this advice to act accordingly.

‘At certain times he successively visited the schools. When he went to a school, he first offered a prayer for the children, as much adapted to their condition as he could make it. Then he went through the catechism, or as much of it as he thought necessary, making the several children repeat the several answers: but he divided the questions, that every article in the answers might be understood by them: expecting them to answer Yes or No, to each of these divisions. He also put to them such questions as would make them see and own their duties, and often express a resolution to perform them. Then he often preached a short sermon to them, exceedingly plain, on some suitable scripture, with all possible ingenuity and earnestness, in order to excite their attentive regard. After this, he singled out a number of scholars, perhaps eight or ten, and bid each of them turn to a certain scripture, which he made them read to the whole school; giving them to see, by his brief remarks upon it, that it contained something which it particularly concerned children to take notice of; then he concluded with a short prayer for a blessing on the school and on the tutors.’—*Cotton Mather*.

TEACHERS' SEMINARY IN OHIO.

A new Seminary for Teachers, to be called the Western Reserve Seminary and Kirtland Institute, is to be opened on the first Wednesday of the present month, at Kirtland, Geauga county, Ohio. It is to be conducted in the Temple lately occupied by the Mormons, which will accommodate two or three hundred students. The principal object is the preparation of both male and female teachers. A model school is also to be connected with the Seminary, for instruction, in the branches usually taught in common schools of young persons under 14 years of age. Provision is also to be made, as soon as circumstances may permit, for agricultural and mechanical labor, both with reference to health and the saving of expense.—Should this school go into operation, as its friends confidently expect, we shall probably give a more full account of it hereafter. Mr Nelson Slater is the Principal.

RELIGIOUS INSTRUCTION IN FRANCE.

During a recent meeting of the Society for the encouragement of Primary Instruction in France, at which the Marquis de Jaucourt presided, the subject of religious instruction in the ‘mixed schools’ was taken up and discussed. The mixed schools are those which receive both Catholic and Protestant children, and they are said to be quite numerous. It appears they are a deplorable obstacle to religious and moral instruction; for the teachers, having pupils who belong to both communions,

are afraid to displease the parents, by taking any particular complexion in their lessons. They therefore leave out religious instruction, to avoid the complaints of one church or the other; and thence it results that the most important part of education is almost universally neglected. The partisans of these mixed schools say that they are a means of establishing harmony between the different forms of worship. Yes, say the other party, but religious ideas are killed, or rather are kept from being born, that we may have peace. It is the peace of death; the peace of corpses, which never dispute, because they are wholly devoid of life. What a singular advancement of society is that, which consists in strangling religious convictions for the sake of union!

Many members of the Society for Primary Instruction among Protestants have perceived the difficulty, and they have undertaken to substitute exclusive schools for these mixed schools. This design encounters many obstacles. Worldly men, who do not understand the necessity of religion, accuse those who reject the system of mixed schools, of intolerance and fanaticism; Protestants are so few, in many places, that they are unable to support a teacher.

The people of the United States know full well, how to sympathize with their transatlantic brethren on this subject. We too have our mixed schools in great numbers; not indeed very often embracing Catholic children, but almost always including those of various religious sects. And here too, for the sake of peace, almost all religious instruction is banished from our common schools, as well as from many of a higher grade. To avoid giving offence, the old fashioned custom of teaching a religious catechism is set at nought almost entirely; and of late, in many places, committees, parents and teachers seem to have virtually combined to exclude the Bible. Now while we believe there are other and better methods of inculcating religious instruction, than by spending much time in the *mere reading* of this book, we do not like the idea of entering into an unholy combination to exclude it altogether. The present course, in our common schools, in regard to religious instruction is most unhappy. Better, it seems to us—certainly it is as well—either to tell our children at once that we do not believe they have souls, or that we do not think they are worth cultivating. Better to be consistent, and say, the body—not the mind—is the main thing—the ‘standard of the man,’ as Watts would say. Better say to them in plain terms, as we really and effectually do by our conduct, ‘Children, money is the principal thing. Other things may be well enough, and some may be worth a little effort; but in all your gettings, get money.’

CHILDREN IN FACTORIES.

An attempt has been lately made to do something in France, to prevent the destruction of health and life in factories. In England, much attention has been paid to this subject, and no child under nine years of age can now be compelled to work in the factories at all, and none under thirteen more than 48 hours in a week. But in France, there appears to be no law of the kind; and that in some instances children from the age of six or seven years are still subjected to an amount of labor which destroys their constitution in the very blossom, and hinders them also from acquiring the least instruction, religious, moral, or intellectual. They grow up in the most brutal ignorance, and are worn out long before the period at which man usually obtains the full development of his maturity. A writer in the New York Observer says that the Society for Primary Instruction among Protestants are taking up the subject, and something will be done for these *white slaves*, as he calls them. He says, and with no little reason, that it is high time to put an end to the frightful and horrible practice of using up infancy for profit, and to prevent the rearing, in our bosom, of a generation of barbarians, of men without religion, without education, without morals, without principles of any kind, who are ready, at the first political commotion, to overwhelm every thing in fire and blood. On this subject, too, Christian America might do well to take a few lessons, or at least a few hints, even though they come from infidel France.

POPULAR EDUCATION IN NEW HAMPSHIRE.

We learn that the House of Representatives in New Hampshire, at their session in 1837, passed a bill for the establishment of a Board of Education, to have the superintendence of the public schools of the State, and at the recent session of the Legislature, this bill coming before the Senate, the consideration of it was postponed till next year, with the direction that in the mean time it should be published. It has accordingly just appeared in the New Hampshire Patriot.

It contains provisions similar to the act recently passed in this State for a similar purpose, the only material difference being that the New Hampshire Board consists of but three persons, while that in this State has ten members. It contains provisions for the rotation in office of the members of the Board; for the returns by the school committees of the several towns, and the prohibition of a share in the Literary fund to those towns which neglect to make returns; for an abstract of the returns to be made by the Board, similar to those in force in this State.

NOTICES OF BOOKS.

THE PHILOSOPHY OF EDUCATION.

We have just received from David McClure, Esq., of Philadelphia, a copy of an elegantly printed octavo volume, of 363 pages, entitled, 'A Brief System of the Philosophical Principles upon which the System of Education for the Girard College of Orphans is founded.' Prefixed to the work are also about fifty pages of correlative, or explanatory matter. We are exceedingly interested in the work; and when we have perused it more thoroughly, we intend to give our readers an account of it. — We will only say now, that it is evidently the result of much thought, and of profound and thorough investigation; as must be admitted by all who examine it, even if they should not agree with Mr M. in every one of his positions.

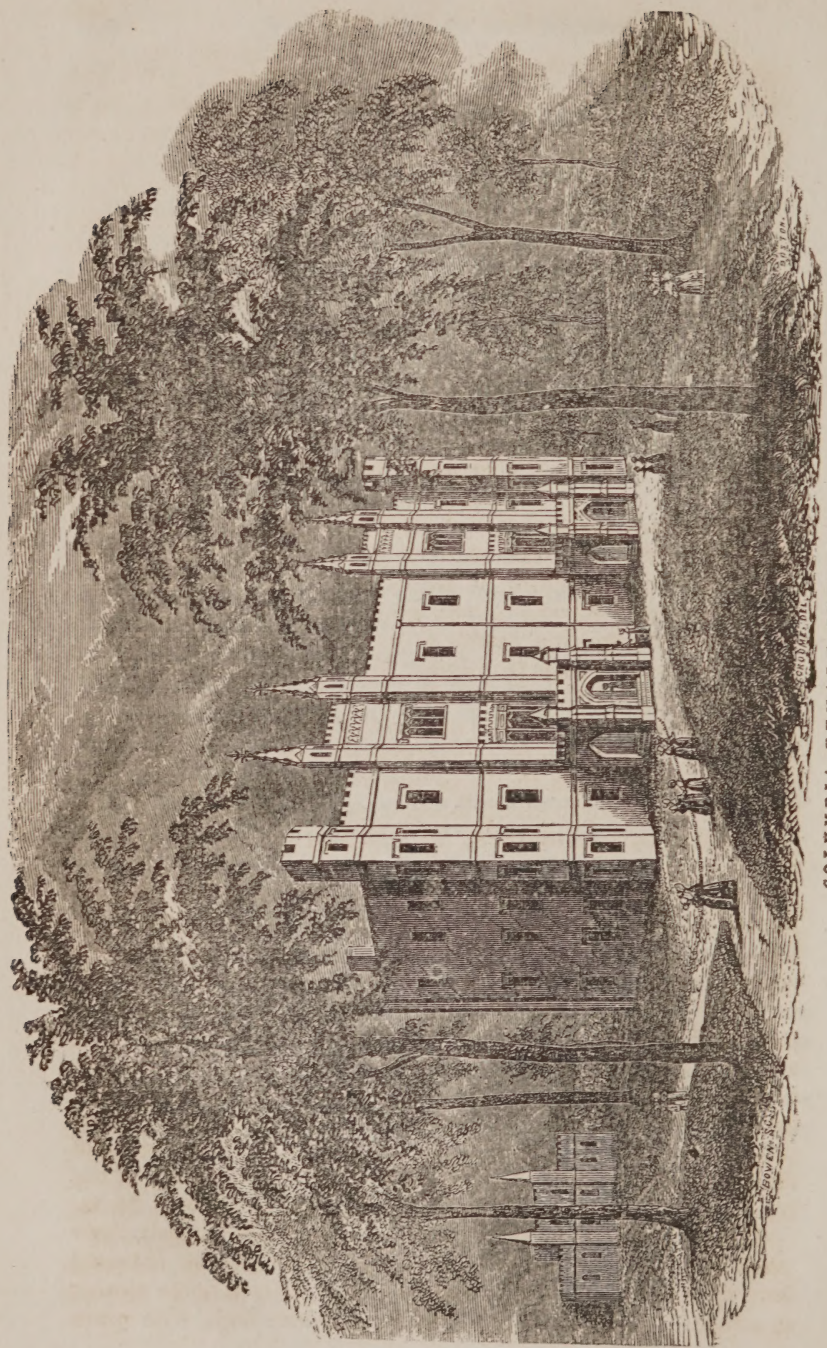
THE EDUCATOR.

We have seen the third and fourth number of a new paper, with the above title, published at Easton, in Pennsylvania; and conducted by Pres. Junkin, and Prof. Cunningham, of the Lafayette College. The numbers which we saw appear to inculcate just and enlarged views; and to breathe a liberal spirit. The mechanical execution of the paper is superior to that of any paper of the kind now published, except the Common School Assistant.

We ought to add that the paper is issued every second week, in numbers of eight pages quarto size, at one dollar a year, if paid in advance, or one dollar twentyfive cents, if payment is deferred.

REMARKS ON TEACHING PENMANSHIP.

We have seen a neat little pamphlet, just issued from the press of Perkins & Marvin of this city, entitled, 'Remarks on Teaching Penmanship,' by Mr B. F. Foster, whose reputation as a teacher and author on Writing and Book-keeping, are well known. It is designed as an introduction to a set of large and small hand copies, which, we understand Mr F. is preparing to publish. We should be glad to make liberal extracts from this pamphlet, but have not room in the present number.



COLUMBIA FEMALE INSTITUTE.

AMERICAN ANNALS OF EDUCATION.

OCTOBER, 1838.

COLUMBIA FEMALE INSTITUTE.

‘MOTHERS and schoolmasters,’ says Dr. Rush, ‘plant the seeds of nearly all the good and evil that exist in our world ; its reformation must therefore be begun in nurseries and schools.’ We have long believed so ; and this should be a sufficient reply to the question so often asked, why we devote so much of our time to writing for these two classes of citizens. Half, or almost half the adult world are mothers. Is it not therefore a matter of consequence how *they* are educated who educate the world ? True, the occupation of a schoolmaster is highly dignified. ‘Next to mothers,’ as Dr. Rush also informs us, the schoolmaster is ‘the most important member of civil society.’ But in putting him next to mothers, he obviously gives to the mother the first place.

It is in the spirit of these sentiments that we often dwell so largely on the education and influence of females both in the family and elsewhere. It was in this view that we gave so much space to this subject in our ~~last~~ number, especially to the address of Dr. Wylie. In the same view, and not to compliment a particular institution—one in which we cannot possibly have any personal concern or interest—we now present a brief account of the Columbia Female Institute. We are sure the account will be highly gratifying to many a western and south-western citizen, besides Dr. Wylie ; as well as to many a friend of female education this side of the mountains. Philanthropy is not bounded by rivers or mountains ; or by state or national limits.

The Columbia Female Institute was established nearly three years ago. A general idea of the building may be obtained from the engraving on the opposite page. It is a noble Gothic structure, 120 feet in length, and three stories high, with spires

and towers; and is now nearly completed. When completed it will contain not only the Hall of the Institute, and a room for the Preparatory School, but room for the accommodation of the Rector's family and of the tutoresses, and for the necessary employments connected therewith—parlors, sitting rooms, store rooms, offices for the directors, dormitories, &c. In short, the building is designed to accommodate a large boarding school, though there are to be students admitted, in considerable numbers, who are not boarders.

Until recently the Institute was conducted by Mrs Howe, and a competent number of female assistants. In September last, the Rev. Franklin G. Smith, formerly the conductor of a Female school, in Lynchburg, Virginia, assisted by his wife and six other females as teachers in the various departments, and by Dr. Otey, the Bishop of Tennessee as a lecturer on various subjects as appropriate to the male as to the female instructor.

The Institute is in three departments. 1. A Preparatory or Pestalozzian School, for beginners, in which are taught spelling, reading, writing and the elements of arithmetic, grammar and geography. 2. A Junior department, for orthography, orthoepy, defining, reading, writing, grammar, arithmetic, geography, history of the United States, Jewish, Grecian and Roman antiquities, mythology, and an introduction to rhetoric, mental philosophy and ancient history. 3. A Senior department, where a course of instruction is given, equally liberal, as appears, to that which is given to the young ladies, at Ipswich, Bradford, Wethersfield, Oberlin and elsewhere. For those who are properly and strictly boarders in the institution there is also a course of Sunday lessons.

Music is to receive particular attention in this institution, of which Mrs Smith is the teacher or professor. Vocal music is to be practised every hour. Instrumental music on the organ, harp, piano and guitar, is given, at regular lessons, to those who desire it. The same is true of drawing and painting. All the pupils are to be instructed in needlework, and in domestic economy.

The Institute is furnished with an extensive chemical and philosophical apparatus, and with a library; and lectures are given on the use of the physical sciences. The school begins on the first of September and is divided into two sessions of five months each.

In regard to the general views of those who are to give character to the females of this region,* the following remarks from the first 'annual catalogue' will give us some idea.

* Columbia is about 40 miles southward of Nashville, Tennessee, in a high and healthy region of country.

'This Institute knows nothing of a "royal road to learning." It has no faith in an art being taught in six lessons, or a language in twentyfour. Its aim will be to inspire, in all its members, a love of study and diligence in study, and to offer its best aids to all the zeal and industry it can excite—remembering that there is a point in rendering such assistance beyond which the interpretation of the teacher is a positive injury, rather than benefit to the youthful mind. Learning is an acquisition. It is neither nature's endowment nor the teacher's gift. The pupil must put forth her own energies, or the bright jewel will never be hers.'

We are exceedingly glad to find the skill to communicate an art in six lessons, or a language in twentyfour, so plainly disavowed. We are ashamed of those, in this day of light, or of the means of light, who make these base pretences; nor are we much less ashamed of those who patronize such quackery. Yet the world—our American world at least—is full of it; and no where, perhaps, more so than in Boston, the would be Athens of America. Look, for example, at the pretences made to teach writing in a course of twelve or six lessons! And what is more painful, see good men lending the influence of their names to such folly and absurdity! But this is not the place for a lecture on quackery or human *gullibility*.

To show that mere scientific instruction is not made the beginning and end of all things in the Columbia Female Institute we extract the following paragraph; though, as will be seen, it applies only to that portion of the students who board in the family of the Rector.

'In reference to the boarders, the teachers will recognize no suspension of the duties of instruction. The household will associate with each other, out of school hours, on terms of easy and respectful familiarity; and the errors and ignorances of the pupils will be noticed, with a kind solicitude for their improvement. On all occasions—in their recreations, walks, or fireside conversations—young ladies who use provincial, improper, or ungrammatical expressions will be kindly corrected. A vicious pronunciation is especially to be noticed. The same care will be devoted to their personal deportment, mien and habits. An awkward gait, an ungraceful stoop, a nasal twang must be expected to call forth from any tutoress the proper advice and direction. But the chief care of the educator, in these hours of relaxation from the severer duties of the school-room, is to be devoted to the cultivation of a christian politeness, amenity, ease and naturalness of manner. To do an un-

lady like thing calls for authoritative advice ; but any violation of the law of christian kindness and courtesy, is to be checked by the teacher with the most anxious concern.'

In short the Institute as it is set forth in the prospectus and catalogue—is to resemble a well ordered *home*. The utmost attention is to be paid to order, neatness and cleanliness, as cardinal virtues, especially in young ladies. To take away, as much as possible the formalities of the monastic school room of former days, chairs are substituted for benches, and single desks for those long, ungraceful things which were always unworthy of the name.

In regard to the discipline, and general regulation of the Institute, we have but little to say, because there is little which is peculiar. Those who have read the accounts of Ipswich Female Seminary in former volumes of this journal, will get a general idea of the state of things at the Columbia Female Institute. We believe the following are the principal peculiarities.

'In order to diminish the expense of dress, and especially to restrain the ambition of extravagant display, the following *uniform* is established for boarders at the Institute, viz: For winter—Sunday dress—purple merino or circassian robe, with white collar and white pantalets; Leghorn or straw bonnet trimmed with scarlet; shoes adapted to the season. For summer—robe of white, with collar and pantalets of the same color; bonnet trimmed with sky-blue. No jewelry is allowed except a plain breast pin; embroideries are prohibited.

'No boarder will keep a purse of her own, and all remittances on her behalf will be made to the Rector.'

'The responsibility assumed by the Institute for all the members of its family, renders it necessary to require that boarders shall never leave the lot unless in company with some one of the tutoresses, nor be absent after sundown. This rule will not prevent the boarders from enjoying, to the proper extent, all the advantages of the society of Columbia. Company will occasionally be invited to the Institute with a special view to the improvement as well as gratification of the members of the family.

'Letters addressed to boarders at the Institute, should be directed to the care of the Rector. The young ladies will never send to the post office, nor call there. Any *instructions relative to their correspondence* will be scrupulously followed. They will be required to write home every fortnight, and such attention and criticism will be devoted, by a tutoress, both to the composition and penmanship of their letters, as to make the exercise improving to their scholarship.

‘ Their literary pursuits will be relieved by the attention they will regularly devote to the various subjects of domestic economy. Every boarder over the age of ten years will, in her turn, accompany the Matron, for one day, in all the duties of superintending the household affairs of the Institute. She will go with the Matron to inspect the dormitories, parlors and other apartments, noticing every thing in relation to the beds, floors, furniture, &c. of the rooms. But her attention will be especially directed to every subject of the culinary department. She will accompany the Matron through all the duties of the *cuisine* with her cookery book in hand, and be able to show at dinner that she has learned from the morning’s engagements, something worth remembering. The refection at eleven o’clock will, as far as possible, be under her own direction exclusively.

‘ Boarders will never perform any servile or menial offices in the Institute. They will never bring their water or wood, or make their beds or sweep their rooms. Nor, on the other hand, will they be permitted to call a servant to pick up a pin. Every thing pertaining to the comfortable supply of their wants will be provided by the servants of the house ; and should any one of the domestics fail in the duty required of her by the regulations of the family, the boarders will confer a favor by giving the Matron or mistress of the house such information as will enable them to correct the evil.’

To those who forget that the Institute we are describing is in Tennessee and not in New England, a word of explanation may be necessary in regard to one point. We are told that the attention of the pupils will be directed to domestic economy, and especially to every subject of the culinary department ; and yet, in the next paragraph, we are assured that the boarders will ‘ never perform any servile or menial offices in the Institute ;’ not even ‘ to bring their water or wood, or make their bed or sweep their rooms.’ But it should be remembered that much of the population of Tennessee consists of emigrants from the southern states, and their descendants, who retain the customs and habits of the latter states ; and that it is out of the power of the Rector of a Seminary—were he disposed to do so—to change at once the manners and customs of a whole section of country. This will doubtless be a sufficient apology for Mr Smith and his assistants, even to those who, bred to different habits, could never consent to the education of daughters in a manner so poorly calculated to render them healthy, happy and efficient mothers, as well as good and useful companions and housewives.

It should moreover, be added that the health of the inmates

of this institution, though it is not to be promoted by what is technically called housework, is yet far from being overlooked. Indeed, we have seldom seen more explicit attention—except perhaps in the matter of diet, paid to this important subject. The temperature, also, ventilation of rooms, exercise both on foot and on horseback—hours of retiring, rising, eating and even the recreations seem exceedingly well calculated to promote the health and vigor of the pupils. One or two quotations will present this subject in its true light.

‘One of the most important objects demanding the unremitting attention of the Rector and his associates in the management of the Institute, is the health of its inmates. When the state of the atmosphere admits and the ground is sufficiently dry, the Pestalozzian department will frequently adjourn from their school room to an arbor, a summer house or the shade of an oak or box elder, and carry on their studies and recitations in the open air. At the expiration of every hour, during the morning and evening sessions, the pupils will sing an appropriate hymn or some cheerful song, their voices being sustained and accompanied by the organ. The young ladies will then have a recess from business for a few minutes; if the weather invite them abroad, they will walk or play in the lot; at other times, they will enjoy their recreations in the long Parlor, or in the passages and porches.

‘In the physical habits of the boarders, the utmost attainable regularity will be aimed at. They will retire to their dormitories at an early hour of the night, and will be called up half an hour before sunrise, with the exception of the longest days in summer. Under the direction of the best medical advice, they will enjoy the healthful luxury of the *bath*. Throughout the year, they will have a suitable refection at eleven o’clock in the morning, and at five o’clock in the evening. Every exertion will be made to correct the morbid appetite, not unfrequently met with in young females, which leads them to make more use of pungent and highly flavored condiments than of “food convenient for them.” Human physiology,—the laws of health,—the philosophy of “the house I live in,”—will be frequently discussed and explained.

‘As a very important means of preserving a good constitution and resuscitating a debilitated one, the young ladies will be carefully superintended as to their dress. They will not be permitted to sacrifice their health at the shrine of fashion. No article of clothing will be delivered to them, which has not been perfectly dried and aired. The matron and other ladies of the Institute will give the proper directions as to the degree and

kind of clothing required by the varying seasons and weather, and will see that their suggestions have been scrupulously followed by the boarders.

‘The refectations, at eleven and five, if added to the three regular meals, we should of course object to, as, in the abstract, an evil; and yet in view of the habits of the country, they may be a *choice* of evils.* Nor are we sure, that in view of the habits of young ladies in most places, a plain refectation, if it could be substituted entirely for the confectionary and other wretched stuff, which they are so frequently nibbling at, as to give the stomach little repose, would not be on the whole, desirable.’

The allusion to medical advice in regard to the *bath*, reminds us of the fact that special attention is here paid to the securing of a good physician, in case of sickness; though parents and guardians, if they have any preference, may make their own selection.

The importance of having a wise and faithful and *disinterested* physician attached to every school, and even to every family, has, as yet scarcely entered the heads of Americans, especially the busy portion of the northern United States. Such a suggestion would be laughed at by many; and by the most, would probably be regarded as utopian. Yet the period cannot be very far distant, when the physician will be principally employed to prevent evil rather than to cure it. He will be called in to assist the parent and the teacher not only in avoiding disease, but in securing to each child and pupil, the highest possible measure of health of which his natural constitution is susceptible, as regularly and as certainly as he is now called in to prescribe for diseases which a knowledge of Anatomy, Physiology, and Hygiene ought to have prevented. Were there no other indications of such a state of things, as not many centuries distant, they would be found in the increasing interest which is paid to this subject in all our literary institutions, especially those for females. In this respect, and in this view, are we not fully justified in looking forward to the dawn, in our world, of a day of happiness of which, thus far, few have as yet had any adequate conception?

* They would only be desirable for a time, as a species of compromise. Health—the best condition of the human body—can seldom, in adults, be compatible with more than three meals a day.

THE PHILOSOPHY OF EDUCATION.

IN our last number we gave a passing notice of a new volume by David M'Clure, Esq. of Philadelphia, entitled 'The Philosophy of Education.' The work is in three parts, in conformity with the popular division of the subject into Physical, Intellectual and Moral; to which, however, are appended nearly a hundred pages of notes, illustrative and explanatory.—We are not yet able to present a full account of the author's views, though we are more and more pleased with the general character of the work. In the mean time we propose to make a few extracts from it. That of to day, is from his views on Intellectual Education, at page 79. He was treating of the importance of cultivating the power or faculty of observation.

'Those who have been at all engaged in the business of teaching, well know in what different degrees accuracy and quickness of observation are found; and how important it is for the progress in intellectual acquirements, and often even for the moral culture, that the habit should be early and steadily cultivated. The character of the intellect and affections, however it may be modified by future cultivation, receives its stamp from the employment of the first few years of life; and much labor may be rendered requisite to compensate, in any degree, for the neglect of thus early cultivating the exercise of close observation. Children, therefore, up to their tenth year, should be industriously employed in the close examination and study of the great book of nature, which is spread out in all its inviting charms on every side; and, in their progress, should gradually rise, as the intellectual powers expand, from the more simple to the more complex objects of attention.

'Thus, instead of wasting their energies, as well as their health, within circumscribed walls, bending over inappropriate books, which are usually studied in the most mechanical, heartless and unprofitable manner, to the serious injury of both mind and body, their school rooms should be the beautiful fields of nature's handiwork,—the botanic and horticultural gardens,—the sweet shades of a tasteful promenade,—the campus for gymnastic games and sports,—the interesting museum of natural history, curiosities, and the fine arts,—the astronomical observatory and general apparatus for science,—and the reservoir for sports as well as experiments. All these places of diversified nature and art, will afford the most invaluable, appropriate, and delightful lessons for the infant mind—altogether congenial to their taste,

and highly calculated, in a natural, gradual, and most happy manner, greatly to strengthen and fully to develope all the powers and faculties of the mind.

‘We have said, that in this delightful study of nature from her pure sources, there should be a gradual rise with the expanding intellect, from the most simple to the most complex subject. And now, in illustration of our remarks, we say, that in the study of natural history, first, there may be considered the general appearance of animals, their native place, their food and habits. Their disposition, character and qualities may then be illustrated by many interesting anecdotes, which always charm and delight infant minds. Next may be examined the anatomy, (at least of some animal selected, with others, as representatives of all analogous animals—the slight difference to be pointed out) beginning with the wonderful structure of the bones, the manner in which the different joints perform their office, showing their happy adaptation to motion, preservation and strength.—Then may be considered the muscles, blood vessels, and the various animal and vital functions; and finally, so much of the outlines of physiology as would be suitable for children.

‘In like manner, in the study of botany, the general external appearance of a plant may first be examined; and then all the peculiarities which distinguish it from those plants which resemble it, may be carefully pointed out. Next may be considered the sensible qualities of the plant, as it affects the organ of sight, smell, taste and touch, with so much of the classification as may be proper in the inceptive stages of an education. Then the anatomy and physiology may be presented in all the interesting details connected with these subjects. And finally, the practical purposes of the plant may be shown either as an article of food, ingredient in the composition of medicine, or materials and instruments in the useful and elegant arts;—the soil and situation in which it is generally found, and which are most favorable to its growth;—the time of the year in which it opens its flowers, and ripens its fruits, with many other important incidental particulars connected with its known properties.

‘Microscopic views of the minutiae of nature would also be highly profitable, and tend greatly to awaken a deep interest in the wonders connected with the smallest atoms of God’s works of creation. It has a happy tendency in refining the mind from gross conceptions of things, and in implanting a delicacy of views and feelings, allied in nature to those wonderful refinements in matter, that elude the strongest unaided perceptions of man.

‘Interesting subjects of history, both sacred and profane, and other matters calculated to profit and amuse, may be exhibited, by means of a well constructed magic lantern. This can be pursued advantageously in the long winter evenings, and in this way much instruction may be imparted in a social, familiar and delightful manner. The study of topography, at this season, may be most profitably conducted by the exhibition of interesting pictures of cities and parts thereof, towns, villages, public and other buildings, landscapes, and scenery of different parts of the world.

‘All these may be so advantageously arranged under the influence of optic glasses, that the views thus obtained will fall little short of their original interest and beauty ; and thus the world may be extensively traversed, through all climates, without the expense of health, purse, limb or life.

‘Moreover, in this way, at a single glance, will be obtained far more distinct ideas of countries and places, and those much better remembered, than if received from labored descriptions. Large globes may also be introduced to explain the figure of the earth ; its motion on its axis, occasioning night and day ; the general relation and extent of countries ; and some of the most prominent places may be pointed out. All this may be very effectually taught without any book, and be clearly comprehended by the infant mind.’

INSTRUCTION AND EDUCATION IN FAMILIES.

INFLUENCE OF SISTERS.

THERE is hardly any end to the good which an elder sister may do in a family. Elder brothers may do much ; younger brothers and sisters may do much ; fathers may do much ; family friends may do much, especially grand parents. But if we except the mother, what individual is there in the wide world, who has so much to do in the formation of human character, as an elder sister?

We are not without examples in history of the influence for good of an elder sister. Even in the past ages, when female influence was considered as less efficient than it now is, an elder sister was often a very important part of family machinery, and exercised a sway as unbounded as it was silent and unobtrusive. Who that is familiar with sacred writ can doubt in re-

gard to the influence of Miriam in forming the character of both her brothers, but especially the younger? Can it be possible that she who stood afar off to watch the fate of an infant brother, in the bulrushes, and ventured herself for him after he was picked up, would do nothing for him at home during the time he remained there? For our part we have not the least doubt that one important means, in the hands of God, of making Moses what he became—to say nothing of Aaron—was the kindly salutary influence of a virtuous and excellent sister, ten years older than himself. Nor do we believe that the influence of Martha and Mary on the quiet, peaceable, pious Lazarus, was without its influence and effects.

But examples of this kind, though they may be numerous both in sacred and profane history, are still more so, in our day; and will continue to become numerous as well as more striking, as long as the christian religion, in its pristine purity, shall continue to increase. Christianity contemplates the family as the principal school of man—how, then, can the influence of so important a teacher and educator as an elder sister be overrated?

We have said that examples of the kind to which we allude, are somewhat frequent in our own times. We might show the truth of this by numerous instances. For the present, we have room but for one or two. The first is the case of a young lady in this State, whom for the present we shall call Matilda.

She is now nearly thirty years of age. She was left many years ago, without a mother; and was subsequently abandoned, or nearly so, by her father. On her, therefore, depended, as the consequence, the care of a large family of brothers and sisters younger than herself. We do not know how many; but we have known of at least six or seven. They were not left wholly without the pecuniary means of support; though their property was by no means large, and, without great care and economy would never have answered the purposes it now has, under the judicious management of Matilda.

Two, at least, of the brothers have been carried through a liberal course of education, and two or three sisters have received the instruction of the best schools. But when they have not been abroad at school, they have been, much of the time, under the care and direction of their sister. With the independence of a matron she has either by herself, or in company with some of the family, kept house—at least a part of the time—and thus furnished them with a home. Nor is this all. She not only receives them; she instructs and educates them. She gives them lessons and counsels; and what is of much more consequence still, she instructs and educates them all day long when

they are with her. The consequence is that she has acquired their love and confidence, as a wise and good mother ever acquires the love and confidence of her own family.

The influence of her labors, however, is as yet only beginning to be felt. Time must develop—no, not time; eternity alone can do it—the full and final results of these labors. This world is only the introductory of our existence—the merest infant school.

In the county of ———, in Connecticut, is a young lady not much above thirty, whose mother died some twenty years ago, and left her sole mistress of a family consisting of her father and two brothers. For convenience sake we will call her Emily.

As the mother was about to leave the world, she had called Emily to her bedside, and implored her, as her last dying request, that she would do her utmost to be a mother to her two brothers, and bring them up ‘in the nurture and admonition of the Lord.’ This charge of her pious, dying mother, was not forgotten by Emily. She set herself immediately to the work.

What rendered her task more laborious was the fact that the father’s influence in his family was exceedingly unfavorable. It is true, he could hardly be said to be a very bad man, openly and directly, except that he was a little intemperate. Still he was worldly and selfish; and what grieved Emily more than almost any thing else, he disregarded the Sabbath; seldom, if ever, attending public worship, or encouraging his sons to do so.

His example, in this respect, as we have already said, was exceedingly distressing to Emily. She saw how difficult it was to change, in any good degree, habits now become almost inveterate; and she saw, with more pain still, the danger of her brothers. The eldest was indeed well nigh ruined, in his temper, disposition and habits. Of the younger she had more hope; though her prospects in regard to him, in the hands of such a father, seemed at times quite dark.

Many a person as sensitive as Emily, but without her moral courage, would have given up. But it was not so with her.—Difficulties, instead of discouraging her, only roused her to the performance of the little which remained in her power.

By example, by conversation, by instruction, and by all sorts of effort, she succeeded at length, in so far gaining the ascendancy over her younger brother, as to get him to church with her, and to induce him to join the sabbath school. In a few instances, too, but this was more rare, they were joined by the other brother.

A few months since we ascertained that by means of a bles-

sing on Emily's labors, an entire change of character had been effected in her young brother, and that she had prevailed with him to become a member of the Oberlin Collegiate Institute, in Ohio, in order to prepare himself for an extended sphere of usefulness. It is also said that the elder brother is greatly improved in his character, and that hopes are even entertained by those who best know him, of his speedy entire reformation. The father is also in part reformed; so much so at least, as to cease to oppose good things, and to approve of the pious and dignified course of his daughter.

If you ask for particulars—by what means and methods she operates and has operated on the family in which Divine Providence has placed her as a missionary—we can only say in brief, that she is daily and hourly a pattern of industry and every christian virtue; that she is a supporter of every benevolent project with which she is acquainted; buys and reads good books, and lends or reads them to others; subscribes for and distributes all sorts of newspapers and magazines which she believes useful; encourages schools, and especially sabbath schools; and is thus a devout worshipper of the Most High, in all the various parts of his temple. Of the sabbath school, in the parish in which she resides, she has long been the faithful and efficient superintendent.

Is it asked how she obtains the means of procuring books and papers, for distribution, especially as her father is a selfish, worldly man? We reply by saying that, in the first place, his opposition to her efforts has long since ceased. In the second place, the pecuniary circumstances of the family are by no means limited. But, in the third place, if they were so, Emily would do good incessantly, by means of her self denial. She lives simply and temperately and economically; and the expenditures of the family for food, drink, dress, &c., are so much retrenched, that she saves many tens of dollars every year, to be expended in deeds of charity. Her own dress especially, without being mean or neglected, is a pattern of true christian simplicity and plainness.

But it is not by means of her money and books and papers, after all, that Emily does the most good. It is by the spirit she communicates. This is shown in all her actions and conversation;—nay, in her very countenance. Her industry, her temperance, her zeal, her love to God and man have given her such health and strength and energy, that it is impossible she should fail of influencing all with whom she comes in contact. Such example and character are contagious; it is impossible for the world always to resist them. They are the example and character of Christ.

If all sisters, older and younger, were like Matilda and Emily, what a change would it ere long produce in this world! The wilderness would rejoice and be glad for them, and the desert would bud and blossom as the rose. But such sisters as these christianity is destined to make. Till the daughters in our families come to possess this spirit and temper, and to have a pretty large share of the same physical and moral energy, christianity has as yet achieved but half a triumph. Nor until this time, will the work of education make much progress. We will even say more. Until every person considers it as his great work to so educate by example and precept, those around him, that they will bear the image of Christ, neither the work of education nor of redemption is much more than begun. This world will never be a perfectly happy world, till every person in it does all in his power to make it so.

IMPORTANCE OF DEFINING IN COMMON SCHOOLS.

NO. II.

IN a former number we have endeavored to present a few of the advantages which would result from teaching, more extensively than is usual in common schools, the definitions of words which occur in ordinary books—not indeed as they are imperfectly defined in dictionaries, but in a way which is far better.

There is hardly a book which our pupils use at school, however dry it may be, or however uninteresting it may have become from having been repeatedly read over, which may not, by a teacher who has caught the spirit of defining, be invested with all the interest of a new book.—We say not this to encourage the disposition, already too common, to keep school children, year after year, reading over the same book, instead of furnishing them with several new ones every year; nor to discourage teachers who are benevolently disposed, from supplying the lack of parental interest, by purchasing a book now and then themselves, in order to read it to their classes. We would gladly have parents and committees come up to their duty, and teachers to theirs; and not merely do their duty—but become ‘living sacrifices,’ in Bible language, to the temporal and eternal good of those whom God in his wise Providence has assigned to their charge. But there are some schools and teachers to whom our remarks may still be useful. And it is to such that we address ourselves when we say that almost any book, however dry

and uninteresting it is to our pupils, may be made pleasing and instructive. Almost all depends on the spirit and ingenuity of the teacher, and his moral courage.

Of the moral courage of teachers we may perhaps say more hereafter. Our object, at present, is to show how a paragraph which has been read over to a class, may, in the hands of the right sort of teachers, be made a text or starting point whence may be drawn a rich fund of instruction.—Let us take as an example, the following passage.

‘And seeing the multitudes he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them saying, Blessed are the poor in spirit! for theirs is the kingdom of heaven.’

This is but a short paragraph, and has in most schools been read over and over, till it is regarded as conveying no *new* idea, at least; probably to most pupils as hardly conveying any ideas at all. And yet we shall see what can be made of it. We will suppose the teacher to have read it, himself, to his pupils. He then goes on to converse with them.

‘And seeing the *multitudes*,’ &c. Now children what are multitudes? Do any of you know? Those who do may raise their hands. I see several hands are raised. Samuel, (addressing himself to the first who raised his hand) what is a multitude. ‘It is a great many people.’ Well, there are a great many people in this city—seventy or eighty thousand of them, I suppose—are the inhabitants of this city a multitude? ‘They are.’ Alexander, did you ever see a multitude of people collected together, in one place? ‘Yes, sir.’ What was the largest multitude you ever saw? ‘It was the multitude that collected together on the Common, once, to see the Indians.’ Are you fond of seeing multitudes of people? ‘Not very.’ Are you, Susan? ‘Yes, sir; when they are peaceable and quiet. I am not fond of noisy multitudes.’

‘And *seeing* the multitudes.’ Who saw them? (Several hands raised.) Well, Susan, who was it? ‘The Saviour.’ How do you know this? ‘I know it by what is said elsewhere.’ Well, what is it which is said? You have the Bible in your hand and the place before you, will you tell me? ‘Why, sir, it speaks of Jesus at the end of the chapter just before this, and tells what he did, and now in this chapter it goes on to tell us what he said to his disciples, who had just come to him. I know it must have been the Saviour, for who else had any disciples?’

‘And seeing the multitudes he went up into a *mountain*.’—Now what is a mountain? ‘It is a very high hill.’ Is it like

any other hill, except that it is high? 'I do not know.' Elizabeth, what do you think about a mountain? Is it just like a common hill? 'I think not, sir.' And why not? 'A mountain I suppose has high steep rocks in it, or on its sides, so that we cannot get up it, but a hill does not.' Are there any others, in the class who think so? Those who do may raise their hands.

I know this is a very common notion among the young, in regard to a mountain; but it is a mistaken one. Some mountains contain perpendicular or craggy rocks, and some do not; and the same is true of hills. In short a mountain is nothing but a large hill; and a hill is in reality a small mountain, only we do not usually call it so. Just as a lake is a large pond of water; and a pond of water is also a small lake, only we do not usually call it so.

Now how many of you have ever seen a mountain? What mountains have you read of? What is the highest mountain you have heard of? Do you know in what part of the world the mountain was which Christ went up into? Which way from us? About how far?

There is indeed no end to the questions which might be elicited. One would suggest another; then the second would suggest a third; and so on. But we hasten to speak of the explanation of a few words of the short paragraph which we have selected.

'And when he was set, his *disciples* came unto him?' What is a disciple? Did you ever see one? Who else is a disciple? Whose disciples were here spoken of? Do you know how many disciples the Saviour had? Do you know the names of any of them?

'Blessed are the poor in spirit.' Now what is the meaning of the word blessed? Children's ideas are usually exceedingly vague in regard to the meaning of such a word as this. The teacher may ask, What good men and women mentioned in the Bible are now blessed? Were any of them blessed while they lived? Are Christians nowadays ever blessed?

What is it to be poor? Did you ever see a poor person? If a man was worth a thousand dollars, do you think he would be rich? If worth ten thousand, what then? And if a hundred thousand, or five hundred thousand? You say that you think a person who has ten thousand dollars is rich; now if we were to ask a person who has five hundred thousand dollars, if *he* thinks the man who is worth ten thousand was rich, what do you think he would say?—The teacher will here show what is being really rich.

‘Blessed are the poor in spirit.’ What is spirit? There is something in certain drinks which is called drunkenness; can this be meant? Why not? Did you ever see a spirit? Did you ever feel one? Then what makes you think there is any such thing as a spirit? Who has a spirit? Who else has? Is there any body without a spirit? Are there any spirits without bodies? Which is of the most consequence, body or spirit? What does the spirit do while we are asleep? What while we are sick? What when we die? Who do you think had the best spirit? Who the worst?

‘For theirs is the kingdom of heaven.’ What is a kingdom? What kingdoms did you ever hear of? Is the State you live in a kingdom? Why not? Why is heaven called a kingdom? Who is the king there? What is heaven? Where is it? What class of people will find it? What class of people will not find it? Of whom is it said in this verse that *theirs* shall be this kingdom? Do people ever enter this kingdom before they die? Do they enter it with their bodies and spirits both? With which, then, the body or the spirit?

It may be said that questions like the foregoing are too grave, if not too religious for children. But this point is best determined by trial. Children are not so often averse to religious instruction itself, as to our manner of presenting it. Besides, it is not necessary to dwell on the religious ideas which might be suggested. In the foregoing case, it is by no means necessary to spend a great deal of time on such words as heaven, blessed, &c. The words mountain, disciples, poor, &c., afford a clue to ideas enough to last a class as long as it is proper to continue one exercise, even if we always make it a point of duty as well as of economy, to leave off before their hunger and thirst is fully satiated.

FIRESIDE EDUCATION.

THOSE who have had the patience to follow us through the pages of the ‘Annals’ for the last year or two, especially those of the current volume, need not be told that we have repeatedly insisted on the superlative importance of Fireside Education. They need not be told that we have all along considered the family school as not only the *first* school, but as emphatically *the* school of the human race; and that whatever else is called by the name of school, whether it be in one form or another, is

only worthy of the name in proportion as it sustains, carries out, and perfects the school of the family.

Much is said in our days of systems of education ; but however valuable any or all of these may be, in their place, we cannot bring ourselves to sympathise with those who are perpetually dwelling on them, while the family is overlooked or forgotten. What is proper for New England, as was intimated in a former number, will never do for the Southern States. Still less is it applicable to the state of society in Mexico. And in China it would be laughed at. But the divine system—the fireside system—is applicable to every nation and tribe under the whole heaven. Go where you will, where there is a family, and you find a system of education, indicated by Heaven itself.

The school—the great and universal model school—is every where similarly constructed. It is an infant school, for the child is submitted to the mother as the principal teacher, at a very early period, and here lessons are unspeakably important, as well as exceedingly permanent. It is a common school, for here all the pupils meet upon the same level, and enjoy equal rights and privileges, with a male and female together at their head. It is a school of mutual instruction, and the elder children are the monitors. It is a manual labor school, of which the parents are the superintendents ; a college, of which the grandparents are or should be the professors and other officers.

We do most heartily wish the world would stop its busy wheels, especially in those lands where the sun of civil and religious liberty has shone, long enough to see this matter as it is. There is, every where, a propensity to throw our responsibility upon the shoulders of others. There is every where a propensity to leave things to teachers ; or at least to suppose that education is a sort of grafting scions upon an old stock ; a foreign process, the implantation of a few ideas in the mind, with which the parent may or may not have much to do.

To break in upon this opinion every where prevalent—time immemorial—and to throw the responsibility of education where it ought to be thrown, that is on parents ; and to make parents *feel* their responsibility, has long seemed to us a desideratum. We have labored with this end in view—how successfully does not belong to us to determine ; nor is it in our power to do so if it did. There is still a great work to do, ere the mass of parents will receive the one single, simple idea that the fireside is the primary and principal school room ; and that themselves are the primary and principal teachers and educators.

We have been led to this train of thought, by the appearance of a new volume of about 400 pages, whose pithy but

appropriate title stands at the head of this article. It is from the press of F. J. Huntington, New York, and is edited—we should perhaps say written—by S. G. Goodrich, the author of *Peter Parley's Tales*.

The exceeding great popularity of Mr G.'s writings for children and youth, will secure to the work before us, we have no doubt, a favorable reception. Indeed, it deserves such a reception; for though some portions of it are very far from satisfying us, the work contains enough which is excellent, to render it richly worthy of perusal; and much which we do not remember to have seen expressed so well any where else.

The writer sets out with the following theory, viz., That man comes into existence marked by his Creator as the subject of a peculiar design, which is that he shall reach the perfection of his being through education. This point he illustrates by comparisons showing that while all the animal races are incapable of being benefited by instruction, and attain to their measure of perfection without it, man can only receive the full development of his physical, intellectual and moral faculties, through a process of teaching and training.—But let us quote a part of one of the paragraphs of his preface.

‘The controlling lessons of life—those which last the longest, those which result in fixed habits and permanent tastes, and usually determine the character for good or ill—are given in early life; they are given at the fireside seminary; and here the parent, as well by the ordinance of God, as the institutions of society, is the teacher.

‘The responsibility of the parent is inferred from these premises. If they are founded in truth, it would seem that every reflecting father and mother must feel that after a provision for the comforts of life, education in its true and full sense—the developing and perfecting the various physical, moral and intellectual faculties of their children—is the first and strongest duty; and that to sacrifice this, or any part of this, for the purpose of acquiring wealth, or station, or honor, or any other worldly interest, whether designed for parent or child, is but a surrender to an inferior good and a lesser obligation of the greatest benefit and the highest trust.—The great lawgiver has no where said to parents, bestow wealth, honor, or power on your children; but he has said to them, by the very constitution of human nature, educate your children wisely, if you would train them up to fulfil their duty and their destiny—if you would ensure their escape from misery, or promote their chance of happiness.’

He maintains that the parents' influence is as great as Solomon maintained it to be in his days; that the child trained up

in the way he should go, will not, in after years, depart from it. Solomon, he says, 'attaches no conditions; he adds no qualifications. The maxim is positive, and involves the doctrine that the moral nature of man may be formed and moulded by education. And this, though uttered three thousand years ago, corresponds with every-day observation. Just as the twig is bent, the tree's inclined, is a passage which illustrates the power of cultivation over the soul as well as the mind.'

But he also addresses himself to the community at large; and in one instance with a feeling—not to say eloquence—that does him honor. We hope such appeals as the following are not destined always to fall on the human race, without reaching the heart and rousing to correspondent and appropriate action.—Speaking of the value of education to the community at large, he thus observes.

'Is there a member of society who can look on the rising generation, and say that he has no interest in this matter? If so, then he is self-exiled from his race, cut off from all sympathy with his kindred and his kind. The man who is thus cold and thus indifferent, must be wrapped in the gloom of miserable ignorance, or encased in the triple mail of selfishness. Like ice in a refrigerator, surrounded by a non-conducting layer of charcoal, to shut out the chance of being influenced by the breath of summer, he is bound in the chill security of that philosophy which lays down its code of life in a single dogma—TAKE CARE OF NO. I! There let him rest. To such I speak not. I speak to those who acknowledge and feel the obligation to promote the best interests of the whole community, as far as they are able.'

But although Mr G. regards the fireside seminary as the principal one, he does not either condemn or overlook other seminaries, especially the common or district school. The latter, he insists, should be universal—thrown open to all, though not gratuitously—a small tax should be paid by the parent. It should be sustained by rich and poor, and both classes should concur in sending their children to it instead of sending them away to private schools; and should unite their endeavors to make it as good as possible. He regards it, moreover, as the auxiliary of the fireside, and says that the parent and the schoolmaster, in their every movement should go hand in hand.

Let us make a single extract—though rather a long one—from his thoughts on the means and necessity of improving our common schools.

'Is it not the current notion of society, that of the intelligent and talented we must make lawyers, physicians and clergymen,

and pick out schoolmasters from what are left? Ought we not to reverse this system, and select for this most important of all occupations, the very best of talents which are produced among us? And to secure these, ought we not to make the profession of a schoolmaster both lucrative and honorable? Ought we not to establish seminaries where the art of instructing children may be thoroughly taught?

‘Let us not indulge the notion that instinct will make a good teacher. Let us not fancy that while every other art, including even the commercial trade, requires regular instruction or long apprenticeship, the most important and most difficult of all arts comes by chance.

‘Ought we not—I speak of the country at large—to hold out inducements to men of talents to prepare themselves, by a specific education and careful training, as instructors; and to devote themselves to this as the settled occupation of life? Is it not short-sighted to commit children, as is the case in many parts of the country, to the care of persons who take up the vocation of teachers as a casual employment, and who are alike destitute of experience and special preparation for the task? Even the tiller of the soil must be instructed in his art—should not the cultivator of the intellect and the heart be instructed in his?

‘It may be true, as is often said, that “any body can keep a school,” but to keep a good one requires natural talents and special preparation. There is a great deal about the governing and teaching of children, that is as truly technical as the disciplining an army, or conducting a campaign. Whoever has been in the habit of visiting schools, must have seen a prodigious difference between them. Some are well, and some are ill governed. In some, the children are well instructed; in others the children are rather injured than benefited.

‘And why is this difference? Plainly because one understands his vocation, and another does not. One has learned how difficulties are to be overcome, and how success is to be obtained in governing children, and in developing their various faculties; while the other is uninstructed in these arts.

‘Children, if negligently taught, will often get into their minds absurd notions, which it is almost impossible to eradicate. Miss Hamilton in her admirable work on Education, states, that when a child, she read the passage of Scripture “on this hang all the law and the prophets,” as an injunction, or command—and accordingly she fancied the law and the prophets hanging up, in a row, on pegs! And she remarks that so strong hold did this ludicrous error take of her mind, that it often occurred to her after she arrived at mature years.

‘I once knew a boy, in the older days of Webster’s Grammar, who found this definition in his book: “A noun is the name of any thing, as horse, hair, justice.” But he chanced to misconceive it, and read it thus: A noun is the name of any thing, as horse-hair justice.

‘He was of a reflecting turn, and long he pondered over the wonderful mysteries of a noun; but in vain, he could not make it out. His father was a justice of the peace, and one day when the boy went home, the old gentleman was holding a justice’s court. There he sat in state among a crowd of people, on an old fashioned horse-hair settee. A new light now broke in upon our hero’s mind. My father, said he mentally, is a horse-hair justice, and therefore a noun.

‘Such are some of the grotesque blunders to which children are exposed by negligent and stupid teachers.—Let me state a fact of a different kind, to show the power of a skilful instructor in the management of his pupils.

‘A few years ago I visited the school of the celebrated Wilderspin, in London. It consisted of 200 children, all belonging to the poorest classes. They were accustomed to enter the school through an alley six feet wide. In the centre of this, Wilderspin placed a mountain daisy, in a flower pot, and directed the scholars not to disturb it. For several months the little flower remained untouched by a careless foot, or a wanton hand!

‘And how did this individual acquire such power in the government of children? By making his profession a study. He read the character of children with deep attention. He discovered, amid their diversities, certain principles common to all.—Among these he marked the well known sympathy of child with child. Upon this he founded a system of mutual instruction, which produced the most surprising results.’

We have said that the work before us is far from satisfying us. There are only two things which strike us as very objectionable, and to these we must advert very briefly.

While we like exceedingly the writer’s catholic and truly liberal views in morals and religion, we could never, with him, ‘commend it to every child to follow the faith of his parents till he has reached his majority;’ nor would we ‘commend it to every person, if he can conscientiously, to become a member of a church.’ There is sometimes an indefiniteness, not to say looseness in speaking on this subject, which we did not expect from the author of Peter Parley’s tales.

But we have another difficulty. Like most writers on a general subject involving so many particulars, Mr G. has found

himself under the necessity—as he doubtless supposed—of treating on a few topics with which it is obvious he is not very familiar. Among these is the subject of Health.

While the general truths inculcated even on this subject are unquestionably true, the author has, in matters of detail, made some obvious blunders. ‘Walking,’ he says, ‘is the best exercise for men and women.’ But is it so? Is it not very far inferior to agricultural and horticultural exercises, for both sexes? Again; can it be true that certain things are injurious to us till we are just ten or twenty years old, and harmless or even useful the moment we have passed that limit? In general, food and drink, which are pernicious—poisonous as we are told that pies, cakes and sweetmeats are—to children at ten or twenty, are more or less so for some time afterward—probably all their lives.

Nor can we join in the tremendous charge, that those who give pies, cakes and sweetmeats to children ‘are conscious that they are purchasing the momentary smile of satisfaction at the risk of after sickness, and perhaps incurable disease.’ Oh, no. Not one person in ten, we verily believe, is thus criminal. Let us not be misunderstood. We believe fully in the injury—that is, with our own definition of the word poison, but not otherwise—but not in the conscious guilt.—If Mr G. had taken all the various opinions—sometimes discordant—which are current among medical men on this particular subject, shaken them all up together, and then selected at random, we should have expected just about such a result as we see. But we forbear. The work has numerous excellences, as well as these few defects; and both are now before the community.

LUTHER'S WRITING DESK.

IN former numbers of this work, we have briefly mentioned Luther's Alleviating Writing Desk; and in our number for February, have attempted a partial description of it. Since that time we have been solicited to give a farther account of this admirable invention, especially of the probable expense. We have recently examined one of these desks, and shall now be able, as we trust, to give the additional information required.

This desk—the one which we have examined—is a splendid specimen of a double or two sided countinghouse desk, containing twelve draws in a case five feet square, built of mahogany,

of a costly kind. It is compact, well proportioned, and as strong as any piece of factory machinery we have seen ; and the whole structure probably weighs from 500 to 600 pounds. And yet it takes up much less room than the clumsy, uncouth, and murderous desks of the usual construction. It has, moreover, twelve draws where an ordinary desk of the same size, (referring to the case) has only four. Four of these draws are over two feet in length, and one foot ten inches in depth from front to rear.—The other eight are about nine inches square, all locked by the leaf crank ; with eight spaces under these eight draws, for storage, eight by eleven inches,—and four deep.

It is a matter of extreme difficulty to ascertain the *maximum* or *minimum* cost of these desks. The infinite variety of form, shape and size in which they are and may be made ; the great difference in the cost of materials, such as mahogany, cherry, pine, rose wood, maple, birch, &c., will greatly vary the price. So will a thousand other circumstances. The desk, for example, may be constructed in part or in whole of each of these kinds of wood ; it may be veneered or solid, in part or in whole ; there are also varieties in the quality of each sort of wood ; different degrees of polish ; different kinds of painting, &c. The material for the scrolls, whether of brass, iron, bronze, or other metal ; their shape ; the locks, knobs and other trimmings ; the form, shape, size, &c.,—whether square, oblong, triangular, octagonal, or circular ; the purposes for which the desk is to be used—whether the changing leaves are to be required, or otherwise ; the number of draws in a desk, their surface, depth, &c. ; number of positions desirable—whether fifty, one hundred, or one hundred thousand. All these things, and many more, come into the calculation in estimating the cost.

The price of the desk we have seen is \$300.* It will suit any individual, of any age, through all generations ; and may be adapted to every desirable position of the body, from sitting at the lowest seat, to standing.

But as few schools would be likely to make use of desks of the above description, it is desirable to know *something* of the price of such as would be adapted to school houses, and especially to common schools. The *minimum* price, then, for a good school desk made on this principle—to be lowered or elevated at pleasure, and adapted to fifty different positions of the body—and made wholly of cherry, will be about \$40 or 50. If made of wood somewhat less valuable than the cherry, it would not probably exceed \$40. Such a desk, however, with good,

* A common desk, on the old plan, of corresponding size, would indeed cost much less, but then it would not be of one fourth the value, if health is worth any thing.

careful, and proper usage, would unquestionably last for several generations. A desk of this description, to seat two pupils will cost \$50; one to seat three, \$60; and so on; adding ten dollars for every pupil.

This calculation has reference to seating the pupils at 'forms,' such as are now used in the public schools of Boston—these forms to accommodate six scholars of about the same height. If, however, the desks are made double or two sided, like a double counting house desk, (that is, like the model which we have examined and described) but in other respects to suit the school room, the pupils might be seated cheaper on six forms—much cheaper—in proportion to the number, than on one form. But in this case, it would be necessary to have a partition between the two sides of the desk, to prevent the communication of the occupants, as they would then sit facing each other.

We are aware that even forty dollars for a school desk, may be sufficient to deter many—perhaps the most—of our readers from thinking any farther on the subject. But it does seem to us that he who, in view of the accumulated evidence before, around, and *under us*, should hesitate a moment about the cost of school desks, provided it is all within the bounds of reason, must be affected with a species of monomania—money-mania, rather—prevailing over every consideration in regard to comfort, health and life. We have spoken of the evidence on this subject *under us*. We refer to the multitudes of clerks and students who die annually of pulmonary consumption, to say nothing of wasting diseases in various other forms, especially dyspepsia.

The cost of fifty of these desks, made singly, for a school room, at forty dollars each, would, indeed, be \$2000. But if they last 50 years—and there is no reason why they should not last several centuries—it would be only 80 cents a year for each desk; especially as it would probably cost but little, if any thing, to keep them in repair. Whereas, we are assured from long study of the human structure, and from much observation derived both from teaching common schools and practising medicine, that the average loss incurred in society for want of better desks in our school houses—we mean not only loss of money for physicians' bills and drugs, but of time—is at least one dollar a year for each pupil; and we fear the loss, upon an accurate examination, would be found much greater. The seeds of disease sown in our common school rooms by means of bad desks and seats and consequent bad postures of body, are exceedingly productive of disease; and we hesitate not to repeat that we do not believe there is a school district in New England which would

not save money by the expenditure of a sum—tomorrow—sufficient to purchase a set of writing desks for each pupil, even though they should cost \$80 each, or double the sum mentioned by Mr Luther for his single desks.—We have made our remarks on the supposition that single desks would be demanded,—not, however, on the score of health, so much as of convenience, order and discipline. But if six pupils could be seated on a form together, the expense for fifty pupils would be reduced as we may have seen to \$750.

We have spoken of the necessity of improvement. We have spoken as a teacher—one who has been for twenty years familiar with this subject. But we are not unwilling to introduce other authorities. Mr John Jenkins, Writing master, in his ‘Art of Writing,’ published many years since in Cambridge, Mass., has the following remarks.

‘As the position of the body is of considerable consequence, in order to write with facility and grace, it may be expected that some directions will be given therefor. Yet they will be of little or no use to the public, though they may be ever so proper, while the common mode of fixing writing tables continues to be practised.

‘The seats are now generally placed at such a distance from the table, as to leave a space sufficient for the scholars to stand while reading, and to pass by one another, &c.

‘This distance being, as is generally required, eight inches, necessarily carries the erect position of the body to the same distance from the front edge of the writing table; the natural consequence of which is, children are obliged to lean forward a space equal to the distance at which the seats stand from the writing table.—This position of leaning forward compresses the breast, and is not only painful, but *very injurious to the whole human frame*;* consequently this must prove a great obstacle to their progress in writing.’

These and other suggestions of Mr Jenkins, sufficiently show that he regarded the immovability of writing desks as an insuperable objection to his and all other plans for improvement in the art of writing hitherto adopted. Any form, shape, size, height or slope, not alterable at pleasure, will be of little use in preventing the terrible evils resulting from a violation of that imperative law of Nature, which governs all sensitive beings. That is, it is absolutely necessary that all such beings should

*The writer here confirms his views by introducing a note signed by Dr Rush of Philadelphia, and Drs Warren and Danforth of Boston, for which, however, we have no room, at present.

very frequently change their position, or suffer the terrible penalty for every violation of that law.

Dr J. V. C. Smith, in his Anatomical Class Book, makes the following remarks on the sternum or breast bone.

‘If distorted or forced from its natural position in youth, it produces alarming consequences in age. If, for example, a person seated, bends his body habitually forward, it eventually bends the point of the sternum inward, where it will finally remain. The consequence is, the capacity of the chest is diminished, and diseases of the lungs, among a catalogue of other maladies, may result from it. Children should be warned of such liability to disease before a habit is formed, that when confirmed is formidable.’

But of what use is it to ‘warn’ children of this ‘tendency to disease,’ when the parents and others concerned compel them to sit six hours in a day, cramped in our miserably constructed school seats and desks? The public should be told in a voice of thunder that they are criminal, highly so, in not seeking a remedy for these evils. The Alleviating Writing Desk certainly furnishes such a remedy. Our greatest apprehension is that the public cry will be ‘Cost! Cost! Cost!’ We cannot preserve the lives and health of our children, it will cost so much. They *must be sick*. A measure of sickness is *sent* to us all. They *must be deformed*; it *will happen*; who can help it? They must die—it will cost 40 cents, per head, a year to prevent it.’

Dr S. again says, ‘There is a radical defect in the seats of our school rooms. The seats should be more comfortable, and prevent the bones of the chest from being cramped down and binding the digestive organs.

‘Very small children, in schools, become excessively weary, after sitting a little time on stiff benches—are sleepy, and can scarcely be kept awake. This is nature’s mode of seeking relief from the pressure and gravity of the chest which is confining both bones and muscles. They should certainly be permitted either to have a recumbent posture, which is thus indicated, or they should be kept but a very little time in one position. Malformation of the bones, narrow chests, coughs, ending in consumption and death in middle life, besides a multitude of minor ills, have often had their origin in the school room.’

So much for the breast bone. Now for the views of the same writer on the spine.

‘Between the vertebræ of the spine or back bone, there is an intervening substance, exceedingly elastic, convex on both sides, thick in the centre, and thin at the edge, which is analogous to

cushions to prevent a sudden jar in our movements. Persons become round shouldered, as the expression is, in consequence of the elasticity of these parts being overcome. A permanent stoop or bend of the back is the result. Old age gradually weakens the elastic power, and therefore aged men are often crooked, infirm, and shorter than in early youth. Distortions of the body, producing deformity are referable to the want of spring or elasticity of these cushions.'

Now if the present modes of constructing and using desks in schools, counting houses and elsewhere, is productive of distortion and deformity, must not men be deranged, idiotic—mad—to persist in the use of seats and desks which produce such results—to prefer distortion, deformity, coughs, consumption, dyspepsia and even death itself, to a little precaution? Or shall we hear the cry, It costs so much? Let the Alleviating Desk but come into general use—we will not say in counting houses and schools alone, but in families too; though peradventure the same desks may yet be found to supply the wants of family and school both—and we will warrant the public, that in less than one century an improvement in the habits and health of our community will be visible, of which few at present have any adequate conception.

Once more we say, let us not hear a word about the cost, especially from those who pay double—nay fourfold—the sum necessary to purchase one of these desks, for articles of furniture which, to say the least, might be dispensed with. We have no objection to the piano forte at two hundred dollars—nay six hundred or a thousand—and mirrors at one hundred, centre tables at twentyfive, &c., and chairs at twelve, provided other wants of the community still more imperious are properly supplied in the first place. We would not complain so much of any sort of extravagance in the community, were it not for the tremendous but undeniable fact, that to procure or use these extravagances, the mass of mankind are obliged to sacrifice comfort and health.

We are unwilling to say more; and yet we feel as if we had as yet said nothing. We long to see the eyes of our community open on this subject. We long to see a measure of that wealth which now goes to purchase the needless or the destructive—in the form of drink, food, dress, furniture, lands, houses, equipage, &c.,—expended in promoting real comfort and happiness. There is not a family, or school, or counting house in Boston, or elsewhere, which cannot better afford to purchase the Alleviating writing desk, or some other desk destined to accomplish the same object—if any such there be—than to do

without it. Nor is there one family in four from Maine to Georgia, or from the Atlantic to the Rocky mountains, that could not annually save enough by a proper and just economy to purchase one of the smaller single desks of which we have been speaking.

We close our remarks with the following letter to the inventor of the desk in question, from the same Dr Smith from whose work we have already made such free quotations.

‘QUARANTINE GROUND, BOSTON HARBOR, }
SEPT. 1, 1838. }

‘MR LUTHER,

‘Sir: Your invention is admirable. Since making an examination of the Alleviating Writing Desk—a beautiful specimen of cabinet work—it has occurred to me, that if introduced into banks, and in fact all other public institutions where clerks are habitually confined many hours daily, for weeks, months and even years in succession, they would be less liable to painful affections of the chest from which they are certainly very severe sufferers.

‘It is generally admitted by physicians, that a tendency to disease of the lungs may be accelerated, and not unfrequently originates in consequence of an unnatural position of those whose vocation it is to write continually at a badly made table or desk. That multitudes of clerks die of pulmonary consumption, is a fact of medical notoriety. Any contrivance therefore which will allow of frequent changes in the position of the writer, and at the same time wholly relieve the breast bone from violence, must be considered in the light of an important invention.

‘If you could also adapt the Alleviating Writing Desk to the School Room,* where a total reform in the construction of seats as well as writing desks is absolutely required, the achievement would be worthy of all praise. To those wretched articles of Common School Furniture are we to look, in some measure, for the cause of so many distortions of the bones, spinal diseases, chronic affections, now so prevalent throughout the country. Symmetry of form may be deranged, the vital organs imperfectly perform their functions, and a train of maladies destructive to health, may all be referred, in some instances, to the stiff bench and the still worse writing desk in the common class of school houses. It is a matter of surprise that the evil is not seen in its proper light, by those who exercise a controlling influence in every thing relating to primary education.

‘As a whole, the desk you have constructed, is not only very

* This, it will be perceived by the foregoing article, can be done.—Ed.

ingenious as a piece of mechanism, but calculated to be exceedingly useful; and cannot fail to be appreciated by those who profess to be interested in the *physical* as well as the moral and intellectual condition of our race.

‘Very respectfully,

‘Your ob’t servant,

‘J. V. C. SMITH.’

TRAINING THE CONSCIENCE.

IT is unnecessary to enter here, upon the inquiry, What is conscience. That there is a voice within which pronounces in regard to the right and wrong of human actions, to a greater or less extent, and to which we ought to yield implicit obedience, as to a vicegerent of the Deity, is so generally believed, that whether the view be right or wrong, few will be likely to mistake the meaning of the remarks which follow.

If there be a department in education which may justly be said to be particularly neglected, where neglect, in almost every thing, is little short of universal, it is the moral department. The physical nature, indeed, fares hard at our hands; but is not so universally left to shift for itself, as the moral nature. It is only the intellect—the dry intellect—that receives a measure of attention which approximates to its value and importance.

But amid the neglect of every thing, in the moral department, one thing is neglected more than all—the conscience. Something is done, little as it may be, for the temper; something for the affections; something for the passions and sentiments. Slight efforts are made—by fits and starts, it is true, rather than *systematically*—to repress anger, revenge, and undue self love; to encourage a proper affection for parents and others, and to inspire with faith and hope. It is rare, however, in the common walks of life, and indeed in any other, that parents and teachers seem to find time for even this part of moral training.

But alas! where is the father, where the mother, where the teacher, who pays any regard to the development or training of the conscience? Is there one person in a hundred, even among those who profess to be guided by the principles of the christian religion, who even so much as thinks of the possibility of increasing or diminishing the conscientiousness of his child, or feels the least degree of responsibility on the subject? Is there one in a hundred, even of the few who believe that the law of conscience

is imperfect, and may and should be continually elevated to meet the demands of the divine law, who makes a practical application of this knowledge in the education of those committed to his charge? Is there, on the most liberal allowance, one person in a thousand, the measure of whose conscientiousness has been varied by direct effort?

I will not say, positively, that none of these questions can be answered in the affirmative. I hope, for the honor of human nature, as well as that of christianity itself, that they can. But if so, it must be by those to whom has been assigned a sphere of observation far different from my own; and who have ranged it with far different eyes.

Paul teaches us that whether we eat or drink, or whatsoever we do, we should do all to the glory of God. The same doctrine, though perhaps in terms less obvious, is again and again inculcated by the Saviour, and is most strikingly sanctioned by his daily practice. Whatsoever he did, whether the action were regarded as great or small, was done conscientiously. He seemed always to act upon the principle that what was worth doing, was worth doing well. And in no one action of his life—I repeat it—have we reason to believe he ever left out of consideration the approbation or the disapprobation of conscience.

I have indeed heard some psuedo disciples of Christ contend, with earnestness, that there was a large range of the common actions of life which had no moral character at all; and that to cultivate a conscientiousness in the minds of young in regard to them, would be to mislead them, and to set up for them a standard of duty which the Creator never intended. I do not believe, indeed, that there are many who would openly avow such a sentiment, in the face of the Bible itself.

To overt acts of crime—obvious infractions of the laws of the two tables—in civilized and especially christianized states of society, there is, no doubt, in most minds, a good degree of susceptibility. There are probably few individuals among us who break the Sabbath, for example, in a way which would expose them to the penalties of the statute book, without feeling also the reproaches of conscience. The same may be said of profaneness, abuse of parents, direct and obvious theft, gross licentiousness, &c. &c.

But in the ordinary course of daily life, temptations to high-handed acts of vice come but seldom. To take the same example as before; there are few persons among us, who were they thousands of miles from home and among savages, or where there was scarcely a possibility of their conduct ever becoming known to their friends, would not feel at first the reproaches of

conscience, were they to labor or travel unnecessarily on the Sabbath. Their conscientiousness, it is true, might soon wear off; but the process would require time.

There are also some among us, and I hope the number is daily increasing, who are conscientious in regard to the manner of spending their whole time on this holy day; who, whether they eat or drink, or converse, or read, or meditate, or observe, or engage in religious exercises or charities, endeavor to do all to the glory of God; and who in proportion as they know that they have not done all this, feel the pangs of a just self condemnation.

This indeed is a kind of conscientiousness to which the children of most religious parents, as well as those of some who are not religious, are trained. And in so far as this goes, it is well. Just in proportion as the young are taught to keep a conscience void of offence towards God, in regard even to one of his commands, just in proportion does conscience maintain the post and hold the sway which its author intended.

But what I complain of is that except in what are regarded as the religious duties of life and a few of its *larger* secular concerns, conscience, as men are usually trained, seems to have very little to do. And this I regard as a deep, radical error in modern education.

There are numerous circumstances and acts of daily and hourly occurrence in common life, with which conscience, as now usually developed and educated, in the best christian society, is supposed to have nothing to do. They are not indeed quite regarded as destitute of any character at all; but rather as being out of the range of the Creator's general observation. I do not know that I ever heard any one avow it as his belief that the Creator takes no notice of these smaller matters of human life, and cares not whether they are well done or ill done, or whether they are done at all; but I repeat it, the course which is usually pursued, is such as might fairly be the result, were such a belief entertained.

I will endeavor to render my views more intelligible by two or three simple illustrations.

When I was a boy, great effort was made, on the part of both my parents to make me rise early in the morning. Sometimes they flattered, sometimes they threatened me. At length, however, they hit upon one truly philosophical measure, which was to remove the cause of the evil they wished to cure. They said, I must go to bed early. 'You are never ready to go to bed,' my mother used to say; 'and never ready to get up.' And it was not till they had succeeded in compelling me to the habit of early retiring to rest, that they made me an early riser.

Now in all their efforts, through a long course of years, to induce me to rise early, and among all the motives to dissuade me from a practice so *inconvenient* to them, as to have me lying in bed an hour or two after the sun was up, they never, in a single instance, so far at least as I can recollect, endeavored to show me that I was doing a moral wrong. No, not for a single moment in the whole course of my family education, did either of my parents attempt to show me that I was in this way wasting my time, or injuring my health, or offending God—or even dishonoring them. Had they done this, and thus awakened my conscientiousness on the subject, I think I should have gained the victory over my sluggishness in one fourth the time that was required without it. I judge so, because I was by no means wanting in conscientiousness in every thing to which a sense of right and wrong had been awakened. But as to there being any such thing as moral wrong in my delinquency, or indeed any sort of wrong, I never so much as dreamed of it. When I was directly commanded to get up, I obeyed, for the time, of course: for to have disobeyed would have been a known crime. But when I was merely entreated or scolded, I only considered myself failing to give quite as much pleasure as I might have done, in the way of contributing to their convenience.

Again. It was customary with our family, even in the long days of summer, to eat but three meals a day. When I came in from labor or play, during the intervals of our meals, and wanted or fancied I wanted something to eat, my mother used to dissuade me as much as she could from eating, on the ground usually, that I should not enjoy my next meal so well; or should perhaps spoil my appetite for it. She also sometimes gave other reasons, such as the very general rule that it was not good to eat between meals.

Now although I knew, full well, that my appetite for a dinner of plain meat and bread and vegetables, would not be quite so keen after having eaten a good supply, during the forenoon, of biscuit and butter, and mince pie and cheese, with here and there a sly bit of sugar, or a few raisins, yet I knew, too, that after eating a few of the first mouthfuls, the plain food would taste *pretty well*. Besides, I had been trained, as most children are, to the mistaken belief that the pies, cakes, cheese, butter, &c., which only came to the table occasionally, and at the end of a meal of something else, (to reward us, as it were, for having first filled our stomachs to highwater mark on meaner substances,) were the real *desirables* of life; and by a good liberal luncheon, both in the forenoon and in the afternoon, I was sure

to get hold of such a proportion of these desirables that I could well afford to eat more lightly of the plainer dishes of the regular meals. Lastly, I believed that the reasons my mother gave why I ought not to eat between meals, though they might be true, had less weight on her own mind than another not named ; which was that she wanted me to eat most of the coarser, cheaper food, and not so much of the more costly. I believed so, especially, from her own occasional example.

How easy it would have been, at that period of my life, when I was all open to conviction on any important subject, to have shown me by the simplest yet most forcible arguments, what I know now to be true, that the course my mother wished me to pursue, was exactly that which would be productive of the greatest amount of both health and pleasure ; not only in years to come, but immediately ! Had this been done, and had my conscience been thus awakened and enlisted on her side, how easy might the fond mother have gained the victory ! But of all this she was unfortunately ignorant. She would have been at that period, as much surprised as I, had some confidential medical friend assured her that eating between our accustomed hours for meals, provided those hours were not too remote for the purposes of health, was a moral wrong—a sin against God !

Once more. I knew it was expected of me, both by my parents and teacher, to study well my lessons at school ; to improve diligently all my time ; and to behave in such a way as would be worthy of myself and them, and set a good example to the rest of the pupils. I knew this was expected of me, I say ; and if not done, I knew it would give pain. But if I could pass away the time in such a manner as to leave the impression on the minds of parents and teachers that I was doing well, although I made little or no real progress, I do not remember that for many years after I commenced going to school, I ever felt any compunctions of conscience about it. It was quite enough for me, if I could escape displeasure and the rod. And this I believe to have been the case with my schoolmates generally. Could I have been shown, in a clear and proper manner, that I was sinning all this while, not only against my soul, but against God, as well as offending and wronging parents and teachers, I believe such a hold might have been gained upon my mind and heart, as would have saved the pangs I now feel at the thought of the loss of months and years of valuable time, and the destruction, by a bad example, of an incalculable amount of human character.

When will parents and teachers begin to understand this subject ! Nor is it enough to understand it. The knowledge of

the fact that their children are almost without consciences, and that the latter is every where neglected and slighted—a mere starveling in the world—will not effect a reformation. Nor will it be enough to lecture the young, at an early age, nor even at any age, on the subject. There must be example. Parents and teachers must first have consciences themselves. They must indeed, be as conscientious as they now are in what they are accustomed to regard as the larger matters; but they must be equally so in all the common and smaller concerns of life. Rest assured, you whose principal business it is to form character for time and for eternity, that you are not yet fit to give the first lessons in the great work, till you have ceased to pay tithe of mint, anise and cummin, while you omit the weighty matters. Be assured that until you do every thing—the smallest action of your lives—conscientiously; until, whether ye eat or drink, or whatsoever ye do, ye do all as if the Father of your spirits were looking directly upon you, and requiring you to do it right, and until you have brought up the children committed to your trust with the same regard to the Creator's will, and with the same fidelity to conscience his vicegerent, you are not worthy of the sacred office you sustain; nor even of its sacred endearing name.

I am fully convinced that we might almost as well have a world without souls, as without consciences. Of what use is it to labor to educate or reform dead men? Enough of this has been attempted already. Such dry bones can never live, even if we raise them up, and give them human shape. It is in vain for the mother to teach, for the father to discipline, for the teacher to assist, for the operative to inculcate the mysteries of his art, for the legislature to enact laws, for even the minister to preach to men who have no consciences to reproach, in the hour when no human eye is upon them. Until we are trained to regard the suggestions of an internal monitor, wherever we are, and whatever we think, say or do, with nearly as much sacred reverence as we would regard the same suggestions were they embodied into short written sentences, etched on tables of stone and delivered to mortals, by almighty hands themselves on Sinai's awful mount, amid thunderings and lightnings and tempests, but little is done or can be. There is a work to be done preparatory to the full reception of the glorious gospel of the Son of God of whose magnitude and value few seem to me, as yet, to have formed the most distant conception. It is a great work, but a simple one; it is enough to employ the combined force of hand, head and heart, both of parents and teachers. It is the education or training of the human conscience.

PUFFING.

THERE is no abuse of the press so detrimental to the progress of national intellect, as the present system of puffing. For instance—a young author, too confident in his own powers, and burning for reputation, sends his juvenile production to an editor, stating his age, and the high respects which he entertains for the paper honored with his communication. The editor finds a few respectable lines—he wishes to encourage the young aspirant—he publishes his piece with a *puff*. Ten to one, the youth is ruined. He turns rhymers—never wins a name, and is good for nothing the balance of his visionary life.

A lecturer arrives in town, with his manuscripts, remarkable for nothing but crude thoughts or ingeniously concealed plagiarisms. He calls on the editor—compliments his fine tact and political or literary ability—and—asks for a notice. In due time a *Q* is seen, pointing the public attention to the ‘talented and popular lecturer.’ The people are gulled, and the travelling literary ragman pockets the ‘needful.’

A new invention is proclaimed. The editor receives a note from the proprietor, requesting a visit. The good-souled, easy driver of the goose-quill has no leisure to call, but the next week’s paper contains another *Q*, and the room of the machinist is crowded. Many buy, and they find their ‘*wonderful invention*’ about as profitable as the Yankee’s *wooden nutmegs* and *beach bacon hams*.

A new work on philosophy or political economy is issued.—The author sends a copy to the editor, and the public sees an article headed—

‘NEW AND VALUABLE WORK.’

It is bought also, and the old trunks are soon papered over, or the glazier cheated out of a job, and the windows renovated with the useless leaves. Such are the impositions put on the public. The system of indiscriminate puffing robs genius. If an indifferent article or invention is lauded as a production of high talent, what more can be said of an article or invention which presents the finest mind?

The system tends to this—the applicant is made a more dishonest man—the editor is bribed, and the credulous public abused. It is high time that the error should be corrected.—*Louisville Lit. Register.*

MISCELLANY.

AMERICAN INSTITUTE OF INSTRUCTION.

THE Ninth Annual Meeting of the American Institute of Instruction convened at Lowell, on the 23d of August last, and continued in session, as usual, five days. From the minutes of the proceedings, as kept by Mr. THOMAS CUSHING, Jr., the Secretary, we have been permitted to collect the following facts :—

The following were the LECTURES—fourteen in number.

An Introductory Lecture, by Charles Brooks, of Hingham, Mass. ; on “English Grammar,” by R. G. Parker, of Boston ; on Model Schools, by Thomas D. James, of Philadelphia ; on German Language and Literature, by Herman Bokum, of Cambridge, Mass. ; on the bearing of School Instruction on the common duties of life, by A. B. Muzzey, of Cambridgeport, Mass. ; on Man, the subject of Education, by S. G. Goodrich ; on the past and present condition of Education in Greece, by C. Plato Cartanis ; on Oral Instruction, by Ezekiel Rich, Troy, N. H. ; on the Mutual Duties of Teachers and Parents, by David P. Page, of Newburyport, Mass. ; on Vocal Music, as a branch of Instruction in Common Schools, by Joseph Harrington, Jr., of Boston ; on the Head and the Heart, or the relative value and importance of Moral and Intellectual Education, by Elisha Bartlett, of Lowell, Mass. ; on Astronomy, by Joseph Lovering, of Cambridge, Mass. ; on the Characteristics of a Good Teacher, by George Warren, of Charlestown, Mass. ; on the Literary Responsibility of Teachers, particularly American Teachers, by Charles White, of Owego, N. Y. ; and on the School System of Connecticut, by Denison Olmstead, of New Haven, Conn.

The following were the subjects which underwent a public discussion :

On compelling the attendance of children at School ; on a more free use of Oral Instruction, in addition to that of Text Books ; on the advantages of a fixed code of Laws and Punishments in a School ; and on the expediency and practicability of introducing Vocal Music into our Common Schools.

Messrs. Charles Brooks, Greenleaf, S. Pettes, H. Mann, E. Bartlett, A. B. Alcott, H. Bokum, Jenks, H. W. Carter, T. D. James, Bradford, G. F. Thayer, F. Emerson, Allen, P. Mackintosh, and several other individuals, took part in the discussions.

Mr Brooks, of Hingham, gave a verbal account of the Borough Road

School, in London ; and Mr. Wm. Russell, and Mr. G. F. Thayer, of the Edinburgh Sessional School, at Edinburgh

The following Resolutions were also passed during the Session of the Institute :

Resolved, That as all popular governments are, and in the very nature of things must be, dependent upon the general prevalence of intelligence and virtue for their stability and their efficiency for good, so it is the right and duty of these governments not only to provide for but to secure by legislative enactments, if necessary, the intellectual and moral education of the young.

Resolved, As the sense of the American Institute of Instruction, that it is desirable that the teaching of vocal music should be introduced into Common Schools as soon as it may be practicable.

Resolved, That the American Institute of Instruction feel highly encouraged and gratified in view of the increasing interest manifested in various parts of the Union, in behalf of the improvement and extension of Common School Education.

A letter was also read from M. Victor Cousin, of France, expressive of the interest he feels in the promotion of general education in this country, and of his sympathy with the American Institute of Instruction.

Of the general character of these various performances, we are but poorly prepared to judge, as we were obliged—for the first time in several years,—to be absent. From the best information, however, we have been able to obtain, we feel ourselves warranted in making the following remarks.

We find a greater variety of character in the lectures of this year, than in those of some former sessions. If immediate practical utility be a prominent object of these lectures, we know not when the purposes of the Institute have been better accomplished, than by such lectures as those of Messrs. Page, Rich, Harrington, Warren, Muzzey, Bartlett and James. The lecture of Mr. Rich included both theory and practice ; and we doubt whether a more important lecture has ever been given to the Institute since its first formation. We understand it was not popular at the the time ; but this, as our readers well know, is no test of demerit. Mr. Rich is a veteran in the cause of Education, and such men are not sure, in any age, of being carried on the shoulders of the populace.

The discussions, though interesting and important, were less so than formerly. They were also less numerous. We are sorry to find these valuable discussions every year giving place, more and more, to elaborate lectures. It ought not so to be ; and if the Institute is to retain its reputation for usefulness, it will not be so. We have uttered our complaints on this point, before ; but our note of remonstrance, however feeble, is still needed.

There is a spirit occasionally manifested in this Institute, which we should greatly rejoice to see done away. It is exactly what we should expect to find in a body like this in Old England, but not in Massachusetts. It is, if we mistake not, the spirit of aristocracy.

We will give a specimen of this spirit. The first resolve we have mentioned, as having been passed this year, was originally drafted thus—and exertions were made to pass it in this form :—

‘*Resolved*, That in the opinion of this Institute, it is the duty of our legislators to compel the attendance at school of those children whose parents refuse to perform their duty in this respect.’

We renew our protest against the spirit which, in a community, and under a government like ours, would dictate such resolutions. Even as the resolution finally passed, we do not like it. If such is to be the future spirit and course of the Institute, we hope the ‘power’ will pass into more republican and less exclusive hands; of which, we understand, there are at present some indications.

The sentiment against which we are protesting, is the right of the legislature of a State ‘to secure, by legislative enactments, the intellectual and moral education of the young.’ Why *secure* the ‘moral and intellectual’ any more than the ‘physical’ education of our youth? Why either? can any one tell us?

The sentiment to which we object, is thus expressed by Mr. Goodrich, in his ‘Fireside Education.’—‘The legislature is to the people as the central organ of vitality to the life-blood of the body.’ The *expression* is happy, but the figure is not well chosen; for it remains to be proved, according to the doctrines of some of our more intelligent physiologists, that the heart has very much to do in the way of impelling the blood. If it should turn out that the capillaries, and not the heart, give the quickening impulse to the blood, and that the heart is almost passive in the work, Mr. G.’s comparison would be correct, indeed, but it would not express his own political views. The heart would be to the circulating system just what the legislatures, in our view, are to the people—the moved rather than the movers; but the power would be in the millions of capillaries in the one case, and in the millions of the citizens in the other.

As for the Institute, we would bid—nay, we would urge,—it ONWARD. It has done some good; it may do more. Let it be in the hands of republicans, however, and not of aristocrats or monarchists. Let it be in the hands of those who are the least selfish, and will be least likely to make it an instrument for the accomplishment of their own selfish purposes.

In closing our remarks on the proceedings of the Institute, we beg

leave to present to our readers the following extract from the Introductory Address, by Mr Brooks :—

‘It makes me sad to see governments traversing seas and continents to find out new models for a prison, but will hardly cross the street to find a new model for a school-house ! Short-sighted philosophy ! The bolts and bars, which will keep your goods safer than steel and iron, are the seminal principles of justice and benevolence, early and deeply imbedded in the souls of your children. Plato says, “A sound education and moral culture, would render the office of judge as much a sinecure, as a good system of bodily training would that of a physician.” Yes, let there be well-defined, conscientious, Christian principles *within*, and you will find little need of executive authority *without*. Give me but the money laid out in defensive processes, in lawsuits, criminal prosecutions, night watches and day watches, walls, prisons, and penitentiaries, and I will sprinkle you good school-houses over all the land, and put into each of them a competent master, at eight hundred dollars a year.’

‘The American Institute of Instruction has gloriously led the way in successful efforts for the improvement of our schools in the United States. It is every day becoming more important to the cause of civilization, liberty, and religion. Its labors are appreciated in Europe. It has lately stretched its friendly hand across the sea, and that hand has been gratefully seized in the warm grasp of brotherly love. Let us cultivate a friendship which may prove as the clasp of souls. *Our* “field is the world.” Let good offices go round. Let the circle of light be complete. They bid us “God speed,” in other tongues, from the lofty mountains of Switzerland, and from the level shores of the Zuyder-Zee ; from the halls of philosophy of the Sarbonne, in “belle France,” and from the lecture room of accomplished professors in military Berlin ; and, in our own tongue, sweeter than all, we hear voices of encouragement from the classic capital of Scotland, and from the busy mart of England’s metropolis. And shall we not echo back the friendly gratulation ?’

SINGULAR SCHOOLMASTER.

[The following is an extract of a letter from the Editor of the Cincinnati Journal, dated Marietta, July 24, giving a brief account of a School at Marietta, kept by a Mr. Tenney. We had supposed Mr T.’s republican method had been sufficiently tried at certain schools in England, but some of our editorial corps not only head the article ‘A novel but successful experiment,’ but appear to think the principles on which he proceeds, are worthy of universal adoption. If any one chooses to try the experiment, we have no striking objection ; though we do not believe it will often succeed. It deserves a record, at least, in the *annals* of American Education.]

‘There is something peculiar both in the man (Mr Tenney) and his management. I should judge him to be a shrewd observer of human nature, and to this close habit of observation—a constant studying of character, noting what is common to all, and what is peculiar to each—he is, probably, in a great measure indebted for his remarkable success in the management of young men and boys. To give a specimen :

Upon commencing a school, (here he has some eighty scholars,) he gives them their lessons ; to each what he will undertake to get. This done, he dismisses them, perhaps to a separate room. When the time comes to recite, most of them are unprepared, and the complaint of each is, that others made so much noise, or in some way so disturbed him, that he could not study. After two or three days spent in this way, and nothing accomplished, the school is called together, and the question is, whether it is best to go on after this mode, to break up, or to find some remedy. A chairman and secretary are appointed ; and, upon consultation, the students of course come to the conclusion, that some rules are absolutely necessary for the mutual convenience of all. And of their own accord they establish such laws as they deem necessary for the good of their community, with a view to the object of their association, the teacher, in the mean time, only acting as an advising friend. Thus, at the outset, the little community having proved the evils of anarchy, are prepared for the establishment of law and order, and these are the result of their own voluntary choice, adopted because they find them absolutely necessary. These laws, I suppose, are subject to repeal or amendment, and new ones are adopted at the pleasure of the school ; but whether the teacher reserves to himself the *veto* power, I am not informed.

The first thing that strikes us when we go in, is that the instructor is only a kind of presiding or executive officer, feeling himself little more responsible for the order of the school than any one of the scholars. There is strict good order, and this evidently resulting from self-government. Even with the smallest boys it seems to make no difference whether the face or the back of the teacher is turned toward them. Instead of the little tricks so common among lads, there is apparently a self-respect which induces each one to observe the decorum suited to his place.

The examinations, to a considerable extent, are carried on mutually ; that is, the scholars examining each other, or one perhaps the whole school, and then answering any question connected with the subject which any one may choose to put to him. This is managed in a manner both pleasing and profitable. The arithmetical examinations, both mental and on blackboard, showed that whatever question was asked must be fully and understandingly solved before leaving it.’

HOLLISTON MANUAL LABOR SCHOOL.

There is a Manual Labor School in Holliston, in this State, under the care of a Mr Rice and two or three assistants, which deserves at least a passing notice. Without funds, and, we might almost say, without friends, about three years Mr Rice has sustained this institution, during which time, he has instructed between two and three hundred pupils, male and female, in a manner highly creditable to himself, and interesting to the community. He has under his care, a large and commodious boarding house ; but most of the pupils merely take rooms in the building, and board themselves. Such of the young men as are acquainted with shoe-making, find employment in that business in the vicinity of the school ; and some have in this way paid their expenses.

We do not know whether there is opportunity for any other manual labor in connection with the seminary except shoe-making ; but we hope there is. For though we have no doubt that energetic young men may pay their way by shoe-making, yet we do not believe it safe for them to do so. Young men confined to the school room four, five, or six hours a day, and to their books more or less at other hours, need active exercise in the open air, for much of the time which remains. Above all, they ought not to be confined to the shoe bench, and its cramped positions, and confined air. All may go on well for a while, at least apparently so, but suffering must follow, sooner or later ; and we shall almost inevitably find young ministers, fitted for college in this way, breaking down prematurely.

MOVEMENTS IN OHIO.

The Superintendent of Common Schools in Ohio, Mr. Lewis, is perambulating the State, and attending County and other Conventions ; and, as we trust, doing great good. Mr. L. is a true son of New England—as thorough and efficient in what he undertakes, as the soil from whence he emanated is sterile, rocky, and iron-bound. His inexhaustable fund of information, as precise and accurate as it is extensive, give abundant evidence that the trust the Legislature imposed in him, has not been misplaced.

Mr. Lewis is accompanied—at least in many places,—by President McGuffey, of Cincinnati College. The latter is the author or compiler of the Eclectic series of School Books, about which so much has been said of late in the Western papers. He is, we understand, a flippant speaker ; but we know not how far he is acquainted with the character and wants of Common Schools.—We have heard it said that the places through which he passes, in company with Mr. Lewis, are very generally adopting his school books !

At a meeting of the Cayahoga Common School Association, in

Cleveland, in August last, at which the gentlemen of whom we have been speaking were present, the following important resolutions were passed, but not without much able discussion.

Resolved, That in the opinion of this Association it is a serious evil to have too many scholars in a school. As a general rule, we think a school of thirty or thirtyfive is large enough for one teacher.

2. That it is desirable that a system of books should be procured and adopted by state authority.

3. That it is desirable that the school books should inculcate a uniformity of spelling, and the reading books should be calculated, as far as practicable to convey valuable information.

4. That School Districts should provide an apparatus, such as globes, blackboards, &c., to facilitate the instruction on useful branches, and should procure a School Library for the use of the pupils.

OBERLIN COLLEGIATE INSTITUTE.

We have received a Catalogue of the Trustees, Officers and Students of the Oberlin Collegiate Institute, for 1838, of which an account has been given, from time to time, in this journal. We perceive that the whole number of names on the Catalogue, is 391. Of these, 265 are males, and 126 are females. Of the males, 97 belong to the preparatory department, 44 to the logical school, 9 are attending a shorter course of study, 2 are irregular students, and 113 are attending the collegiate course. Of the females, 21 belong to the preparatory department, and 105 to the collegiate school.

There are many things in regard to this Institution to render it interesting to every friend of education. Its moral tone and standing—its broad temperance principles—its banner of freedom—the large benevolence it inculcates and encourages, and the habits of industry, in both sexes, which it enjoins and secures, give it a prominence in the view of the Christian philanthropist, which few literary or religious institutions can claim.

But its most interesting feature—to us,—is the uniting of the sexes in a course of liberal study, and the unexpected results which have followed. Many good men among us, when they heard that males and females were to recite together, sit at the table together, &c., constituting one large family, and living together in some measure on the principles of a well-ordered Christian household,—did not fail to predict a failure. Yet the Institution has flourished, and the experiment is unequivocally successful. We consider it now fully established, that the sexes may be educated together.

This discovery is one of the most important ever made. The benefits which are likely to flow from it are immense. Woman is to be free. The hour of her emancipation is at hand. Daughters of America, rejoice !

NEW INSTITUTIONS.—NEW COLLEGE IN MISSOURI.

We have received the Prospectus of a new College at Columbia, Boone County, Missouri, of which Rev Luther H. Van Doren is to be President, and Rev Robert J. Thomas, and Mr David Dunlap, Professors in the various departments. Connected with the College is also a Preparatory Department, of which Rev E. P. Noel is the Teacher. The course of studies proposed for the former, appears to be thorough; that of the latter consists of those branches which are usually taught in common English Schools.

There has also been lately erected here and elegantly furnished, an Institution for young ladies, of the most respectable and desirable kind. We rejoice that these Western institutions are continually rising; and hope they will prove as efficient as they are numerous.

THE ABBOT FESTIVAL.

The papers are teeming with accounts of the late festival at Exeter, N. H. The circumstances were interesting, but we dislike these festivals, especially where wine and toasts are introduced; and we are astonished that the good sense of our New England communities should continue to tolerate them. The following is a very brief account of the material facts—dinner, evergreens, processions and fine speeches, of course excepted.

‘The meeting of the Alumni of Phillips’ Exeter Academy, for the purpose of paying a tribute of respect and affection to the venerable Principal of the Academy, Benjamin Abbot, LL. D., who has just completed his fiftieth year of arduous and honorable services in that station, took place on Thursday, 23d inst. (August.)

The total number of students in the school since its formation exceeds two thousand, of whom almost the whole have been pupils of Dr. Abbot—he having become the head of the institution within a few years after it was founded. About four hundred of these students were present upon this occasion. The meeting between the venerable preceptor and his grateful scholars, was exceedingly affecting.’

If we recollect rightly, the venerable Mr Woodbridge—father of the former Editor of the *Annals of Education*,—was once the principal of Phillips’ Exeter Academy. If so, it is worthy of remark that Mr W. also lived to be a teacher, in various parts of the United States, for fifty years. Such instances of longevity in American teachers are rare.

SCHOOL UNDER A TREE.

A late number of the *Youth’s Friend*, relates the following anecdote in regard to teaching the children of the convicts at Botany Bay, in New Holland.

* An English captain who visited the colony in the year 1837, found that there was no school in a place called Adelaide, and that the children were growing up neglected and ignorant. He determined to begin a school, and as there was no room or house for such a purpose, he gathered the children under a shady tree, which was large enough to protect a hundred scholars from the heat of the sun, which is very great in that country. On the branches of the trees he hung the cards, from which he taught the young colonists to spell and read. He taught them also to sing, and very often the whole school would stop their other lessons, and join together in a cheerful hymn. There were several sorts of beautiful birds in the tree, and notwithstanding all the noise that the children made with their lessons and singing, the old birds continued to occupy the nests and to feed their young. What a delightful school-room this must have been in a warm day, and how sweet to have the birds singing and flying about the branches, and the little ones, too weak to leave their nests, chirping over the heads of the school!

When this school was well established, the captain obtained a pious woman, the wife of a cooper, to take charge of it, and since that an excellent teacher has been sent from England.

GOOD HEALTH THE RESULT OF EDUCATION.

In Goodrich's 'Fireside Education,' at page 76, we find the following important and valuable sentiment. The italicising is, however, our own.

'It may be supposed that a good constitution is not at the command of the parent. But let him devote his attention to this as a point of duty, as a thing of high interest; let him pursue it with the sagacity, practical good sense, and energy with which he pursues his ordinary business, and, in nine cases out of ten, he will secure his object. The truth is, that *feeble constitutions* are, in most cases, *the result of neglect or mismanagement*. The parent, therefore, may usually decide the physical character of his child for life.'

NORMAL SCHOOLS.

The long-neglected subject of Normal Schools, or seminaries for the preparation of Teachers for this country, is now fairly before the community. We hope it will sleep no more till something efficient is accomplished.

We have been led to this remark, by seeing in the papers an account of a meeting of the Plymouth County Association, at Hanover, Mass., on the 3d of Sept. last. The meeting was addressed in the forenoon by Mr Mann, Secretary of the Board of Education, who spoke with much ability on the subject of the special training of teachers, and presented many able arguments in favor of the establishment of Normal Schools.

In the afternoon, a resolution for the establishment of a Normal School in Plymouth County, was ably and thoroughly discussed, by Rev Mr Brooks, of Hingham, Ichabod Morton, Esq., of Plymouth, Robert Rantoul, Jr. Esq. of Gloucester, Rev Mr Putman, of Roxbury, Hon. John Q. Adams, of Quincy, Hon. Daniel Webster, of Boston, and Rev. Thomas Robbins, D. D.; and finally passed by a unanimous vote.

We confidently expect, ere long, says the paper whence we have made this extract—and we expect the same—to see Normal Schools in successful operation not only in Plymouth County, but in every county in the State.

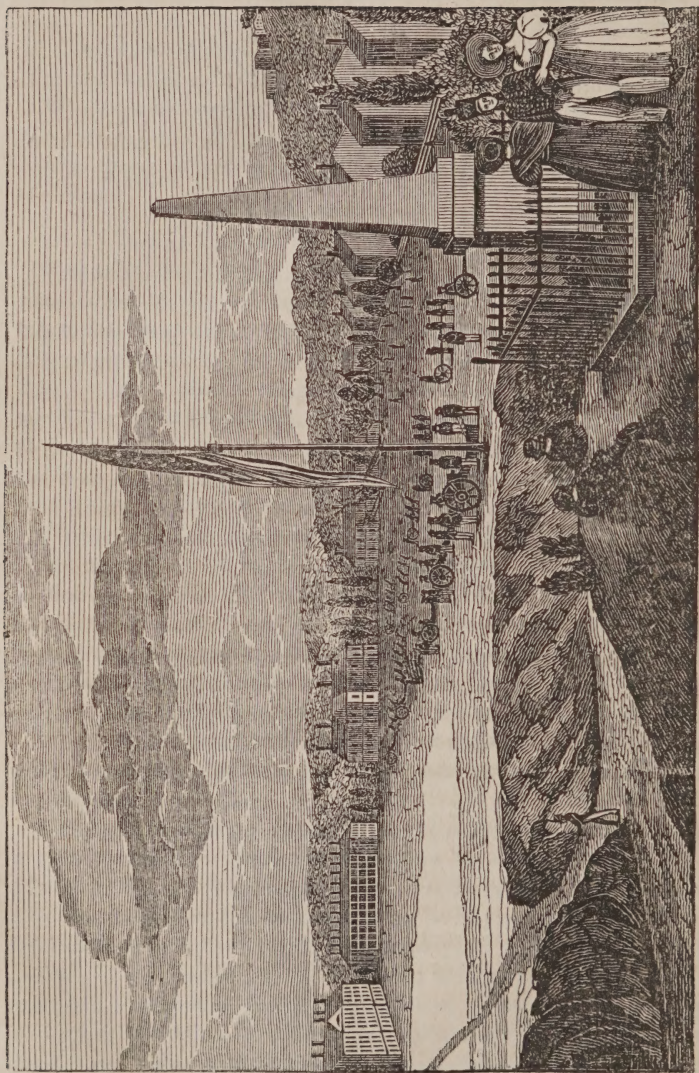
MY FIRST SCHOOL BOOK.

This is the singular title of a new first book for children, published by Perkins and Marvin of this city. At least this is the principal title. The whole title reads thus : ‘ My First School Book, to teach me, with the help of my Instructor, to read and spell words and to understand them. By a Friend of Mine.’ Appended to the title is also the following motto from Miss Edgeworth. ‘ We think that nine tenths of the labor and disgust of learning to read may be saved ; and that instead of frowns and tears, the harbingers of learning, cheerfulness and smiles may initiate willing pupils in *the most difficult of all human attainments.*’

We are the more interested in this little work, because it is, the very school book which we ourselves have long contemplated ; and of which we have given some hints in the former numbers of the Annals of Education ; and which in fact we had long ago commenced. Among its leading improvements of the work are the arrangement of the words in families, without reference to their length, instead of grouping them together in an arbitrary manner ; and the omission of that ‘ chaotic mass of fragments of words,’ with which the first pages of many spelling books are crowded to no purpose but to perplex, and confound, and disgust the learner.

This book, small as it is, though it may be too good to find favor at first, is probably destined, ere long, to produce an entire revolution in our schools. Without detracting from the merits of other authors and discoverers, we believe we hazard nothing in saying that no school book which has appeared within the last twentyfive years—Colburn’s First Lessons in Arithmetic and Woodbridge’s Rudiments of Geography not excepted,—has done so much to bring about a new era in the history of elementary education, as will ultimately be done by ‘ My First School Book ;’ and we congratulate the teachers on this important accession to their instruments of instruction.

We purpose in our next number to give a more full account of this exceedingly valuable and timely little work.



U. S. MILITARY ACADEMY, WEST POINT.

AMERICAN ANNALS OF EDUCATION.

NOVEMBER, 1838.

WEST POINT MILITARY ACADEMY.

THE philosophy and tendency of this institution have been discussed in former volumes of this journal. The reader will also find a tolerable engraving of it at page 337 of Vol. V. The engraving which accompanies this article gives a view of the buildings from a different point; which, together with the following historical and biographical sketches of the school itself, is extracted from the American Magazine.

The buildings first occupied by the academy have long since gone to decay, and are demolished. In 1812, the jurisdiction of 250 acres of land, was ceded by New York to the United States; and an appropriation of \$12,000 having been made for the erection of quarters, the mess-hall, chapel and south barracks were begun, and completed in the following year. The three brick edifices nearest the mess-hall, were erected in 1815-16, and the other three nearest the flag-staff on the sameline, in 1820-21. The north barracks were built in 1817. Of the three stone dwellings west of the flag-staff, the farthest was erected in 1821; the others in 1825-26. The hospital and hotel were built in 1828-29; and the ordnance or gun-house, in 1830. Appropriations have been made for a gymnasium and a chapel, which are now under construction. The water works, for supplying all the buildings with water, or extinguishing fire, were completed in 1830, at an expense of \$4,500. The annual expense of the academy is stated at \$115,000; averaging about \$425 for each cadet. This is one fourth less than the average cost of each cadet, prior to 1817, which was not less than \$550 per annum. The Library is well selected, of military, scientific and historical works, containing nearly 10,000 volumes. The philosophical apparatus lately received from France, is extensive,

and constructed with the latest improvements. The chemical laboratory and mineralogical cabinet yet require enlargement.

Our biographical history of the academy shall be brief. Its superintendence was entrusted, in its early stages, to Gen. Jonathan Williams, *ex-officio*, as chief of the corps of engineers. During this period, from 1802 to 1812, the number of cadets was small, and the total number of graduates was only 71. This may satisfactorily answer the question, why we do not find more of them among the distinguished men of our country. The only professors recorded during this period, are George Barron, and afterwards Francis R. Hassler, professor of mathematics, Francis De Mason, teacher of French, and Christian E. Zoeller, of drawing. Mr Hassler is now employed by the government on a trigonometrical survey of our coast.

From 1812 to 1815, the academy was placed under the direction of the succeeding chief engineer, Gen. Joseph G. Swift. Among the professors were the Rev. Adam Empie, chaplain; Andrew Ellicott, professor of mathematics; Col. Jared Mansfield, professor of natural philosophy; and Capt. Alden Partridge, professor of engineering.

In 1815, Capt. Alden Partridge was appointed superintendent of the academy; the chief engineer, being, as at present, its inspector, *ex-officio*. The only new professor appointed, was Claudius Berard, teacher of French.

Some traits of Capt. Partridge's character rendering a change desirable, he was relieved from his station in 1817; and succeeded by Col. Sylvanus Thayer, of the corps of engineers; a gentleman every way qualified by nature and by acquirements, both at home and abroad, for this responsible duty. Under his superintendence, an improved system of discipline was introduced; the course of studies much extended, so as to compare favorably with that of foreign military schools; and the studies required came to be thoroughly taught. Col. Thayer assiduously devoted all his resources to the advancement of the academy, until 1833, when, at his own request, he was honorably relieved from this station, and appointed to direct the erection of fortifications in Boston harbor. He was succeeded in the superintendence of the academy by Major R. E. De Russey, of the corps of engineers, a gentleman of amiable character and extensive acquirements.

The chief professors of the academy not yet mentioned, are: Chaplains, Rev. T. Picton, 1818; Rev. C. P. M'Ilvaine, 1825, now Episcopal Bishop of Ohio; and Rev. Thos. Warner, 1828. Professors of engineering, Claude Crozet, 1817, since chief civil engineer of Virginia; Major David B. Douglass, 1823, now civil engineer; and Dennis H. Malan, 1831; professor of natural

philosophy, Edward H. Courtenay ; professor of mathematics, Charles Davis, 1821 ; acting professors of chemistry, Dr James Cutbush, 1820 ; Dr John Torrey, 1824 ; and Lieut. W. Fenn Hopkins, 1828 ; teachers of drawing, Thomas Gimbrede, 1819 ; Charles R. Leslie, R. A. 1833 ; and Robert W. Weir, 1834.

The total number of graduates, from its establishment to July 1834, inclusive, is 785. Of this number 434 were in the service at the latter date, as officers of the army ; 9 have been killed in battle ; 84 died in service ; 208 have resigned ; and the remainder are disbanded, or otherwise dismissed from the service.

SOCIETY FOR THE IMPROVEMENT OF EDUCATION.

[THE following article appeared in the February number of the third volume of the *Journal of Education*,—of which this work is well known to be a continuation. As it is now nearly ten years since the first appearance of the article ; as the subject of which it treats is still greatly neglected ; and as some of our present readers have probably never seen it, we cheerfully comply with an urgent and repeated request to republish it. Would it might elicit that attention from the friends of education which its vast importance appears to us to demand !]

It is a fact, not undeserving of notice, that at present there is so little concert and co-operation among colleges and schools in all parts of the country,—so little of a common interest felt and expressed, where an open and free correspondence would be so favorable to effectual improvement in instruction, and to the advancement of the public good.

How to accomplish the formation of a very numerous society of intelligent and efficient men, throughout the country, we do not pretend to prescribe. This, indeed, is not the immediate object. Local societies or associations must first be formed under the direct impulse of local circumstances. A general society may then very naturally be formed, by the union of all or of many ; and uniformity of measures, as far as desirable, may be in this way secured.

An approach to the object of our present remarks, is successfully made in county associations, for the improvement of common schools. Here certainly is a desirable point at which to begin, and from which to dispense an extensive and happy in-

fluence throughout the community. Let professional men, and others who feel peculiarly the benefits of education, commence such endeavors in their respective vicinities, and a full and noble result will be ensured.

An association composed and organized as a society for promoting improvement in education, can produce effect only by acting on *public opinion*. It has no power entrusted to it, and will command funds only to a very limited extent. It can neither establish nor regulate places for teaching; and neither appoint, remove, nor control instructors. It can do nothing but offer information and opinions to the community; and induce those who have authority to act on them. Before we proceed further, therefore, it may be well to inquire, why such a society should wish to affect public opinion, and in what ways it can best do it.

To affect public opinion on the subject of education is desirable, because the modes of instruction, the means used, and even the teachers themselves in many or most of our places of education, from the humblest primary schools up to the best of our colleges, are very imperfect. Associated effort is desirable, because it is not possible for any one to point out, at once, where are the greatest deficiencies, what are the best remedies, how the work of improvement may be most wisely and effectually begun, for no individual, probably, has knowledge enough and facts enough on the subject to draw general conclusions that may be safely trusted and used. Union would furnish knowledge and means. One person, perhaps, is acquainted with one school, and another is acquainted with another; one knows much about the books used, and another is acquainted, perhaps, with many teachers; and though none can have a view of the whole ground, or even of any considerable portion of it, yet, perhaps, by well concerted, vigorous, and persevering efforts, these advantages might be gained.

The first question which naturally arises on this subject, is, why, spending as we do in Massachusetts, for instance, more money for education, than is spent by the same amount of population in the world, feeling more anxiety about it, and making greater exertions for it, we yet fall, in many respects, so much below other countries—and in all respects, so much below what we have a fair right to obtain. This is a question in which every member of the community has a deep interest; but, before we attempt to answer it, we must have much information which has never yet been collected.

The first thing, then, that such a society as we propose to form, can well undertake, is, perhaps, to obtain a *knowledge of*

as many places of education as possible, the books used in them, the systems of teaching pursued, and the character of their instructors, beginning with the city of Boston, for example, and extending our inquiries gradually, as the means of such a society might be enlarged, and as it might feel itself safer and stronger.

There are different ways of effecting this. The society might employ an agent, who could be assisted by committees or by individual members of the society, who should visit schools in person, learn their character and condition by careful inquiry, and spread before the society afterwards, in detail, an account of their respective advantages and defects. Correspondence might also be held on the same or similar subjects, with persons at a distance, especially such as might be elected into the body of the society, and so made more effective associates, than they could be in any other way.

The society might purchase books on education, and school books, and so make a *library* to which all instructors and all interested in teaching might resort; to which the society might go themselves, and send their committees, and learn how education is carried on, and what books and means are used for it in those parts of the world where it has been brought to its best state. And finally, special committees might be charged with special subjects, such as the education of teachers, the best modes of instruction, or any similar subject, and receive from them a more distinct and useful view of it, than could otherwise be obtained.

There are, no doubt, other modes of operation, which might be adopted, but which experience will discover. Through those already mentioned, however, much information may be easily acquired, we mean minute, detailed, practical information, such as does not now exist, and such as can hardly be collected in any other way. Such information as this, must be the basis of all efforts and operations; and until it is obtained, and so obtained that it can be confidently relied on, nothing can be done.

When, however, a society shall have obtained the needful facts and details respecting the present state of education among us, it can then, by its committees and in other ways, begin to discuss *the means of improvement*, and how far it may be expedient to act, even when improvement is most obviously needed. Such a society might consider for instance, such subjects as are now much discussed—infant schools, monitorial instruction, physical education, and others of the same sort; and determine whether our influence should be used to promote either of them, and how it ought to be used. In short, according to its very

name, the society might consider at large, how education, in all its branches, may be raised and quickened ; and thus, in some measure, perform a part of the great duty every man owes to the generation that has assisted to educate him, and to the generation he is to assist in educating.

But in professing these as some of the objects that might claim the attention, and be found within the influence of a society such as we propose, we should, at the same time be desirous *to begin its operations in the most unobtrusive manner*, and on a small or even humble scale. We should be desirous to begin at home, where improvement and reform must always be begun, if begun effectually ; and until something is really hazarded and done there, we should be very unwilling to venture abroad with suggestions of change. But when this is done, the circle might be extended, taking care, however, to go no faster and no farther, than led by knowledge and experience, and accompanied by a salutary influence and general good will.

We will now proceed to mention, more in detail, some of the objects which might be promoted by a society formed for the purpose of improving education.

The diffusion of useful suggestions on *domestic education and parental management*,—with special reference to early and effective measures for securing health and moral improvement, in conjunction with the first stages of intellectual culture.

These great points are by no means universally neglected. On the contrary, they have never been so successfully attended to as within the last twenty years. But nothing worthy of the nature or the destination of man has yet been effected. The parent has but little security that he shall not have to submit to the calamity of the premature death of his children, by some of those many forms of disease, which may all be traced to a want of seasonable attention to regular and adequate bodily exercise.

Another highly important and useful field of exertion would be opened, by the establishment of *infant schools*, with a view to aid the efforts of parents, and promote the happiness of children, at the age when even the best regulated nursery can hardly afford sufficient scope or sufficiently varied occupation and amusement, and while the child is yet too young to be pleasantly and profitably employed even in a primary school. Every day is bringing us fresh intelligence of the vast amount of good that is effected by such schools in England ; and public sentiment is daily becoming more favorably impressed towards them here.

The appointment of a committee to inquire into the expediency of establishing such schools in more of our larger cities than are now provided with them, would probably lead to useful results in the improvement of education.

The condition of our *primary schools* would be much improved by the assistance derived from such a society as is proposed. These schools, it is believed, are on the whole, well managed. But several important improvements are urgently called for. The healthful activity, and in a great measure, the happiness of children, at the age of those in primary schools, require free access to the open air, and ample space for recreation without doors, as well as large, airy, well lighted school rooms. The aspect of every thing connected with education, should be rendered as pleasant as possible at all stages, but especially the earliest. Very opposite to this is the actual state of things in many of our primary schools. The children have no inviting play-ground when without ; and low, dismal, close rooms when within school. Improvements, it is true, have recently been made in some schools, as to the accommodation of the scholars. But nothing yet is done, compared with what in this case are the actual demands of humanity, on behalf of the children.

The moral instruction given at the primary schools, is but occasional and slight, when regarded in its vast importance at this early period of life.

The intellectual discipline of the scholars, is, in some instances, very good ; but in many it is imperfect : too little use is as yet made of the enlivening influence of mutual instruction. The result is, that taking the scholars singly, they are compelled to attend school, and sit motionless for five hours in the day, if not longer ; while each receives actually but a few minutes personal attention or instruction. This branch of the subject, however, is too fruitful in details, to permit any thing like an adequate statement, at present. The aid of a society such as is proposed, would be very conducive to the immediate practical improvement of these schools—especially as the age of the scholars, and many other circumstances, afford peculiar facilities for whatever changes might seem likely to be beneficial.

The low condition of many of the *common schools*, throughout this as well as other States, is so often and so urgently brought forward by those whose attention has been particularly attracted to them, that it is unnecessary to enlarge on this subject. But if the actual state of most of our district schools were fully brought before the public mind, no deficiency of proper measures for improving them, it is believed, would long remain a subject of complaint. Perhaps one of the most effectual expedients for raising the condition of common schools, and particularly that much neglected branch of them, the schools taught in the summer months—would be the appointment of an individual, whose duty it should be to visit every district school in the State of

Massachusetts, for instance, and return a full and exact report of each, so as to present a correct view of the existing state of these schools, and thus prepare the way for a thorough reformation.

But it is not in what are called the lower departments of education, alone, that improvement is desirable. Even admitting that the various stages of *preparatory* and *collegiate* and *professional* education, were not chargeable with any serious defects, still, a society which might aid the gradual and silent progress of improvement in these departments, which might enable instruction with greater facility and success to meet the constantly enlarging demands arising from the progress of the human mind on other subjects, would be an object of earnest desire to every friend of improvement. In the several stages of education, however, which have just been mentioned, much remains to be done for the benefit of that portion of the community which enjoys the direct advantages of higher instruction, and at the same time for the collateral improvement of all. For in few of the schools where education of a superior kind is acquired, is there that full and happy adaptation to the wants of society, in its present form, which every enlightened mind must regard as indispensable to the great objects that are or ought to be aimed at in educating any class or portion of society.

The introduction of *books* properly adapted to the business of instruction, is another point of great importance to the improvement of education. Amidst the numerous works, in every department, which proffer their respective claims on public patronage, it is not always easy for a teacher, or even for a committee or other body, to make the best selection; and many improper influences are apt to interfere with that impartiality in selecting, which is so essential to right instruction in any branch; and indeed, to good education generally. It is not merely in selection from among existing works, however, that the benefit of a society for the improvement of education would be felt. Peculiar facilities would naturally be presented to such a society for composing or compiling books adapted to the improving state of education, and better suited than most of those now in use, to aid the labors of the teacher.

A society, such as is proposed, would probably facilitate a measure of great importance to the improvement of education—the establishment of seminaries of instruction for *teachers*, where persons of that occupation might be qualified for the duties of their office. The vast chain of consequences connected with the formation of such institutions, will present itself to the minds of all who consider how much mental power is deposited in

the hands of those who form the intellectual character, through all the most important of its stages ; and who have it, as it were, at their option to brighten or overcast the prospects of each successive generation.

Some measures for facilitating the extensive reception of *European works* on the various departments of education, and of transferring to our systems of instruction whatever might seem valuable in them, would be another object of attention with the society, and would afford opportunity of effecting extensive and permanent good.

Till a regular seminary for the instruction of teachers shall have been established, one means of elevating the condition of common schools, would be secured by the employment of a proper person to deliver *lectures*, designed for the express purpose of communicating useful knowledge in various departments of science, selected with reference to the circumstances of a teacher's life and occupation. The results, probably, of such a measure would be the personal improvement of teachers themselves; the enlargement of their views on the subject of education,—a better perception of the important charge with which they are entrusted, and more practical and more skilful methods of instruction. The effect, in a word, would be to rouse the minds of instructors from a state of apathy, or inaction—from the drudgery of mechanical routine in their office—to a lively interest in the improvement of the young, to vigorous personal efforts for raising the intellectual condition of the great body of the people to something more worthy of the noble sacrifices of their ancestors and of the happy auspices under which their country is pursuing its benignant career in meliorating the condition of man.

The preparing or selecting of useful *tracts*, adapted to the various classes of the community, would be a very effective means of increasing popular interest in the great subject of education. To accomplish any of its objects to a desirable extent, a society such as is proposed must succeed in producing an extensive impression in the community, that something ought to be done towards the great object in view,—and through those particular channels which to the society seem most eligible. In a word, the community must be prepared for a wide, and cordial, and efficient co-operation with all the movements of such a society. This result will, in all probability, be most easily attained by the dissemination of popular tracts, addressed to the community as such ; and at the same time to its various classes, with reference to their respective spheres of action and of influence. The learned professions, severally, ought to be appealed to—parents,

and especially mothers, who have so peculiar a control on education,—teachers, and above all, youth themselves—the chief objects of all our solicitude. It may not be improper to observe here, that this class of the community, in England, is separately addressed in eight or ten different periodical works, devoted exclusively to the instruction and improvement of juvenile readers.* It is too true that hitherto the young have been led to education, under external influences, and that a deep personal desire for improvement has not been sufficiently cultivated in them, as the grand spring to application and acquisition. Education has not been sufficiently rendered a voluntary and spontaneous affair.

The peculiar office of the *clergy*, renders their efforts, in conjunction with those of a society of this sort, an object of earnest desire. That their exertions would be freely contributed, no one can doubt; and that their influence in promoting the objects of the society, would be peculiarly efficient, is equally evident. If, as is presumed will be the case, the aid of the clergy can be secured, without unreasonably encroaching on their time, the actual business of the society in all its attempts to disseminate information, or procure it for specific objects, would be vastly facilitated; and indeed (the suggestion is respectfully made) the pulpit itself may contribute a powerful assistance, by occasionally turning public attention in definite directions to our duties as citizens and as christians, in regard to the wider dissemination and the higher improvement of education.

The appointment of a committee for each or at least some of the objects mentioned in this draught, as well as for others which might present themselves, in conversation and discussion, relative to such points, would probably, effect something definite and satisfactory within a very short time. At all events, it would bring before the society, and, through it, before the community generally, a vast amount of useful information, which would serve as a guide to subsequent measures calculated to promote improvement.

As the society would naturally expect all its influence to be exerted through the medium of public opinion, an occasional pamphlet or other *publication*, as the progress of the society seemed to afford materials, would probably be of service, not only in disseminating information relative to the proceedings of the society, but in elevating and directing general sentiment on the subject of education, and in contributing to increase the in-

* A few, do indeed, exist in this country, but they are restricted chiefly to the object of religious improvement.

terest now so extensively felt on this topic; while much would also be done to aid instructors by suggesting a wider range of thought on their professional employment, and furnishing them, to some extent, with higher qualifications for their important duties.

In stating some of the leading objects which seem to claim the attention of such a society as is proposed; it is by no means desired that any measure should be adopted or pursued with a precipitate zeal, or in any way inconsistently with the high responsibilities under which such a society must lie to the interests and the judgment of the community.

A sketch, merely, has been given of what a society might attempt, in whatever way, and at whatever time, shall seem most advisable. And the ideas which have now been offered, will accomplish their chief objects, if they succeed in suggesting thoughts more adequate to the importance of such an undertaking.

FIRST READING LESSONS.

MY FIRST SCHOOL BOOK, *to teach me, with the help of my Instructor, to Read and Spell words and understand them.* BY A FRIEND OF MINE. Boston: Perkins & Marvin, 1838. pp. 112.

FOR ourselves, we want no reading book or spelling book, nor indeed any book, to put into the hands of very young children. We would prefer—we have, indeed, long preferred—a combination of oral and slate lessons and lessons on objects, that supersedes the necessity of books, for a time. We would indeed have a library of our own at hand, but would use the books, at first, as mere works of reference. We would prepare the lessons on the slate, or teach the child to prepare them for himself. Afterward as he grew older and had made some progress, we would introduce him, very gradually, to books and even to hard study.

But if first books must be used—as we suppose, taking teachers as they are and with the views they entertain, they must be for many years to come—we would by all means use '*My First School Book.*' It is exactly the thing the world has long wanted, and for which they are deeply indebted to Mr Bumstead, its worthy and ingenious author. We have already commended

the work in general terms ; we now proceed to give a more particular description of it.

The first thing which strikes us, on examining the first pages of the little work before us, is the total absence, not only of any long, sage, philosophical introduction, but of any regularly arranged alphabet, or columns of easy syllables, such as have been found, time immemorial, in our best spelling books. The author of 'My First School Book,' has thus ingeniously exposed the folly of this ancient and almost venerable fashion, in the first paragraph of his preface.

'A little boy, who had been a long time plodding his dreary way through the alphabet, and had finally reached the columns of three-letter syllables, one morning, (the first snow of winter having fallen during the night,) on rising from his bed and looking out at the window, exclaimed with ecstasy, "Hurrah ! there's a sleigh ! S-l-a, sleigh ! s-l-a, sleigh ! !"

"John," said his father, "that doesn't spell *sleigh*."

"Don't it ! What does it spell, sir?"

"O, I don't know—it don't spell any thing."

"Why, father ! What is it in my book for?"

'In preparing this little work, it has been the intention to make it strictly a suitable book for children in their first efforts at learning to read and spell ; and to have it contain only what is, in some degree at least, intelligible and useful—only that concerning which a child, on making the inquiry, *What is it in my book for?* would at once receive, from a teacher or parent, a satisfactory answer.

'For this reason, there is here an exclusion of that chaotic mass of fragments of words, which it has been usual to present to the eyes and ears of children in their first exercises. Such lessons, it is believed, are as unnecessary as they are uninteresting. They convey no thought ; they rather teach a child *not* to think.'

The following is the first lesson of 'My First School Book.' How different from the first page commonly presented to the pupil ! How often have the poor pupils been discouraged by the long array of small letters, and capital letters, and double letters, with their unintelligible pronunciation, and arranged in so many long columns, and crowded into the first page of a spelling book. It is like pressing at once upon the eye and mind of the tyro in Arithmetic, all the mysteries of Algebra—its characters, processes, &c. Whereas, the lesson which follows, includes but three words, and these words but ten letters. The words are thus variously and ingeniously transposed ; though presented in much larger type, and without capitals.

		man boy girl		
	boy girl man		girl man boy	
man boy girl		boy girl man		girl man boy
	man girl boy		boy man girl	
		girl boy man		

The second lesson, occupying a page, consists of the same three words, with the words head, nose and eye, variously placed ; the third consists of the words jump, quick and lazy, transposed as before ; and the fourth of all the nine preceding, with the addition of one, two, three, four, five and six.

The author leaves to the ingenuity of the teacher the manner of using the book, though in his preface, he modestly suggests the following hints to young teachers.

‘The teacher, after saying a pleasant word or two about the book, turns to the 7th page, and pointing to the word *man*, says, “Do you see that? It is a word. I can read it. Now hear me read it: *man*. [¶ Do not name the letters, only the word.]

‘There is another word under it. Hear me read that: *boy*. And there is another: *girl*. I have read three words—*man*, *boy*, *girl*. I wonder if you can read them too. You may see if you can.” Here let the teacher point, while the scholar pronounces. If he tries, and especially if he succeeds, encourage him. A little kind encouragement, in these first steps, has a wonderful effect. Let him read the same words as they are repeated on the same page, which will be enough for the first lesson.

‘His next may be a review of the first, with such addition as his capacity and interest will warrant. And so with succeeding lessons, keeping in mind the rule, *slow and sure* ; and that repetition must be continued, until perfection is acquired. The scholar may learn the whole fifteen different words on pages 7–10, before any thing is said to him about the letters ; or, if the teacher prefers, he may begin with the letters earlier.

‘All that is insisted upon is, that the learning of the *word* should precede that of the *letters* ; and for this plain reason, it

is the natural order, and therefore must be incomparably easier than the reverse.

‘Throughout the whole book, then, let it be an invariable rule to have the attention of the child first directed to the *whole word*. LET THE FIRST EXERCISE, WITH EVERY NEW PAGE, BE, THE READING OR PRONOUNCING OF THE WORDS. And never require a scholar to spell a word before he has so far learned it as to be able to read it. Tell him the pronunciation over and over again, if necessary, until he remembers it; but never waste time in requiring him to spell a word in order to find out its pronunciation.*

‘The first fifteen words contain the whole alphabet in small letter. The *capitals* need be learned only as they are met with in the course of the book.’

The principle of teaching the child to read words before he knows the names of the letters, is an important principle, but not a new one. Parkhurst and Gallaudet and many others have inculcated it.

The following remarks on the methods of teaching spelling, taken, also, from Mr Bumstead’s preface, are important; but the principles which they involve are well known.

‘There are two ways of spelling—one that is apprehended by the *ear*, and the other by the *eye*. The former is the ordinary, and, to a great extent, the exclusive method in primary schools. Whatever advantages it may possess, it is doubtless wanting in practical character. It trains the ear, and not the eye; and therefore is deceptive to those who suppose than an ability to utter the *names* of the letters of a word, necessarily secures practical spelling, or an ability to place the *forms* of those letters in proper combination on paper. The latter method, on the contrary, is entirely practical. It is, in fact, the spelling of every-day life. And such is its superiority to the other, it may be safely affirmed, that a dozen words written from memory or dictation on a slate, is a more profitable exercise than the mere vocal spelling of fifty words.

‘Here it will be objected, that children, at so early an age, cannot write. But this is a mistake. At any rate, they can be taught to make some legible marks in imitation of the printed letter; and this, too, with much pleasure on their part, and little

* Spelling, as commonly practised in schools, is of no assistance whatever in the way of pronunciation, inasmuch as the *names of the letters* of a word, are, in general, totally different from its *elementary sounds*. Directing a child who stumbles in pronouncing a word, to ‘spell it’ in the usual way, is only increasing his embarrassment. If oral spelling consisted, as it should, in uttering the *elementary sounds*, the case would be different.

trouble on the part of the teacher. Experience has proved that all the various characters of our English Alphabet can be made, on slates, by these young learners. True, they will be, at first, ill-favored, and almost illegible ; but encouragement and practice will every day improve them. This method of spelling, therefore, is believed to be indispensable, partially at least, to all those who would be sure of making their scholars good spellers.'

We come now to what is believed to be the most striking peculiarity and the most important improvement of the work. It is the arrangement of the words in natural classes, instead of grouping them together in an arbitrary manner. This is indeed, its leading principle. The first idea of the superiority of this method we owe to the Rev. Mr Gallaudet, of Hartford ; and convinced of its excellence, we had long ago begun a work not unlike the one before us. Mr B.'s labors will, however, prevent the necessity of any farther effort on our own part, at least for the present.

The following are the remarks of the author of 'My First School Book,' on this peculiarity of the work he has prepared.

'Children are delighted with ideas ; and in school exercises, if no where else, they are disgusted with their absence. The present selection of words has been made with reference to this fact ; and it is hoped that no one can be found which is not, partially at least, intelligible to the young scholar, or capable of being made so. No regard whatever has been paid to *length*, or to the popular opinion that a word is *easy* because it is *short*. This is a great error. A word is not easy to read and spell simply because it is short ; nor difficult, because it is long : it is easy or difficult, chiefly, as it expresses an idea easy or difficult of comprehension.

'It will be perceived, that the main point in the arrangement of the columns, has been the *sense*, and not in any degree the *sound*. The words are collected in families, according as the objects or actions they represent have a connection with each other. This arrangement is novel, and, it is thought, has the advantage of making columns of words interesting and intelligible.'

Here is a specimen of Mr B.'s families of words. It is his fifth lesson. Thus we find not only the easy monosyllable *hand*, but next below it the dissyllable *finger* ; and not far from it the difficult word *knuckle* ; all of which, as well as those of the whole lesson—thirty in number—belong to the same family ; being obvious parts of the human body.

head	tongue	hand
hair	cheek	finger
face	chin	thumb
eye	ear	nail
eyebrow	neck	knuckle
eyelid	back	leg
nose	breast	knee
lip	shoulder	foot
mouth	arm	heel
teeth	elbow	toe

The sixth lesson is extended so as to include not only the words of the preceding fifth lesson, but also fortytwo more of the same class or family. It has also the following caption or motto : ' How many things have we about us? Where is each one, and what is it for?' The seventh lesson is the following ; and is headed, ' We are not all alike.'

forehead	double teeth
black hair	round chin
white hair	double chin
gray hair	round face
flaxen hair	oval face
curly hair	countenance
eyesight	complexion
gray eyes	right hand
black eyes	left hand
bright eyes	five fingers
pale cheeks	ten fingers
rosy cheeks	finger nail
front teeth	hand breadth

This arrangement of words involves one important principle to which the author has not, so far as we perceive, laid claim. It begins at home ; teaching the child, so far as these early lessons have any influence of the kind—to observe his own frame. It gives him, in short, an introduction to physiology. At least it gives the teacher important hints ; and no person who understands anatomy and physiology, would be likely to neglect them. What teacher, for example, who is teaching a child to read and spell the words eyes, eyebrow, eyelid, eyelash, &c., would fail to tell him something of their curious structure and uses? And so of the words teeth, tongue, throat, spine, marrow, pulse, knee pan, &c.

It is, moreover, curious to see a first book for children stripped

of the common array of figures and capitals, marks for accent, &c., and to see the words undivided into syllables, just as they should be, and just as they appear in ordinary reading. There is no rational reason, we are confident, for dividing the syllables, in our spelling books.

On this topic, as well as several others, the author of 'My First School Book,' has the following excellent remarks, with which we close our extracts.

'A word in regard to pronunciation. A mumbling, indistinct articulation, besides being bad in itself, is the cause of much bad spelling. Insist, therefore, upon that which is (as far as good taste will permit) *distinct, sharp-struck* and *square-edged*, so that the syllables and letters will appear at once to the mind. *Vociferation*, however, with the strained, unnatural pitch of voice sometimes practised in schools, will not answer. This is entirely unfavorable to good articulation.

'This book takes it for granted, that the teacher is accomplished in regard to pronunciation; and is able to teach this, and some other things, in a practical manner, *viva voce*—the only way in which a child can learn them. Arbitrary rules, marks, divisions, &c., although they may be very beneficial to an ignorant teacher, are nothing but a perplexity and injury to the young scholar.

'The absence of pictures among the lessons is owing to the fact, that many experienced teachers have expressed an opinion, that, in books for the earliest instruction of children, they are rather a hindrance than a help, diverting the eye from that which should receive undivided attention. Every word should be a living picture.

'Although the sentences are placed entirely after the columns, it is not intended to have the child proceed according to this arrangement. After he is able to master a few pages of columns, he may commence with the stories, &c., in the second part, and thenceforward have the variety of alternation every day.'

We scarcely need to add that he who would understand fully the character of the work, must procure and examine it for himself; and this can be done by any individual for the small sum of fifteen cents and a few leisure hours. It is not a task to which only the learned few are equal; it is quite a common sense affair, and we believe will approve itself to the plain common sense of the community.

IMPORTANCE OF DEFINING IN COMMON SCHOOLS.

NO. III.

WE have dwelt the longer on this topic because it seems to us to be one of great and fundamental importance. The fact is, we may teach all things—that is, furnish the keys to a knowledge of all things—through this medium; or, if we choose to do so, we may neglect this subject, and thus leave every thing untaught. Children may study forever, and recite lessons forever, and with mathematical correctness too; and yet, if there are no conversational exercises in defining, in the spirit of those mentioned in our two former numbers, they never will have much real practical knowledge. They may indeed be parrots, but they never will become men. In short, it is scarcely too much to say that our real knowledge in life will ever bear a pretty exact proportion to the amount of time which has been expended on us in early life, by parents or teachers, in the invaluable exercise of defining. Books there indeed must be; study there must be; it must be hard study too: nor have we any serious objections to occasional recitations, even in the old dry manner. But it will not do to rely wholly on any of these, or on all of them united. Without the living voice, in familiar conversation, explanation and illustration, they are almost powerless. Hence it is easy to see how a community may abound with learned men, and yet be destitute of wise men.

But it is not mere knowledge—dry science—for the accumulation of which conversational and defining exercises are so valuable. Here, too, we may lay the foundation of all morality; so far we mean as morality can be taught. We believe, in fact, that this is the only way in which the inculcation of morality and religion can be made every day things, instead of being regarded—as they have hitherto been, to a most lamentable extent—in the light of a Sunday or holiday dress, convenient for occasional purposes, but to be laid aside when those occasional purposes have been fully subserved.

We might also say, in addition to all this, that there is a great deal of elementary knowledge on what are called the common concerns of life, which in the usual course of things never will be taught except in this way; knowledge, too, for want of which as we have already more than hinted, some very learned men seem to the mass of mankind as little better than fools or pedants.

One species of this sort of knowledge is a clear and correct eye-measure. Nothing but familiar practical exercises will ever enable the young to judge with sufficient accuracy of height,

distance, weight, contents, &c. Indeed it is next to impossible to pass through life with any good degree of satisfaction, or with any good degree of usefulness, without knowing how much is an inch, a foot, a yard—an ounce, a pound, a ton—a pint, a gallon, a barrel—a second, a minute, an hour—a rod, a rood, a mile,—&c.

Another species of knowledge which is likely to be passed over, unless it is communicated in a familiar conversational manner, is the knowledge of ourselves. By this it is not meant that anatomy, and physiology, and hygiene, and moral and intellectual philosophy cannot be taught, in any degree, without conversation. We do mean however, that they will never be applied to the individual, that is, made practically useful, without it. We do mean to say that without it all the study of books, and the set recitations in the world, unaccompanied by conversation, will in the case of children and youth, fall far short of doing the good they ought to do.

But with this preamble—and it seemed to us indispensable—we proceed to give another example or two of the importance of conversational instruction. And first we will take for this purpose, a scrap we have this moment found in a newspaper before us. We do so to show how often it is that the commonest articles are far from being understood.

‘We learn that the steeple of Park Street Church, according to a recent admeasurement, is two hundred and eighteen feet and three inches above the level of the side-walk.’

Now to say nothing of the doubt in which many persons will be left who see this paragraph in various papers, *what* Park Street Church is meant, since there are churches by this name in several of our cities, there are several things in it which to thousands of persons will be of no more value than Latin or Greek, for want of that kind of elementary instruction which it is the object of these essays to encourage.

Of this description are the words *feet* and *inches*. We know it will startle some—but we shall not be the first to affirm it, even in this journal—when we say that the majority of our community neither form nor attempt to form any adequate ideas of the height of this steeple when they read this sentence. And this, too, for a very natural reason; few have any correct ideas how much a foot or an inch is.

Since we commenced writing this article we have read this very paragraph to an individual who was many years engaged in school keeping; and we believe with what is usually denominated ‘good success.’ After reading it we inquired; ‘Now have you any idea how great a distance 218 feet and 3 inches is?’

‘Not in the least,’ was the reply. ‘But do you make no comparisons? Do you not think within yourself, Why it is so many times as high as my father’s house; or so many times as high as a certain tree, said to be 30 or 50 feet high?’ ‘No; I have no such data, as to distance or height, to start from.’ ‘Do you not know how much an inch or a foot is?’ ‘Not clearly.’ ‘How much is the length of that?’ we said, pointing to a small object near us. ‘About two inches.’ It was nearer three inches than two, and if my friend’s foot was proportionably long, it would be a very long foot. Perhaps under these circumstances it is well that no attempt was made to form a correct idea of the height of the steeple of Park Street Church, for assuming the smaller measure as my friend’s standard of distance, he would have conceived of it as about 300 feet high.

But this is not all. Multitudes of our *scholars*, male and female, who have very large collections of testimonials to their scholarship, do not form any thing like an accurate idea of the meaning of many other words which occur in this single short sentence. Such are *recent*, *admeasurement*, *level* and *side-walk*. We have found advanced scholars who did not know whether *admeasurement* had any other meaning—more or less—than *measurement*. Others cannot give a satisfactory definition of the word *level*. They know its meaning, perhaps they will say; but they cannot express it in words. This may sometimes be the fact; but it is more generally the case that there is no knowledge at all on the subject. And *side-walk* is as little understood, except by the few who live or have visited our cities.

We have one more common newspaper paragraph, to present as an illustration of the importance of our subject.

‘A Boston paper says that Caradori Allan, the distinguished vocalist volunteered to sing for the benefit of the Orphan’s Asylum of New York, and afterwards sent in her bill for \$500.’

Now how few—how exceedingly few—readers get any thing like an adequate idea of the meaning of this short paragraph? Is there one person in a hundred, out of the circles of fashion and frivolity in our cities and towns, who ever heard of Caradori Allan? Is there one in a hundred, in city or country, who knows the full meaning of the words *vocalist* and *volunteered*? And how few know any thing about the Orphan Asylum in N. York, or about sending in bills, &c.

A teacher who was thoroughly bent on making every thing intelligible to his pupils, and who was not wanting in moral courage, in reading the foregoing passage in his school or requesting a pupil to read it, would pursue something like the following course of instruction in relation to it.

What do any of you know of Caradori Allan? Have any of you ever heard or read of any other distinguished public singer? Do you think every body could be taught to sing as well as she? Why do you think they could not? How many of you can sing? Those among you who cannot sing, but who mean to learn, may raise your hands.

What is the meaning of the word vocalist? What is the meaning of volunteered? Did you ever volunteer to do a thing? If I should ask you to bring me some water, and you should do it, would that be volunteering to do it? If a poor woman asks you to do her a kindness, and you grant her request, is that to volunteer to do it? Which is best, to volunteer to do kindnesses, or to wait till you are urged to do them?

What is an Orphan? Do any of you know? Are there any orphans in this school? Are there any here who are not now orphans, but who may possibly yet become so? Are orphans to be pitied? Why so? What should be done for orphans? What can you do for them? What is an Orphan's Asylum? Do you know of any other, besides that in New York? (Here, and elsewhere, in similar circumstances, the teacher gives them the required information.) Do you think Orphan's Asylums are useful institutions?

What is a bill? Was it proper for Caradori Allan to send her bill? Why was it wrong? Would it have been right for her to send in her bill for a smaller sum? Why not?—Are we quite sure the story is true? Are the stories in newspapers often untrue? Is it as bad to tell a falsehood in a newspaper, as it is to tell one to a neighbor or a circle of neighbors? Why so?

HEALTHY EFFECTS OF OBEDIENCE.

(From the Library of Health.)

‘HONOR thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee,’ is the only command of the decalogue with which the promise of a temporal blessing is especially connected; although there is little doubt of the healthy tendency of several, if not all of the others.

If it should be said that the promise here related to the Jewish nation alone, and to their posterity in the land of Canaan, the reply is, first, that Paul understood it otherwise; for when quoting and enjoining it on his Ephesian brethren, who certain-

ly had very little to do with Palestine, he repeats the promise in connection with the command, and makes the same application of it in substance, which had been made on Mount Sinai—‘That it may be well with thee, and that thou mayest live long on the earth.’ Secondly, facts seem to sustain us in making the application, to all ages and countries.

It was the opinion of the late Dr Dwight, that children who were obedient to parents, were, of all others, the most healthy. At first we were disposed to doubt the possibility of any direct tendency of this sort, and to suppose that the superior health of obedient children, if indeed it actually existed, was owing more to those other virtuous habits, which are almost if not quite inseparable from obedience. But farther reflection, and not a little observation, have convinced us that Dr D.’s opinions on this subject are wholly correct; and that there is a direct connection between the spirit of genuine obedience in all circumstances, and physical health and happiness and longevity.

It is an established maxim, and a true one, that no one is fit to command who has not first learned to obey. But this ability to govern others is not the *end* of obedience; for of what use would it be in itself, merely to keep up in the world a constant series of obeying and governing? There must be some important end to be secured, of which obedience is the means.

In obeying and governing others, the immediate object is *self-government*. He has obeyed to little purpose, who has not, by his obedience, acquired strength to govern himself; and it is to as little purpose that we have governed others, if our efforts have not afforded them aid in prosecuting this great work of self-government and self-education.

Yet this education itself is not an end, but only a *means*. We should govern ourselves that we may be happy and holy. But holiness, in our estimation, includes physical purity and integrity, as well as moral. We regard it as no less a moral duty to promote our health of body, than to promote health of mind and soul. It is the will of God that we should be sanctified wholly, not partially. We are to present to him, as a living sacrifice, our whole being; and not a mere fragment or division of it.

The sanctification of body and soul, in fact, must proceed together, if it proceed at all. Vain is the hope of him who expects to cleanse the thoughts of his heart, even by aid of the inspiration of God’s Spirit, while his body is not in a proper condition. We do not mean to say that nothing can be done, where the purpose of the heart is right, without the aid of the body; for there is no one perhaps in whom there are not some remains of

physical integrity. But God will not *dwell* in man, as the apostle John expresses it, except in proportion as the body is duly prepared, by temperance and purity and holiness, to be a meet habitation or temple for his residence.

The point at which we are aiming in these remarks is, the announcement of the great truth long ago set forth, both in scripture and poetry, that disobedience 'brought death into the world and all our wo;' and that it is by virtue of obedience, in its largest and most scriptural or evangelical sense, that 'all our wo,'—physical wo of course included—is to be expelled from the world. In this use of the term disobedience, we include the idea of natural as well as revealed law. Both must be obeyed before man can be truly happy, and the former no less perfectly than the latter.

Perhaps no one will doubt that the constant indulgence of the bad passions and affections—anger, hatred, grief, envy, inordinate ambition and emulation, fear, melancholy, &c.—impair slowly the health. But has it been enough considered, that *every degree* of this indulgence produces more or less of the same effect? Has it been enough considered that all the unnecessary impatience, and fretfulness, and grief, and anger, and envy, of unrestrained or misguided infancy and childhood, is slowly but unnecessarily expending the vitality of the human system, and thus cutting away, one by one, the threads of human life?

Compare then, for one moment, the families in which there is the true spirit of parental obedience, with those where all is insubordination and disobedience. We do not ask you actually to enter the domestic circle for this purpose. You have already seen families enough of both kinds, but especially the latter; and have only to tax for a moment, your powers of recollection.—Were the children as happy in the families where there was no subordination, as in those which were truly obedient?

In the obedient family, where the voice, nay, even the look of either of the parents is the law, and is promptly and unhesitatingly obeyed, as if the impulse were instinctive, do we find as much fretting, and crying, and worrying, as we do in a family of the contrary description? Do we not find the obedient child habitually more sweet in disposition and temper, more mild, and more happy? The well governed child will be happy, even alone; but much more so in the society of others who are equally well governed and well educated.

The disobedient child, on the contrary, is seldom quiet and happy himself, or a source of quiet and happiness to those around him. As the former is a peace-maker, he, on the contrary, is a fomentor of wars and disturbances among his companions. Half

a dozen sweet tempered children brought together, diffuse sweetness, and mildness, and love, and cheerfulness, and happiness ; but half a dozen ill-tempered ones are very apt to diffuse, with equal rapidity, the elements of discord and misery.

But all this unquiet and unhappiness, which grows out of disobedience, and which prevails among children whether alone or associated, is constantly fretting away life. It has this effect by increasing the action of the heart and arteries, by affecting the nervous system, and according to the doctrines of certain modern physiologists—and we believe them to be in the main correct—by deranging the secretions of the system, which deranged secretions react on the body and mind, and feed the same bad disposition and temper and feelings which led to their formation. No disobedient child has his circulatory system, nervous system, digestive system, or secretions in a perfectly healthful state. The machinery may indeed go on ; because during infancy and childhood there is such a tenacity to life, that we cannot at once destroy, though we derange it. The wheel work will continue to run, although it will not run right. There may even be a sort of harmony with itself, as when a clock or watch seems to go right, except that it goes too fast or too slow ; but it will not be a natural harmony. If it cannot be considered as disease, it will lead to disease. It prepares the way for disease, at least ; so that whenever the latter comes to make its attacks, nature will be less able to bear up or react, than in those cases where the healthful harmony of the system has been preserved.

We wish to repeat, here, a principle which has been adverted to in the last paragraph ; viz. that the passions and affections influence the character of the bodily secretions. The fact that the saliva of the cat while in anger is somewhat poisonous, may be more generally known ; but that human anger, hatred, grief, fear, &c., impair or deteriorate the qualities of the saliva, the gastric juice, the bile, &c., and that the opposite and more healthy passions have the contrary effect, is as yet but little known or suspected, except by a few who have made it a subject of study. And yet nothing is of more importance to be known in the education and management of children. We cannot forbear to repeat here—what can never be too often repeated—that until parents, as well as teachers of every grade, apply themselves with zeal, and as a duty to God, to themselves, and to their children and neighbors, to the study of anatomy, physiology, and the laws of health, the great work of human improvement can make but little permanent progress.

Our views of the importance, and of the salutary physical and moral tendency of obedience, may serve to explain in part, the

fact that children in families which are not well governed, are not so healthy or long lived as of those who are properly governed ; why it is, in short, that it is not 'well' with those who do not honor father and mother ; why their days are not so 'long on the earth' as those of others ; why the wicked, in short, do not 'live out half their days.' For it is not the gluttonous, the intemperate, the licentious, or the suicide alone, that cuts short his days by misconduct, but also the disobedient to parents.

In the first place—and to repeat what we have said elsewhere—there is more of sickness in disobedient than in obedient families, other things being equal ; very much more. We have seldom known a person who was a kind mother, and at the same time a very bad educator, who was not either perpetually dosing her children, or perpetually calling in the aid of the physician. We do not believe such a family—of any considerable number,—can be found. There may be found here and there a family without a mother ; that is, under the control of a being who is a devotee of fashion, or wealth, or pleasure, but who is not a true mother. But of those who love their children, and yet do not succeed in making them obedient, we are not acquainted with one who does not either call the physician often, or act the part of the physician herself. Now either of these practices, once habitual, usually has no termination. We are aware that there are other causes which often operate, in the families to which we refer ; but we have endeavored, in our observations, to make the proper discrimination.

In the second place, disobedient children, if actually sick, are apt to be worse than other children ; nor do they so often get well. There are numerous reasons for this. 1. The same bad passions which rage uncontrolled when they are well, are apt to be excited during sickness, with consequences still more unhappy. Neither the effects of the functions of the body, nor of the medicine which is taken, nor indeed of the reaction or rallying of the vital powers, can be at all calculated upon, where the mind is so unquiet. 2. Disobedient children do not often take medicine as the physician directs. The parents cannot always induce them to take it, even with all their flattering, and artifice, and falsehood. The latter, indeed—the assurance that it is *good*,—only leads them to suspect it still more than before, and to resist with still more firmness. And as for compulsion, *that*, with such parents, is very seldom resorted to. 3. Medicine, when taken in such circumstances, does far less good. To be most useful, it must be taken regularly and cheerfully, if not with confidence or faith in its efficacy. Indeed, the least departure from the physician's prescriptions, either by omitting a

dose, or in any other way, may not only defeat his whole purpose, but render what is actually taken injurious.

Thirdly ; disobedient children, if they get well, do not recover in so happy a manner as other children. On this point the community are almost universally in error. Few seem to have the least idea that a person, whether an adult or a child, can get well too soon, or in an improper manner. They seem generally to suppose that the quickest recovery is the best, let the means used be what they may ; and he is esteemed the best physician whose cures are most rapid. Whereas, if any general rule were universally applicable, it would be that the slowest cures are best. Rapid cures by aid of powerful medicine, are often accomplished at very great expense of the powers of life, to say nothing of the seeds of other diseases which are sown. And thus it is that disobedient children may not recover in the best manner.

One of two courses should be taken with children who are sick—we might indeed say with all persons who are sick—either to trust the disease wholly to nature and good nursing, or to follow implicitly the directions of the physician. Any other course is more or less unsafe, and will be attended sooner or later with injurious effects. But neither of these courses is adopted in the case of disobedient children. The kind parents who do not govern a child, would never trust the cure to nature, in a country where physicians are as abundant, as they are among us ; nor do they even follow implicitly the physician's orders. The consequence is that the child either dies, or as the result of possessing a constitution naturally firm, recovers in spite of his half treatment ; but recovers with his constitution impaired. Either certain parts or organs are left greatly weakened, or the seeds of new diseases are sown in some other way, to spring up at a future time, when a new cause of disease is applied, or when an accumulation of old causes seems to render an *explosion* necessary.

But in the fourth and last place, disobedient children, if they live on to middle age, or even to old age, are more burdened with infirmities than children who are obedient. This is indeed little else than a repetition of the statements of the last paragraph. These infirmities, as they are called, of old age, are almost universally the punishment of former errors, either of sickness or health. They are precisely that germination and growth which from the seeds sown, either ignorantly or voluntarily, should have been expected. The truth is, we seldom witness any thing which is worthy of being dignified with the honorable name of old age. What we *call* age is a state of premature

decrepitude—a mass of punishments justly due to our sins—which being attached to the oldest persons we have among us, is, for want of a better name, regarded as old age. But the old age of obedient children is a greener, more juvenile old age, and far more free from what are called infirmities, than the so called old age of those who never learned nor practised this virtue.

Seldom, however, after all, is the disobedient child found to attain anything which approximates to old age. His ungoverned temper, and its terrible consequences, invite or aggravate diseases of various kinds, which sweep him away at least by fifty, usually much sooner. Nothing perhaps which could be named, except intemperance and impurity, has a more direct agency in fulfilling the prediction that the wicked shall not, that is, *will* not, live out half his days, than disobedience. Parents and teachers, hear this, and consider; for it is an important, nay, a solemn subject. Hear it, and tremble, for it is for your lives and the lives of the children God has given you

NO ROYAL ROAD, IN DISCIPLINE.

For myself, I have long been convinced that there is no royal road in discipline, either of the school or the family. Much, I know, has been said within a few years of methods of instruction and discipline. Some are for using the rod, but using it early. Some are for using it only at a very late period. Some never use it. Some succeed by the mere force of moral suasion; some by means in a greater or less degree mercenary; some by the excitements of emulation and ambition, some by the voice of stern authority, and some by two or three or four of these, combined. And it is notorious to every close and unprejudiced observer that children are, in many instances, very well governed on every one of those several plans—dissimilar as they may be to each other. Yet the advocates of nearly all of these plans gravely tell us, in turn, that theirs is the only true method.

How happens all this? Whence is it that success, or a tolerable share of it, is obtained in such a diversity of ways? Can they be all right—all better than every other?

The secret is as follows. A tolerable degree of success may be attained by various means, provided we are perseveringly consistent in their use. Perhaps there is no one thing of more importance in governing, than consistency. If a parent or a teacher govern himself, and pursue a steady, uniform course, suc-

cess may be attained, as I have just said, by many and various roads.—I do not mean, by this, that there is no difference at all, in the various courses which, as individuals, we pursue ; but only that it is very far from being indispensable to a high degree of success that we all travel precisely the same road.

I have a case at hand which will illustrate the position I have taken. Miss P., a worthy lady of about 30, took up from the streets a destitute little boy about six years of age, and out of mere compassion, kept him under her care till she had clothed him. Then she tried to find a place for him ; but not being successful, and unwilling to turn him again into the streets, she was obliged to retain him ;—however contrary it was to her original intention.

But Egbert—for that was the lad's name—had been too long neglected and ungoverned to be rendered manageable by the lady at once. When I say he had been neglected, I do not mean to say that he had been permitted to run in the woods, absolutely, like Peter the wild boy. He had been in several families, though he had not, for many years, been under the vigilant eye of a parent. He had been ordered about, and sometimes scolded or beaten ; but never *governed*.

Miss P. soon found, in him, a habit of insubordination, that was not only insupportable to others, but which, if not checked, would prove ruinous to himself. The care of a child had never before devolved upon her ; but a good fund of common sense—the best sort of sense—taught her that he must be made to obey. So she went to work, in her own way ; giving him rules when necessary ; and when she saw they were disregarded, annexing penalties to them.

It happened, however, that she was surrounded, both in the family and in the neighborhood, by a number of that class of people—subjects of single blessedness—whose children are always well governed ; and who have ever at hand, a royal road for others to travel with similar success. Egbert must not be whipped, it was so barbarous ! Oh, no ! He must be persuaded—flattered.—There was no need—oh, no !—of ever whipping rational beings.—It was so degrading, too ; and had such an effect on the character ! It was far better to let a child go unpunished and obstinate, than to inflict corporal punishment—so barbarous a measure—in this wonder working day of knowledge and improvement !

All this sounded well in the ears of Miss P., and for some time she was prevailed upon to yield to the flood of new light which came in upon her from all quarters. His teacher in the day school where he attended, was one of the new lights in ed-

ucation. But there was one thing which perplexed Miss P., and staggered her faith not a little; which was that Egbert was all the while becoming more and more unmanageable, the new light doctrines to the contrary notwithstanding. In such an extremity what could she do?

She did precisely what a wise woman ought to have done. She remembered that she was responsible to God and to society, in no small degree, for Egbert's character. This character—which was now suffering—she knew it was her duty to attempt to improve. She resolved on making the attempt, and on making it in her own way.

As Egbert had been accustomed to blows and threats, and nothing else, she saw that nothing but threats and blows had any influence over him, to render him any the more manageable. So she resumed her former course of threatening corporal punishment; and at length of using the rod. At the same time, or nearly at the same, he began to attend a school where corporal punishment was occasionally inflicted. This was about twelve months ago.

The change already effected in Egbert, for the better, is obvious to all who know him. Before, he was not only profane, disobedient and quarrelsome, but he was unwilling to learn well at school, or to obey the teacher. Now, he is the contrary of all this; and is making very great progress in manners and morals, both at home and at school.

Let me not be misunderstood. I do not undertake to say that whipping children should always, or usually, or even often, be resorted to. Far from it. All I wish the reader to infer from this story is, that success with one person will sometimes be the result of measures which in other hands will fail. In short, most persons will succeed best—other things being equal—on a system of government, however good or bad in the abstract, which is best adapted to their own state of mental and moral progress; or to which they have been early accustomed. No one can war so well at first in Saul's armor, however excellent in itself, as in his own dress.

If these things are so, how utterly futile is it to lay down, in this respect, particular rules, however excellent, for all others to follow! And yet this is perpetually done. Just as if there was a royal road to success, in discipline! Just as if we should try to make a single garment, however well made, and excellent in itself, fit, in a proper manner, all mankind!

Rules, as the result of individual experience, are valuable, no doubt. Every person might derive great aid, in carrying out his own plan—perhaps in modifying and improving it—from

consulting the plans of others. But they must be regarded as merely the plans of others, and not as universal rules—to be adopted by wholesale.

It is undoubtedly true that in a perfect state of society, all of whose members were trained on principles alike, or nearly alike in the abstract, the case would be altered. Their universal experience would lead universally to similar results, or nearly so; and general rules might be better calculated for universal application. Perhaps, too, corporal punishment might then be wholly dispensed with. But as the world now is, it is not so. Each person, to a very great extent at least, will succeed best in governing, as in many other things, by pursuing the course to which education and the circumstances and influences with which he has been surrounded have best adapted him; at least until further information leads him to different views, and consequently to different practice.—It is the unquestionable and indispensable duty of every parent and teacher to examine this subject.

I am sometimes disposed to smile, however, when after reading or hearing of a teacher or parent who succeeds perfectly in managing children without the infliction of any corporal punishment, I afterwards learn that it is whipping or flogging only that is avoided; while other bodily punishments are still occasionally resorted to, and in some instances, very frequently. Nor is it much less laughable to hear a parent or teacher who is surrounded by a peculiar train of circumstances obviously favorable to his governing a single school or family, for a time, with any corporal punishment, presuming to set forth his system of government as a universal model. It is as if one of the youngest monitors in a large and well governed monitorial school, surrounded by all the influences which a thorough and perhaps a rigid discipline has secured, should rise up and say he had found out, in the management of his little class, the true method or system of government. Every person of adult mind would see, at once, that his class could not be thus easily and mildly managed, were it not for the salutary influence which the operation of laws, to which are annexed, perhaps, severe penalties, has secured to the classes around him, in every direction.

Just so, or at least nearly so, is it in the case of those parents and teachers, who, situated in *a state of society which has never yet, to any great extent, been secured or maintained without corporal punishment*, and enjoying its benefits, as an aid in the work before them, yet claim the merit of accomplishing every thing by mere dint of their own little system. Put the whole mass of society, as it now exists, at once on their plan; and they would soon discover their mistake. They would no longer take

to themselves the importance of the fly, who vainly imagined it turned the wheel upon which it only rested, while the wheel was carried round by other and different forces.

Once more, I beg not to be misunderstood. I would be the last person in the world to dissuade parents and teachers from making every possible effort to secure thorough discipline by the mere force of moral suasion. Nothing is to my mind more obvious than that many of them, with certain materials, may accomplish such an object. I am even willing to admit that such results may be produced by some persons with almost the worst materials. And yet it is equally certain that in the present state of things—ignorant, and engrossed by their occupations as mankind more generally are—it would produce infinite mischief to compel them, were such compulsion in our power, to lay aside, at once and forever, their favorite methods of managing those who are dependent on them; and to adopt ours, even though the latter were as perfect as the laws which now obtain in higher worlds. It would be, as I have already intimated, to put Saul's royal and perfect kind of armor upon David and every body else, and expect them to go forth in it to certain victory.

GREENE STREET SCHOOL, PROVIDENCE.

[THE following article is abridged from a more extended article which appeared some little time since in the Fall River Patriot, said to be from the pen of the Rev. Mr Burton, author of the District School as it was. It is at all events as well written as the scenes which he describes are interesting and instructive. The public, however, should be apprised that the same scenes have been acted over and over again, for many years, in a few other schools; especially in the school of Mr A. B. Alcott, an old friend of ours, in this city. We do not mean to say that Mr Fuller is a copyist of Mr A., for on this point we are entirely ignorant. It is not uncommon for persons engaged in the same occupation, to originate, entirely for themselves, new methods of instruction bearing the most exact resemblance. Such we presume to have been the case in the present instance. It is, however, but justice to Mr A. to say—and we do it the more cheerfully from the fact that we have no part nor sympathy with the religious views which he appears to favor—that we scarcely know of a recent improvement in regard to methods of elementary instruction, which he does not claim to have originated

for himself, and adopted in his school. It is to be regretted that the author of the 'Record of a School,' and the editor of the 'Conversations on the Gospels,' could not have presented these works in such a form as to recommend the many excellent methods of instruction which are therein developed.—But now for the description of Mr Fuller's school.]

About two years ago, Mr Hiram Fuller, a well informed and enterprising teacher, came from Old Plymouth to Providence, and there opened a private school. His views of education seemed so rational, and his success was so signal, that his patrons set about providing for him an establishment on the most liberal scale, and which should be most worthy of the public patronage. Thus the Greene Street School was established, and has been in successful operation for more than a year, with Mr Fuller at its head. I have visited this seminary twice, and felt while there what is not always felt in a school, viz., that it was good to be there.

But let me describe a little. In the first place, the school house is charmingly situated. There is ample space all round, so that Heaven's air may come and go for the use of youthful lungs, as Heaven intended. Then there are trees and shrubbery grown and growing in the spacious yard, and on the streets near by, so that summer may bring the alleviations of beauty and shade with its heat and languor.

Next—the edifice, with its columned front, looks temple like, and as if it were consecrated to some lofty purpose—as it indeed is—the education of the immortal mind—the preparation of the spirit to serve and worship, in the highest, the Father of spirits.

But let us enter. First, there are sizeable ante-rooms, for the deposite of outside garments, and other purposes. Thence we pass into a *Hall of Science*, spacious and elegant, and not into a *diminutive room*, where the young are boxed up tight to keep them from breathing, and growing, and being happy, as is too often the case.

On the right is a double row of desks, occupied by the female pupils—each having a comfortable chair for a seat, instead of a piece of plank, with half a back, or no back at all, by which so many spines have been seriously injured. On the left, are the same accommodations for the pupils of the other sex. There is ample walking space between the two divisions. The whole floor is neatly carpeted, so that the young need not feel that they are going to a place of uncomfortableness and inelegance in leaving their happy homes. And no parlor, with the most faithful use of brooms and brushes, could be kept more neatly than this room and its furniture.

At the end of this hall, opposite the entrance, is an elevated platform, and thereon an elegant desk. This is the Principal's station. Behind him, standing against the wall, is a fine library of well selected books, consisting especially of those which may appertain to the improvement of the school. Who, till very lately, ever thought of a library in a school room, and how few are there who think of such a thing now?

But the accommodation of scholars and teachers, is not the only provision in this place of pleasantness. In one corner stands a sofa for the seating of visitors; and many from that position have beheld an enjoyment in a school room, such as made them wish themselves back in youth again—could they but be *here*.

Behind this hall are recitation rooms, where lessons are heard, and conversational lectures given, without disturbing those who are at their studies. This story of the building is occupied by the principal, with one female assistant, and the older scholars. In the basement there are other rooms occupied by little children, under the care of female teachers. Here, too, is comfort and contentedness.

Having spoken of the external accommodations, I would now sketch a few of its moral and intellectual advantages. I am not acquainted with the whole educational routine, and speak only as far as I know.

My first visit was made on a Monday morning, at the opening of the school. The Principal commenced the exercises of the day by reading from one of the Gospels, a chapter, in which love towards, and sympathy with fellow man, were beautifully and touchingly set forth by the Saviour. He did not read with cold formality, as if so much scripture was to be run off the tongue for conscience or custom's sake, but he did it with the understanding and the spirit. The language lived upon his lips in those tones by which the youthful hearers must have caught all that it should convey. Practical and highly improving comments were also made, as the verses were read. Nothing sectarian, however, entered into the remarks, for no sect or party is known within those walls.

After the chapter, a charming little poem was read. It was from one of the great English poets, and corresponded with the Scripture in its topics—love and sympathy. I was particularly struck and pleased with this appending of the breathing of genius to the words of divine inspiration, in the morning exercise. It was hallowing the beautiful and pure in our literature by associations with the high and the holy of the Books of Books. It was a sanctifying of the secular muse for Christian and immortal

uses. These readings were followed by a prayer to the—‘Father in Heaven.’

Such were the introductory exercises of the day, and the week. These youthful spirits were still, and took heed. Why should not these lambs of the great Shepherd be won into the folds of virtue, by such persuasive callings and gentle tendance? And here let it be remarked, that one of the peculiar features of this school, is the unremitted endeavor of the teachers for the moral improvement of the pupils.

With the intellectual instructions, there is an intermingling of moral address on every convenient opportunity. The pupils are made to realize the dignity of their natures. Again, it is made a point of special endeavor to develop a taste for the beautiful in every thing; the beautiful in nature, in art, in literature. To these pupils the Material Universe is shown as crowded with countless forms and hues to delight the eye; and still farther, they are taught how the beautiful is beautified to those who are familiar with the writings of Genius.

But I must hasten to other topics of remark. The principal Female Assistant is already known to many as possessing distinguished learning, and a most cultivated taste. She hears the recitations in history and in Latin. If I may judge from conversations with the pupils, and from some of the school journals, this lady has a rare gift for teaching, and exercises a remarkable influence over the minds of the scholars. She does not hear the lessons in history parroted off to her ears, while no thought or feeling is exercised by the reciter, except the thought to recite as well as may be, and the feeling that it is no very pleasant business—her own lips being unopened except to ask the *expected* questions, and help along the dry routine—not so does she teach history.

Every recitation is made the occasion of a most interesting conversation on the several topics of the lesson. From the abundant resources of a great memory, anecdotes, poetry, the things of art and science, are brought forth to illustrate this department of study, and make it uncommonly interesting to the learner. The recitations in Latin are made pleasant in a similar manner. The thousand things of Roman history, of classic fable, together with poetic quotations and illusions generally are introduced to cover the dryness of mere recitations with beauty, and fill the hour with pleasure. I gather this from the school journals.

But what are these? I will explain—the scholars are required to keep a journal of the proceedings of the school. In the same they record their thought and feelings on any subject connected with their education—or which may be within the compass of

passing experience. Should a stranger visit the school and make an address, the fact is mentioned, and the remarks are recorded ; the conversations connected with the recitations are here put down, and every thing else worthy of remark.

This is one of the methods by which composition, that *terror* to most scholars, is here taught. The pupils write about what they see, hear, and happen to be thinking of; and it is apparently as easy as it is to talk the same to a companion at the side, or a friend at home.

PARENTAL EDUCATION,

OR, GOING TO BED WITHOUT SUPPER.

RICHARD and I always *like* to go to bed without supper, said Charles, one day to his playmates. What, said they, do you go to bed, then, without supper? Sometimes we do, when we have done wrong, was the reply. But I should not like that very well, said one; and I don't see why *you* should. Oh, said Charles, we have something better, when we don't have any supper. Last night father made us go to bed without any supper, and mother gave each of us a good piece of squash pie, a cake, and some toasted bread; and I liked them a great deal better than the supper, and so did Richard.

Now we have known many children sent to bed supperless in this manner. They are ordered away from the table, perhaps, for some misdemeanor or other, and told by the father or the mother that they must, for that night, go without their supper. Perhaps it is the father who issues the command; though the mother, at the time, approves, and thinks all is right. But presently after the table is cleared away, Charles complains of his hard fate to his mother, or to a favorite domestic, whose heart immediately relents, and so instead of giving him a set meal,—for supper he must not touch—she gives him sundry nice things, sufficient in quantity to satisfy the hunger, and more than satisfy the necessities of a full grown man, and he goes to bed.

This is not mere supposition or fiction; it is sober truth. We have often seen and known such a farce acted over. In addition to all this we have known the same children rewarded the next morning, for their wonderful self-denial—poor perishing things—with an amount of hearty food, twice as large as nature requires. Mother means to help you pretty largely; the indulgent parent would perhaps say. You certainly need a hearty breakfast after going to bed supperless.

Strange punishment this, for some trifling misdemeanor to forbid a child to eat supper, and then after all, fit him out with both an extra supper and breakfast ! And yet we can assure the reader—we repeat it—such things are often done ; and such punishments often inflicted !

Should it be longer a matter of wonder that children at the present day are ungoverned, and young men and women insubordinate ? Can it be wondered at that parents have trouble with their children ? Is it surprising that the latter are gross, earthly and sensual ? Is it surprising that the world is full of depravity, in its various forms ? Is it strange that the old, who are, after all, undergoing changes still greater in themselves, should see, or fancy they see the world retrograding, and be anxious to congeal it, in order to save it from further declension ?

We have spoken, more than once, of the importance of consistency in parental government ; and of the dangers of inconsistency. If there is any one parental error, which more than all others ruins the young, it is the latter. We pursue one plan or course of conduct to day, and another to morrow ; we punish for a certain thing to day, and pass over it to morrow ; we subject children to privations at one time ; at another we injure them by our over kindness.

Talk as much as we will about education, in all its varied or popular forms—infant schools, common schools, sabbath schools, high schools, colleges, &c.,—and say, if we will, that it is of all subjects, next to that of personal piety, the most important ; talk as we may of model schools, teachers' seminaries, district libraries, education conventions, state superintendents, and all the machinery of elementary and higher instruction ; and after all, what does it amount to while our family schools—the first and most important of all—remain as they are, and those who conduct them, remain as stupid as if they were trained in Southern Asia. Parents must awake, not only to the importance of school instruction, but of family education—as a matter of christian duty—or all else is premature and comparatively worthless. We hope the time is not far distant, when, instead of making money or even business the first thought in the morning, the last in the evening, and that of every hour between, there will be a higher object in view ;—that of training up children in the way they should go.

MISCELLANY.

THE AMERICAN SCHOOL LIBRARY.

THE following is abridged from a more extended article which lately appeared in the *New York Observer*. It is in the form of a circular by the Executive of the Society, under whose sanction the Library is selected. We have given a brief account of the Society itself, on a former occasion. At present it is only necessary to add that the selection by the Committee is approved by the Society in general, and by several other warm friends of education and improvement; that we see nothing objectionable in the works which are named; though for ourselves, we should have made a selection somewhat different. But any thing which is tolerable, we would say, in preference to the flood of trash which is inundating and desolating our country.

‘The Society for the Diffusion of Useful Knowledge present to the country the commencement of their Library for Schools, designed to embrace, when completed, a few hundred volumes, written and compiled with special reference to the wants of the youth of our country. It will include in the range of its subjects, works in the various departments of knowledge most interesting and useful to the great body of the people, including history, voyages and travels, biography, natural history, the physical, intellectual, moral and political sciences, agriculture, manufactures, arts, commerce, the belles lettres, and the history and philosophy of education.

The increasing interest in the subject of school libraries in several of the States, and the repeated calls upon the Committee for their Library, have induced them to issue the present selection from existing publications to meet the immediate wants of our schools, while they go on, as fast as possible, to complete the plan announced in their published prospectus. They will regard, in the execution of it, the different ages, tastes circumstances, and capacities of readers.

The Committee present the following fifty volumes, chiefly standard works of permanent interest and value, which have already received extensively, the public approbation in this country and in Europe, as the commencement of the series, to be extended from time to time, until it shall comprise a well-selected and comprehensive Library of Useful Knowledge, worthy of a place in every school room of our country.

It will be the greatest care of the Committee, that the whole be per-

vaded and characterised by a spirit of Christian morality calculated to refine and elevate the moral character of our nation.

History.—A View of Ancient and Modern Egypt. By Rev. M. Russell, LL. D.

Palestine, or the Holy Land. From the earliest period to the present time. By Rev. M. Russell, LL. D.

History of Chivalry and the Crusades. By G. P. R. James. Engravings.

The History of Arabia, Ancient and Modern. By Andrew Crichton. 2 vols. Engravings, &c.

The Chinese. A general description of the Empire of China and its Inhabitants. By John Francis Davis, F. R. S. With Engravings.

American History. By the Author of "American Popular Lessons." With Engravings. 3 vols.

American Revolution. By B. B. Thatcher, Esq.

History of New York. By William Dunlap.

History of Virginia. By Uncle Philip.

Voyages and Travels.—An Historical Account of the Circumnavigation of the Globe. Engravings.

Narrative of Discovery and Adventure in Africa. From the earliest ages to the present time. By Professor Jameson, James Wilson, and Hugh Murray, Esqrs.

Lives and Voyages of Early Navigators. Portraits.

Biography.—A life of Washington. By J. K. Paulding, Esq. In 2 vols. With Engravings.

The life of Napoleon Bonaparte. By J. G. Lockhart, Esq. In 2 vols. With Portraits.

The life and actions of Alexander the Great. By the Rev. J. Williams. With a Map.

Memoir of the life of Peter the Great. By John Barrow, Esq. Portrait.

The life of Oliver Cromwell. By the Rev. M. Russell, LL. D. 2 vols. Portrait.

Lives of Celebrated Travellers. By James Augustus St. John. 3 vols.

Memoirs of Celebrated Female Sovereigns. By Mrs Jameson. 2 vols.

Natural History.—A Popular Guide to the Observation of Nature: or, Hints of Inducement to the Study of Natural Productions and Appearances, in their Connections and Relations. By Robert Mudie. Engravings.

The Swiss Family Robinson: or, Adventures of a Father and Mother and four Sons on a Desert Island. 2 vols. With Engravings.

The American Forest: or, Uncle Philip's Conversations with the Children about the Trees of America. With numerous Engravings.

The Natural History of Insects. In 2 vols. With Engravings.

Natural History: or, Tools and Trades among Inferior Animals. By Uncle Philip.

Physical Science.—The Principles of Physiology, applied to the Preservation of Health, and to the Improvement of Physical and Mental Education. By Andrew Combe, M. D.

Letters of Euler on Different Subjects of Natural Philosophy. Addressed to a German Princess. Translated by Hunter. With Notes, and a life of Euler, by Sir David Brewster; and Additional Notes, by John Griscom, LL. D. With a Glossary of Scientific Terms, and Engravings.

Intellectual Science.—Inquiries concerning the Intellectual Powers, and the Investigation of Truth. By John Abercrombie, M. D., F. R. S. With Questions.

Belles Lettres.—Lectures on General Literature, Poetry. By James Montgomery.

Miscellaneous.—Indian Traits; being Sketches of the Manners, Customs and Character of the North American Natives. By B. B. Thatcher, Esq. 2 vols. With Engravings.

Perils of the Sea; being Authentic Narratives of Remarkable and Affecting Disasters upon the Deep. With Engravings.

The Poor Rich Man and the Rich Poor Man. By Miss C. M. Sedgwick.

The Ornaments Discovered. By Mary Hughs.

The Son of a Genius. By Mrs Hofland.

The Whale fishery and the Polar Seas. By Uncle Philip.

The Committee also acknowledge the important co-operation and aid they have received from Messrs Harper & Brothers in bringing out thus early the first fifty volumes of their Library. Arrangements have been made with these gentlemen to supply, at short notice, any number of the entire series, with a suitable case, for *twenty dollars*, or any selection of the volumes at a proportionate price.

Boards of Education, local societies, or benevolent individuals, wishing a number of sets, may obtain them, at a small discount.

The Committee have already received a number of manuscripts and works recommended for future volumes of the Library, and will be happy to receive orders from authors or any friends of this object. Information, reports and documents relative to the state and prospects of education, and the general diffusion of knowledge, in any section of the Union, may be addressed to the general agent, and will be thankfully received. Communications of a literary nature may be addressed to the

Secretary, and orders for the Library to the general agent of the society or to the publishers.

WORCESTER COUNTY MANUAL LABOR HIGH SCHOOL.

In examining the last annual catalogue of this infant but interesting institution, we find the names of about 150 students. It gives us great pleasure to find schools of this class so well attended, especially when the labor is made — as it is in this case — to aid principally in the promotion of health, and is of a proper kind. The students, here, labor principally, if not entirely on the farm, at eight cents an hour, if they perform the work of a man, and less in proportion, as their labor diminishes. This is as it should be. We are pained — we are more than pained, we are disgusted — at the idea of having pupils ruin their health in obtain a *cheap education*. Some mechanical employment, however, might, we should think, be added to agriculture, which of course cannot be followed much in the winter.

BOOKS FOR TEACHERS.

At a recent meeting of the Worcester County Association for the Improvement of Common Schools, the following resolution among several others, was adopted.

Resolved, That this Association recommend to the several towns in this county the purchase of a few books, on the subject of Education, to be loaned, successively, to the teachers of common schools in said towns.

We rejoice in such measures ; believing they will not only be productive of great immediate good, but lead to the formation of District Libraries.

Another interesting and important measure of the association was the appointment of Lecturers on the subject of Education throughout the county. From two to four towns were assigned to each lecturer. The gentlemen who were appointed to this office were, most of them, such as will do honor to the cause.—We hope as much pains will always be taken in the selection of lecturers on this subject, as has been on this occasion; for it is a matter of high importance.

Several lectures were delivered, and several discussions held. The meeting was continued two days.

EDUCATION CONVENTION AT DEDHAM.

A convention of the friends of Education in Norfolk County, and the annual meeting of the Norfolk County Association for the Improvement of Common Schools were lately held at Dedham, on the same day, and the exercises were important. A Lecturer on Common Schools was appointed for each town in the county ; and the following, among other

resolutions, was passed. The reader will perceive the resemblance which the latter bears to the resolution on the same subject adopted in Worcester.

Resolved, That this association recommend to the several towns in the county, to authorize their respective school committees to purchase a few standard works on the subject of Education, and to loan the same, in rotation, to the teachers of the common schools in said towns.

We ought perhaps to add, that these meetings, and most of those of a similar kind which are held in Massachusetts are attended and addressed by the Hon. Mr Mann, Secretary of the Board of Education.

COUNTY CONVENTIONS ON COMMON SCHOOLS IN CONNECTICUT.

It gives us great pleasure to learn that Henry Barnard, Esq., the Secretary of the Connecticut Board of Education, is pursuing a course, not unlike that which is pursued by Mr Mann in Massachusetts. He goes from county to county, collecting the friends of education, and endeavoring with all his might to excite a deep interest on the subject of Common Schools. Two meetings have been already held, one at Brooklyn, and the other in Litchfield. Another is to be held at Hartford during the present month. Of the results of the meeting at Litchfield we have not been apprised; but that at Brooklyn was well attended. Mr Barnard's Address, on these occasions, is spoken of as one of thrilling interest, and great importance.

GEORGIA FEMALE COLLEGE.

The Georgia papers announce that this institution will be opened January 1, 1839, under the charge of the Rev. George Pierce, assisted by an able and efficient faculty. The institution is established near the city of Macon. The building is airy and spacious, containing seventy-two rooms, sufficient for accommodating 200 boarders. It is preferred that the pupils should board in the college building, in which the president will also reside; but parents who are unwilling to have it so, may board their daughters in the city. The friends of the institution have expended more than \$50,000, without expecting any other return than any other citizens may receive. The charge to the pupils will be \$150 per annum, for room rent and board, and \$100 for tuition — the rooms to be furnished by the parents of the pupils.

We are thus particular in describing this institution, because it is rather novel in its character, especially for the section of country where it is to be established. We will also briefly mention the course of education as described in the prospectus.

'In the College will be taught not only the whole course of English

Letters and Science, but also vocal and instrumental Music, Drawing, and Painting, together with the Latin, Greek, French, Spanish, and Italian Languages ; and last, though not least, there will be in operation a system of Domestic Economy, by which the young ladies, under the direction of experienced teachers, will be enabled, and required to prepare, and keep in good order, all their own clothing, thereby avoiding milliner's bills while at school, and at the same time preparing themselves creditably to do this work for themselves and families, in future life. The great object of the Trustees will be, to make the course of studies practical and moral, as well as literary, thereby rendering the pupils that may pass through this Institution, the comfort and pride of all associated with them in after years.'

BOSTON SCHOOLS.

The City Council of Boston have published a Report on the Public Schools in this city, exhibiting the number of free schools, the classification, the studies pursued by each class, the number of scholars in each school, the average attendance, &c. The following are some of the particulars:

Whole number of Primary Schools 83.

Number of girls in	do.	2440
do. boys in	do.	2607
East Boston and Western Avenue		159
		—5206

Whole number of Grammar and Writing Schools 13.

Number of girls in	do.	2538
do. of boys	do.	2424
do. in English High School		92
do. in Latin School		88
		—5142

Whole No. educated at public expense, 10,348

Expense of the Public Schools, including repairs, as by the last report of the expenditures of the city, \$83,350

Equal to \$8.03 each child.

The reader will see that the influences of the Boston Primary School System, famous as it is, after all, reach only about one in fifteen or sixteen of the whole population of the city; and the whole number of every age, at the public schools only about one in eight! And the expense — eight dollars and three cents only to a pupil — what is this to compare for one moment, with the expenditures of parents for the school education of their children in some of the private or select schools! It

is, however, doing a little; and we rejoice at it. What we want is, that Boston should do something in this matter, worthy of herself as the Athens of United States, and the light of the western world.

SCHOOL LECTURES.

A weekly course of lectures, for the benefit, chiefly, of elementary female teachers, has just been commenced in this city; to continue, as we understand, for at least twelve weeks — perhaps longer. The introductory lecture was given on the 17th inst., by Rev. Hubbard Winslow, on 'The views and motives with which a teacher should enter on his work.' Among the names of other lecturers already engaged, we find those of Rev. Jacob Abbott, Dr S. G. Howe, Dr M. L. Perry, Dr J. D. Fisher, G. B. Emerson, Wm. Russell, Horace Mann, J. Harrington, Jr., Wm. J. Adams, Cornelius Walker and G. F. Thayer.

We are exceedingly glad this course of lectures has been instituted; and that so many of the lecturers are men who are practically acquainted with the school room. It would be a great mistake to attempt the instruction of the eightythree female teachers of primary schools in Boston, by means of such lectures as many which are given for the professed object of enlightening the teachers of primary and common schools; such, for example, as a part of those which have been given from year to year, before the American Institute of Instruction, and published in their volumes. Nor would the friends of education in general, such as might be disposed to attend, be much better edified. A lecture may be written by a learned man, and eloquently delivered, and yet neither enlighten the minds of the hearers, nor warm nor encourage their hearts.

What is much more needed still, in Boston, is a course of lectures to the parents and masters of the children who are sent to the teachers aforesaid. The teachers themselves are already quite as good as could be expected under the circumstances; — nay they are, as a general rule, much in advance of those who send to them their children. They earn twice their money, and deserve twice the sympathy and respect and encouragement which they receive from a bustling, selfish, money-making, or poverty-stricken community. But parents are so grossly ignorant, on this whole subject, that we have little hope of effecting much good to primary and common education till they can be enlightened. Here it is, precisely, that the work of reform should commence.

But there is still one more class of citizens who need instruction on this subject, either by lectures or otherwise. We allude to the Primary School Committee. Here are nearly a hundred influential men — some of them, it is true, exceedingly philanthropic, and a few of them well informed — most of whom, however, need instruction on the whole sub-

ject in which they are engaged, but for which their training and business has but poorly prepared them.

LONDON.

It is said that there are in London no less than 26 associations, (with 13,300 members,) founded for the sole purpose of promoting the interests of learning and science, and for diffusing useful knowledge. Among them are the Zoological Society, 2,446 members; Horticultural, 1,857; Royal Society of Arts, 1,000; Royal Institution, 758; Royal Society, 753; Geological, 700; Linnæan, 600; Asiatic, 560; Geographical, 520; Astronomical, 320; Antiquarian, 300; Royal Society of Literature, 271.

NOTICES OF BOOKS.

THE UNION SPELLING BOOK, prepared for the American Sunday School Union, and revised by the Committee of Publication. pp. 126.

We are tired of new Spelling Books professing to be improved ones, while they are little more than mere transpositions of old materials. The work before us may be something better; but we have little faith in it. 'My First School Book,' noticed in our last number, and reviewed in the present, is worth a dozen — nay a hundred — of these prosing things, which, thicker than the frogs of Egypt, are coming upon us.

HOME EDUCATION: By Isaac Taylor, Author of *Natural History of Enthusiasm*, *Physical Theory of Another Life*, &c. &c. First American from the second London Edition. New York: D. Appleton & Co. 1838. 12mo. pp. 322.

This is a most interesting and valuable work. It is not indeed of a character to please a certain class of readers who are unsatisfied with any thing which requires thought. He who means to understand Mr Taylor's works must study them.

FAMILIAR LECTURES ON NATURAL PHILOSOPHY FOR THE USE OF SCHOOLS. By Mrs A. H. Lincoln Phelps. New York: F. J. Huntington & Co. 1837. 12mo. pp. 38.

NATURAL PHILOSOPHY FOR BEGINNERS. Designed for Common Schools and Families. By the same. 18mo. pp. 209.

CHEMISTRY FOR BEGINNERS. Designed for Common Schools and the Younger Pupils of High Schools and Academies. By the same. 18mo. pp. 216.

From a hasty examination of these three volumes, we are led to believe they are as perfect in their kind, respectively, as other elementary treatises on the same subject. And yet we discover nothing which renders them greatly their superiors. Is it wise to multiply school books unless they possess obvious advantages over their predecessors?

HINTS TO THE YOUNG, in relation to the Health of Body and Mind. Second Edition. Improved and Enlarged. Wm. D. Ticknor. 1838.

The author of this little work, which was noticed by us several months ago, has recently added to the former edition an entire new chapter, besides altering the shape of the whole work, and fitting it for a still more extensive field of usefulness. Of its excellence it is unnecessary that we should say any thing more, in addition to what we have said in relation to the first edition. The character of Dr Woodward is so well known, that no commendations of ours would be of much service in promoting its circulation. We will only make the following extract from the new chapter.

‘It can hardly be said that the attention of parents, teachers, or even the members of the medical profession, is duly awakened to the dangers which arise from the habit of masturbation. Even at this time many doubt the expediency of bringing the subject before the public, in any form, believing that diffusing information may be the cause of greater evil to the young than the benefits which may arise from a knowledge of those dangers to all. Those who hold to these opinions are hardly aware how extensively known the habit is with the young, and how early in life it is sometimes practised. I have never conversed with a lad of twelve years of age who did not know all about the practice, and understand the language commonly used to describe it. It is certainly quite too common an opinion that it is safe and harmless, and may be indulged, to a certain extent, with impunity. Can a practice be innocent which so prostrates all the powers of body and mind, which corrupts the very fountain of moral virtue, and entails imperfection and imbecility on unborn generations?’

PERIODICALS ON EDUCATION.

When this work was commenced, it was the only journal of the kind, in the United States. During the thirteen years of its existence several others have been attempted, but their continuance has, in general been short. The *Education Reporter*, by Rev. Asa Rand of Boston; the *Inciter*, by a gentleman in Lancaster, Pennsylvania; the *Monthly Journal of Education*, by E. Wines; and the *School Register*, in Boston, have all had their day, but have all long ago been discontinued.

Within a short time, however, a number of small, cheap works have

been started, some of which appear to meet with better success. The following is a correct list of these works, so far as we have information respecting them.

The 'Common School Assistant,' edited by J. O. Taylor, and published in New York. It is issued monthly; is, in some respects, well conducted; and is printed with good type, and on beautiful paper. It has been in existence two or three years. We have described this work incidentally, elsewhere.

The 'Common School Advocate' is published monthly at Cincinnati, Ohio, by Messrs Truman & Smith, and edited by a number of learned men; some of whom, as well as the publishers, appear to be deeply interested in a series of school books which are constantly recommended in the Advocate.

The 'Ohio Common School Director,' issued monthly at Columbus, Ohio, and edited by Samuel Lewis, Esq., the indefatigable superintendent of Common Schools in that great State. The paper is exceedingly valuable; but most so to the people of Ohio, for whom it is specially intended.

The 'Pestalozzian' is published semi-monthly, at Akron, Ohio. It is a good paper, and deserves encouragement.

The 'Journal of Education' is issued monthly at Detroit, Michigan. The editor is Rev. John L. Pierce, the Common School Superintendent. The paper is well conducted, and will probably do great good.

The 'Educator' is published monthly at Easton, Pennsylvania; and is edited by Pres. Junkin and Prof. Cunningham of Lafayette College.

The 'Common School Advocate,'—we believe this is the name—is issued at Jacksonville, Ill.; but we know little of its character.

The 'Connecticut Common School Journal,' is edited, as we understand, by Theodore Dwight, Jr., aided by H. Barnard, Esq., the Secretary of the Connecticut Board of Education. It is a good paper, and is improving.

Besides these eight—the numbers of all of which, we believe, contain eight quarto pages—at least four others are contemplated. The Common School Journal, for Massachusetts, will probably be issued in the progress of another year; together with something of the same general character in Maine, the Ohio Reserve and New Jersey.

If these twelve papers can be made what they should be, they will be productive of great good; and if the 'Annals' has been instrumental in preparing the way for their appearance, it has not existed wholly in vain.

AMERICAN ANNALS OF EDUCATION.

DECEMBER, 1838.

SCHOOLS OF THE ANCIENT JEWS.

(From the Episcopal Recorder.)

THE Jewish doctors carry their information on the subject of schools to a very remote antiquity. This is sufficiently evident from the names given to these places of learning; they were first called *tents*, and afterwards *houses*. Soon after the flood, and probably before the use of letters was known, the sons of Shem established schools, in which the wonders of creation, the manifestations of the Deity to man, the early patriarchal history, the destruction of the world by the deluge, and other great events were handed down; and thus the early history of the human race was carefully preserved and accurately remembered. In the same manner schools in the East are still conducted. Noah in blessing his son Japhet says, 'he shall dwell in the *tents* of Shem.' Several expositors understand by this, the *schools* of Shem, which became celebrated in the days of Rebecca as alluded to in the Chaldee paraphrase. These schools were afterwards supported by Heber, from whom the Hebrews probably derived their name. The Jewish doctors say that Jacob studied in the schools of Shem and Heber, as did afterwards Abraham, who became so zealous a promoter of the worship and service of the true God, 'that he removed the souls he had gotten.'—This the Chaldee paraphrase interprets, 'the souls he had subdued to the law of his God.'

When Jacob journeyed to Succoth, which is the place of *tents*, and built there a *house*, Philo says it is a house and *tents* to the Lord, which is in Chaldee a *house of learning*. It is also said of Joseph that he *taught* Pharaoh's senators wisdom, that is, imparted knowledge to them.

After the return of the children of Israel from Egypt, it was

the custom of any considerable number of Jews, who settled at one place, to build public schools, and appoint public teachers. In particular places, every congregation was obliged to provide a place of public instruction ; whoever neglected this, subjected themselves to an anathema.

After the delivery of the law on Mount Sinai, God commanded his servant Moses to appoint and choose seventy of the elders, men of wisdom, endowed with all the qualities which enable them to judge, and *teach*, and assist him in the government, to instruct the people. Moses accordingly chose and appointed them, himself being the chief, constituting a senate or consistory, which by way of excellency was called the great Consistory, but latterly, the Sanhedrim. They were the fountain of wisdom and learning to the whole nation. They had power to depute and appoint lesser consistories of twentythree. Two of these lesser consistories were in Jerusalem ; every city throughout Israel had likewise a consistory which had power to teach and instruct the people in their respective districts, and to appoint and promote the lesser schools, as well as to answer any questions respecting the true sense of the Scriptures ; but in cases of great difficulty, they were to apply to the great consistory which sat in the paved chamber near the temple in Jerusalem. This constitution first gave rise to their regular schools, and lasted until the destruction of the temple.

The prophet Samuel presided over a school called *Ναιοτη*, or Ramah, in which he instructed the people in matters of religion as their doctor or public teacher. Hence it is that the Jewish expositors, by the company of prophets, generally understand the *scholars* under his charge and instruction. (1 Sam. xix. 18, 19, 20.)

The next considerable place of public teaching was the college or school in Jerusalem, mentioned in 2 Kings, xxii. 14, where we are informed that Josiah on hearing read the book of the law, rent his clothes, and sent to inquire of the Lord, that is, sent special messengers to Huldah the prophetess, who was then in the *school* at Jerusalem, and by whom he was instructed in the will of the Lord. Afterwards Jehoshaphat, moved by a similar consideration, appointed not only schools in the chief cities, but in all parts of the kingdom, and sent eminent men for teachers, who should every where instruct the people in the true worship and knowledge and service of God. See 2 Chron. xvii. 7 to 10, which contains an interesting account of their labors.

The schools of *Bethel*, over which Elijah presided, became so numerous in the time of Elisha his successor, that application

being made for enlarging the building, which was represented as being too small, Elisha complied with the request, and even encouraged the work by his personal assistance, and performed a miracle to rescue the axe which one of the young scholars let fall into the water. 2 Kings vi. 1—6.

During the time of the captivity in Babylon, schools were kept up and supported among the Jews, as they were allowed the freedom of their own law.

Ezra, who by some is thought to be the same as Malachi, in consequence of the Chaldee paraphrase, adding to the name of Malachi, '*who is called Ezra the scribe,*' prepared his heart to seek the law of his God and to do it, and to *teach* in Israel statutes and judgments. Ezra vii.

In succeeding ages many celebrated schools were maintained, particularly those of Javne, Tiberias, Sipora, and many others in Judea; over these schools presided many learned doctors. In this rank may justly be placed those two celebrated and eminent men, Hillel and Shammar.

After the death of Judas surnamed the Holy, the author of the Mishna, two of his principal scholars went from Judea into Babylon, and there erected schools, and drew after them the greatest part of the doctors; but it does not appear that Palestine was left destitute of learning, for the Talmudists assert the contrary.

The principal schools in Babylon were those of Nahardea, Sora and Pumbeditha; they flourished in Babylon till the year of the world 4797, as appears from the names of the chief doctors preserved in the chronicles of the Jews.

At this period the Jews were dispersed over the world, but yet they did not neglect whenever a competent number met and settled, to erect a school. Many of the schools acquired great reputation in Spain, Portugal, Germany, Persia and Turkey. Every master of a family was obliged to maintain a tutor at his own expense, until his children were out of the lowest forms. Two of the chief men in every synagogue were appointed yearly, about the day of Pentecost, whose duty it was to superintend the schools. The qualifications of masters of schools were, that they should possess considerable intellectual abilities, and that they should be able to instruct both by precept and example. The scholars were expected to be of an humble and docile disposition, to behave with modesty, and act with suitable reverence to their teachers.

No child was admitted into the public schools under six years of age; they were to be prepared by being accustomed to repeat some principal text of the law, as '*Hear, O Israel, the Lord*

our God is one Lord.' Upon his first admission he was to be instructed in the law of Moses, the text, and historical passages, with the writing of the prophets, it being considered that their first advances in learning should have their foundation in religion, that both might grow up together.

They afterwards advanced to logic, natural philosophy, mathematical science, and lastly to metaphysics. Natural philosophy was taught from the first chapter of Genesis, and was called the study of the work of creation. Their metaphysics were grounded upon the first chapter of Ezekiel.*

The scholars were obliged to pay the same honor to their master as to their parents. No person was permitted to become a teacher, unless he had the necessary degrees conferred upon him for the charge. This was done by the congregation laying hands upon him; he was then taken by the hand and placed in a chair appointed for that purpose. The general title given to the master was Rabbi, for the scholars were not allowed to call him by his own name. The practice of the imposition of hands had its origin in ancient times; (see Deut. xxxiv. 9;) 'and Joshua the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him.' Before the dispersion of the Jews, we are told that the title of Rabbi was only bestowed on seven persons. Teachers were sometimes called *fathers*, and their disciples were called *sons*. (Matt. xxiii. 9, xii. 27.) The disciples of the Pharisees, (Matt. xxii. 15,) who were sent to entangle Jesus in his talk, were evidently scholars of those deceptive or false teachers. The expression of the Apostle Paul, being brought up at the feet of Gamaliel, alludes to the manner in which scholars sat at the feet of their masters.

Throughout the whole period of the scholastic history of the Jews, the master appears to have been held in the greatest reverence, while the conduct of the scholar appears to have been equally reverential and submissive. The power assumed by the teacher was that of a father, while the behaviour of the pupil was that of a son; in short the father assisted the teacher by assuming his duties as often as occasion presented itself. This duty was in obedience to the divine command, as we learn from Deut. vi. 6. 7. 'The words which I command thee this day shall be in thine heart; and thou shalt *teach* them diligently to thy children:' and Deut. xi. 9. 'And ye shall teach them your

* Another writer makes a statement somewhat different. He says that the Jewish Rabbies observed a very strict method in the instruction of children. At five years old they were called 'sons of the law,' to read it; at thirteen, they were called 'sons of the precept,' to understand it; (then they received the Passover,) at fifteen years of age they were instructed in the deeper points of the law.—ED.

children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.' When the master imparted instruction, he was said to give it. Prov. ix. 9. 'Give instruction to a wise man, and he will be wiser;' while the scholar was said to receive it. Prov. iv. 10. 'Hear, my son, and receive my words.' For this reason the Apostle says, 'This is a true saying, and by all means worthy to be received.' 1 Tim. i. 15, that is *learned*.

The ancient schools of the Jews, like the synagogues, were built upon high grounds or hills. Thus the hill of Moreh, in Judges vii. 1, means the hill of the *Teacher*.

The reputation that the Jewish schools acquired, became so great that they at length exceeded in estimation the synagogues, as we may judge from the saying recorded by Maimonides; 'They might turn a synagogue into a school, but not a school into a synagogue, because the sanctity of a school is beyond the sanctity of a synagogue.'

These schools, from the learned disputations that were carried on within their walls, sometimes for months in succession, acquired the name of *Bethhammidrash*, or *house of subtle and acute exposition*. Thus we read of the Apostle Paul, after disputing for three months in the synagogue, because divers spake evil of that way, 'he departed from them, disputing daily in the school of one Tyrannus.'

SCHOOL EDUCATION IN SCOTLAND.

(Extracted from Dr Humphrey's Tour.)

THE most recent and accurate inquiries in regard to the educational state of the Highlands and Isles of Scotland, made by order of the General Assembly, show, that but one *tenth* of the population are at school; that is, about 50,000 out of 500,000. And no less than 83,397 persons, between six and twenty years of age, are returned as unable to read, either Gaelic or English. Of the art of writing, a still greater number know nothing. In the island of Arran, with a population of 2,647, 218 persons, above six cannot read, and 799 cannot write. In 132 parishes of the lowlands, with a population of 215,000, only 20,000 are at day schools of all sorts—about one *eleventh* part instead of one *fifth*. 'One in every 60 is learning to write; one in every 102 is learning Arithmetic; one in 1921 Mathematics; one in 1707, Geography; one in 446, Latin; and one in 12,391,

Greek.' According to returns made in 1833, fourteen parishes in Perthshire, with a population of 24,025, had 2,811, or nearly one *seventh*, in school. In the parish of Annan, Dumfriesshire, a *tenth*; in Dunsee, a *fifteenth*; in Stranvaer, a *ninth*; in Cumberland, a *fourteenth*, and in New Monkland, a *twelfth*. In the country parishes of the Presbytery of Paisley there is seldom more than a *twelfth*, an *eleventh*, or a *tenth* of the population at school. The presumption therefore is, that even in the Lowland and Midland counties, which may be regarded as the moral garden of Scotland, not more than one *tenth* are at school; that is, *one half* the number that ought to attend.

In the cities and large towns, the case is still more unfavorable. In the parish of Old Maschar, Aberdeen, containing 25,000 souls, at least, there are but a *thousand* children in a course of primary education; that is, one *twentyfifth*; in Dundee, one *thirteenth*; in Perth, one *fifteenth*; in one parish of Edinburgh, one *twelfth*; in three parishes of Greenoch, the same; in the large Abbey parish of Paisley, a *thirteenth* or *fourteenth*, and in Glasgow about the same. Now if these returns show a fair average school attendance for the whole of Scotland, and if such attendance ought to include one *fifth* of the population, which is certainly not too high, then the case seems to be fairly made out.

But it would seem that there is as great a deficiency in the *quality*, as in the quantity of popular education in Scotland. 'The *style* of education,' says the author of the able Glasgow report* now before me, 'may be judged from the remuneration of the teacher, his own education, his standing in the society where he exercises his profession, and the books employed, (used?) in the schools. The average income, from all sources, of the parochial teachers in the Highlands, the General Assembly estimates at £40 a year.' In the Lowlands it is somewhat higher, but still inadequate. The compensation of private teachers is exceedingly penurious, as they are often obliged to put their fees still lower than were the very small fees of the parish schools, or have no scholars. They seldom receive more than £30 or £35 a year, and many of them much less. The consequence is, that but few men of competent talents and education are willing to encounter the toil and confinement of the school room; and those of inferior qualifications who do, are obliged to eke out their starved salaries by engaging in other employments.

It is represented also, that there is a great deficiency of suitable *school books*. 'These,' says the report to which I am

* A Report of the Glasgow Educational Association.

chiefly indebted for the preceding hasty outline, 'are generally a collection of pieces in prose and verse, termed Scott's Lessons, or Beauties, or the School Master's Collection; selections not made on a principle of conveying useful information in a simple manner, but as exercises in elocution, and containing passages from our poets and orators, of which most young persons can neither perceive the truth, nor feel the beauty. To this is added a Spelling Book, an Elementary Grammar, the Shorter Catechism, and last of all, the Bible, or New Testament, used, we fear, in too many cases, not so much for reverently teaching and training youth in Christian principles and Christian duties, as for teaching the art of reading and spelling. Very little knowledge of the objects of nature and art around them is imparted to children at school; and moral and religious training, in the proper sense of the term, is almost unknown.'

It is unquestionably true, that looking at the past history of the country, and its present condition, its first days after the Reformation were its best. The teachers, as a body, were better educated, better principled and better paid. The rudiments of learning were more universally diffused among the lower classes. A more careful inspection was exercised over the schools, by ministers and elders of the church, and by influential and pious laymen, who took a deep interest in their prosperity. And it is past all controversy, that for fifty years after the downfall of Popery, thorough Bible instruction held a more prominent place, in the popular education of the country, than it does now, or ever has done since that golden period.

As several respectable Scottish writers have lately given us quite as much credit as we deserve, for the wisdom, liberality and efficiency of our common school systems in New England and New York, it may not be out of place for me just to glance at the subject, as I bring this letter to a close. It is certainly a matter of high congratulation, that such liberal provision is made for the instruction of the poor; that our children of all classes are so generally sent to school, and that every body is taught to read and write. But it ought to be felt by all the friends of education, that our systems are susceptible of great improvements, and that they are loudly called for.

In the first place, we suffer exceedingly for want of a competent number of able and efficient teachers. And the reason is, our standard is altogether too low, and we keep it down by our penuriousness. Whatever we may demand and expect, and however loudly we may complain that good teachers are not to be had, we should not be willing to pay them, if they were. In this case, as in every other, under our free institutions, the sup-

ply will be in proportion to the urgency of the demand. If men of talents and enterprise were sure of being well paid, as teachers—of making their efforts and their literary acquisitions as productive in the school house as any where else, the deficiency of which we complain would soon be supplied. But how can we expect it, so long as the wages of a school master are kept below those of a common journeyman mechanic? Just so long as we compel our teachers to work *cheap*, we must expect to have CHEAP teachers.

Teaching ought to be made a profession, as it formerly was in Scotland, and as it now is in Prussia; and persons ought to be educated for it, as much as for any other. Whether this should be done in Normal schools, as in Prussia and France, or whether there should be a department devoted to this object in connexion with our colleges, or whether both plans should be encouraged, I have not time at present to inquire. The want of an adequate supply of good teachers every body feels, and it is certainly our duty in some way, to remedy the evil with as little delay as possible.

In the second place; we suffer, *here by too much* governmental patronage, and *there by too little*. In the State of Connecticut, I am clearly of opinion there is too much; or rather, the government has committed a great mistake in not requiring liberal appropriations on the part of the people, as a condition of receiving the public moneys. In Rhode Island, and I think in New Hampshire and Vermont, the error lies in the opposite extreme. In Massachusetts we want more help from the public treasury; and the deficiency is not always made up by town assessments, though in most cases these are quite liberal. I like the New York system, upon the whole, better than any other in this country, as combining the advantages of helping the people and stimulating them to help themselves, by requiring the towns to raise by tax, I think it is two dollars, for every dollar they receive from the fund.

In the next place; we fail exceedingly, for want of better systems of supervision in our schools. We have Boards of education and visiting committees, to be sure. Parents take some interest in the schools, and the clergy, more; but, after all, much more must be done, before we shall see them placed on that high ground which they ought to occupy.

In the last place, (for I cannot pursue the subject,) too little stress, by far, is laid upon the importance of *religious* instruction in our schools. The teachers, whether male or female, ought invariably to be persons of high moral qualifications, and as far as possible, of personal religion; and all our children ought every day to be taught to 'fear God and keep his commandments.'

FRENCH NOTIONS OF EDUCATION.

[THE 'Studies of Nature,' by Bernardin de St Pierre, a French writer, was published in 1784. We have collected from his chapter on Education the following thoughts, or as we have termed them 'notions.' Some of them, we confess, appear to us to be *good* notions, otherwise we should not have inserted them in this work.—We cannot, of course, accord with the writer in all his views; especially in those which seem to imply that he undervalued some of the blessings of civilized society. His views of punishment are also defective. It should be remembered, however, that St Pierre was most conversant with countries in which religion and civilization were much abused; for which we are undoubtedly bound to make a good degree of allowance.]

1. EMULATION. Virtue and ambition are absolutely incompatible. The glory of ambition is to mount; that of virtue to descend. Observe how Jesus Christ reprimands his disciples when they asked him who should be first among them. He takes a little child and places him in the midst.

A pretended emulation, instilled into children, renders them for life intolerant, vain-glorious, tremblingly alive to the slightest censure, or to the meanest token of applause. They are trained to ambition, we are told, in order to their prospering in the world; but the cupidity natural to the human mind is more than sufficient for the attainment of that object. Those who are incapable of rising by their talents, endeavor to insinuate themselves into the good graces of their masters by flattery; and to supplant their equals by calumny. If these means succeed not, they conceive an aversion for the objects of their emulation, which, to their comrades, has all the value of applause, and becomes to themselves a perpetual source of depression, chastisement and tears.

This is the reason that so many grown men endeavor to banish from their memory the times and objects of their early studies, though it be natural to the heart of man to recollect with delight, the epochs of infancy. I have no doubt that those disgusts of early education extend a most baleful influence to that love with which we ought to be animated towards religion, because its elements, in like manner are displayed through the medium of gloom, pride and humanity.

The plan of most masters consists, above all, in composing the exterior of their pupils. They form, on the same model, a multitude of characters which nature had rendered essentially

different. One will have his disciples to be grave and stately, like so many little presidents ; others—and they are the most numerous—wish to make theirs alert and lively. One of the great burdens of the lesson is an incessant fillip of, ‘Come on ; make haste ; don’t be lazy.’ To this impulsion, simply, I ascribe the general giddiness of our youth, (the French) and of which the nation is accused. It is the impatience of the master which in the first instance produces the precipitancy of the scholars. It afterwards acquires strength in the commerce of the world, from the impatience of the women. But, through the progress of human life, is not reflection of much higher importance than promptitude? How many children are destined to fill situations which require seriousness and solemnity? Is not reflection the basis of prudence, temperance, wisdom, and of most of the other moral qualities? For my own part, I have always seen honest people abundantly tranquil, and rogues always alert.

A child influenced by the emulation of the schools, must renounce it on his entry into the world, if he means to be supportable to his equals and to himself. If he aims only at his own advancement, will he not be afflicted at the prosperity of another? Will he not be liable to have his mind torn with aversions, jealousies and desires, which must deprave it, both physically and morally? Do not philosophy and religion impose on him the necessity of daily exertion to eradicate those faults of education? The world itself obliges him to mask their hideous aspect. Here is a fine perspective opened to human life, in which we are constrained to employ one half our days in destroying, with a thousand painful efforts, what had been raising up in the other, with so many tears and so much parade.

2. COLLEGES. It was Charlemagne, we are told, who instituted our (the French) course of studies ; and some say it was in the view of dividing his subjects, and of giving them employment. He has succeeded in this, to a miracle. Seven years devoted to *humanity* or *classical learning*, two to *philosophy*, three to *theology*,—twelve years of languor, of ambition, and of *self-conceit*,—without taking into the account the years which well-meaning parents double upon their children, to make sure work of it, as they allege. I ask whether, on emerging thence, a student is, according to the denomination of those respective branches of study, more *humane*, more of a *philosopher*, and *believes* more in God, than an honest peasant who has not been taught to read? What good purpose, then, does all this answer to the greatest part of mankind? What benefit do the majority derive from this irksome course, on mixing with the world, towards perfecting their own intelligence, and even towards purity

of diction? We have seen that the classical authors themselves have borrowed their illumination only from Nature, and that those of our own nation who have distinguished themselves most in literature and in the sciences, such as Descartes, Montaigne, Rosseau, and others have succeeded only by deviating from the track which their models pursued, and frequently by pursuing the directly opposite path.

I acknowledge it is a fortunate circumstance for many children who have wicked parents, that there are colleges; they are less miserable there than in their father's house. The faults of masters, being exposed to view, are in part repressed by the fear of public censure; but it is not so as to those of their parents. Is it credible, that in society, the men of which all moralists allow to be corrupted, in which the citizens maintain their ground only by the terror of the laws, or by the fear which they have of each other, feeble and defenceless children should not be abandoned to the discretion of tyranny?

3. MISTAKES. Nothing can be conceived so ignorant and conceited, as the greatest part of tradesmen, (merchants is probably meant); among them it is, that folly shoots out spreading and profound roots. You see a great many of this class, both men and women, dying of apopleptic fits, from a too sedentary mode of life; from eating beef, and swallowing strong broths, when indisposed, without considering for a moment that such a regimen was pernicious. The regimen of their unfortunate children resembles that which they employ where their own health is concerned; they form them to melancholy habits; all that they make them learn, up to the gospel itself, is with the rod over their head; they fix them in a sedentary posture all the day long, at an age when Nature is prompting them to stir about for the purpose of expanding their form.

Be good children, is the perpetual injunction; and this goodness consists in never moving a limb. A woman of spirit, who was fond of children, took notice one day, at the house of a shopkeeper in St Dennis street, of a little boy and girl who had a very serious air. 'Your children are very grave;' said she to the mother. 'Ah! madam,' replied the sagacious shop dame, 'it is not for want of whipping if they are not so.'

Children rendered miserable in their sports and studies, become hypocritical and reserved before their fathers and mothers. At length however, they acquire stature. The daughter commits an imprudence, and is driven from her father's house; the son enlists for a soldier. The parents are ready to go distracted. We spared nothing, say they, to procure them the best of education. Fools! you forget the essential point; to teach them to love you.

On examining the nest of a bird, we find in it not only the nutriment most agreeable to the young, but, from a multitude of other precautions, it is easy to discern that those who constructed it collected around their brood all the intelligence and benevolence of which they were capable. The father, too, sings at a little distance from their cradle, prompted rather, as I suppose, by the sollicitudes of paternal affection, than those of conjugal love; for this last sentiment expires in most as soon as the process of hatching begins. Were we to examine under the same aspect the schools of the young of the human species, we should have a very different idea of the affection of their parents. Rods, whips, stripes, cries, tears, are the first lessons given to human life: we have here and there, it is true, a glimpse of reward amidst so many chastisements; but, symbol of what awaits them in society, the pain is real, and the pleasure only imaginary.

Of all sensible beings, the human species is the only one whose young are brought up and instructed by dint of blows. I would not wish for any other proof of an original depravation of mankind. The European brood, in this respect, surpasses all the nations of the globe, as they likewise do in wickedness. We have already observed with what gentleness savages rear their children, and what affection the children bear to their parents in return.

The Arabs extend their humanity to the very horses: they never beat them; they manage them by means of kindness and caresses, and render them so docile, that there are no animals of the kind in the whole world, once to be compared to them in beauty and in goodness. They do not fix them to a stake in the fields, but suffer them to pasture at large around their habitation, to which they come running the moment they hear the sound of their master's voice. Those tractable animals resort at night to their tents, and lie down in the midst of the children without ever hurting them in the slightest degree. If the rider happens to fall while coursing, his horse stands still instantly, and never stirs till he has mounted again. These people, by the irresistible influence of a mild education, have acquired the art of rendering their horses the first coursers in the world.

If, with us, fathers beat their children, it is because they love them not; if they send them abroad to nurse, as soon as they come into the world, it is because they love them not; if they place them, as soon as they have acquired a little growth, in boarding-schools and colleges, it is because they love them not; if they procure for them situations out of their state, out of their province, it is because they love them not; if they keep them at

a distance from themselves, at every epoch of life, it must undoubtedly be because they look upon them as their heirs.

The parental apathy is to be imputed to the disorderly state of our manners, which has stifled the sentiments of nature. Venality and debauched manners having subverted among us the order of nature, the only age of human existence which has preserved its rights, is that of youth and love. This is the epoch to which all their citizens direct their thoughts. Among the ancients the aged bear rule, but, with us, young people assume the government. The old are constrained to retire from all public employment. Their dear children then pay them back the fruits of the education they had received from them.

Hence with us a father and mother restricting the epoch of their felicity to the middle period of life, cannot, without uneasiness behold their children approaching towards it, just in proportion as they themselves are withdrawing from it. As their faith is almost, or altogether extinguished, religion administers to them no consolation. They behold only death closing their perspective, and this renders them sullen, harsh, and frequently cruel. Hence the reason that parents do not love their children, and that our old people affect so many frivolous tastes, to bring themselves nearer to a generation which is repelling them.

Those among us who have any ambition that regards futurity, restrict it to the being themselves distinguished by the age in which they live. In this nearly terminates our natural ambition, directed as it is by our mode of education. The ancients employed their thoughts in prognosticating the character and condition of their posterity, and we revolve what our ancestors were. They looked forward, and we look backward. Instead of falling into raptures over Greek and Roman medallions, half devoured by time, would it not be fully as agreeable, and much more useful, to direct our views to the subject of our fresh, lively, children, and to try to discover in their several inclinations who are to be the future co-operators in the service of their country? Those who in their childish sports are fond of building, will one day rear her monuments. Among those who take delight in managing their boyish skirmishes, will be formed the Epaminondases and Scipios of future times. Those who in their restless course love to withdraw from the rest, will be noted travellers and founders of colonies, who shall carry our manners and language to the savages of America, or into the interior of Africa itself.

If we are kind to our children, they will bless our memory, and transmit, unaltered, our customs, fashions, education, government, and every thing that awakens the recollection of us, to

the latest posterity. We shall be to them beneficent deities, who have wrought their deliverance from gothic barbarism. We shall secure to ourselves, as a support to an old age of sadness and neglect, the gratitude of the rising generation; and, by providing for their happiness and our own, we shall promote the good of our country.

IMPORTANCE OF DEFINING IN COMMON SCHOOLS.

NO. IV.

WE have repeatedly mentioned the importance of moral courage in those teachers who wish to effect improvements in their schools, whether in regard to modes of instruction or discipline. Yet the question may be asked, how it can require moral courage to introduce into our schools the practice of defining words, terms and phrases. A thing so obviously useful cannot fail, some will suppose, to be universally acceptable.

But he who knows anything about common schools, as they exist in this country, knows full well the extreme difficulty of changing the old routine of instruction which prevails in them, without the risk of giving offence. There must be, it is supposed, just so much writing—rather having writing about;—just so many pages must be spelled and read; just so many classes must exist, and they must read and spell just so many times in each half day. Added to this, there must be, it is supposed, all the formalities of Grammar, Arithmetic, Geography, &c. If we introduce defining into a class, it is quite obvious that fewer columns will be spelled, fewer pages read over, and fewer rules, and explanations, and illustrations recited. Now as most of the pupils—and the teacher, too, in all probability—measure progress by the amount spelled, read over, recited, &c., it is extremely difficult to satisfy our pupils, if indeed ourselves, that anything is going on, or at least any progress is made, when we are stopping to converse, or hear, or tell stories. And if both teachers and pupils were satisfied, it would be still more difficult to satisfy parents, any longer at least than we kept them in ignorance. Nor are we quite sure that School Committees would be pleased with the innovation, much better than parents. A teacher may be willing to define a word or relate a story here and there when a spare moment can be had; but he will hardly venture to obtrude upon custom so far as to make it a regular systematic exercise to spend a quarter of an hour or twenty minutes in con-

versing on a lesson of eight or ten or a dozen lines. And it would be thought stranger still, if he should bring a newspaper into the school room regularly every day, and make the whole exercise of a class to consist in writing down, on their slates, some paragraph in it, at the teacher's dictation, and conversing together freely about its meaning, and the meaning of the particular terms and words of which it is made up.

It is in view of all these difficulties that we have spoken, so frequently, of the necessity, on the part of the teacher, of moral courage. For though a common school teacher who understands his business will aim chiefly, as a leading object, to do his duty in school—to suit himself, as the saying is—yet will he not wholly overlook the prejudices and wishes of those who employ him. Perhaps there is not a more difficult task in the world, than for a teacher who is thoroughly imbued with the desire for improvement, than to teach a common or district school. Consulting as he is bound to do, the union and happiness of the whole district, yet dissatisfied with customs which prevail, and which have been sanctioned—time immemorial—by usage, yet anxious to introduce better customs, better books, and better methods of instruction, and modes of discipline, we know not what circumstances require more practical wisdom. He who has no desire to make the world better, as he goes through it, but only to keep things together where they are, may keep a common school to universal acceptance—perhaps for the very reason that he knows nothing of the love and desire for improvement; while he who is of a contrary character will be perpetually liable to be found fault with.

It is sometimes said by those who are acquainted with these facts, and who have felt all the difficulties we have suggested, and a thousand more, that it requires every quality to be a common school teacher that it does to govern an empire. But this remark does not adequately express the difficulty. A fool may be a king, and if he has wise and virtuous ministers may fill the throne for many years without much apparent injury to the nation; but place a fool in the chair of a pedagogue, and every thing soon goes to wreck. A teacher has no prime minister, or wise counsellors, or secretary of state to sustain him, or to aid him in points where his own judgment is wanting. He is expected to be absolute monarch of a little empire, in which there are some twenty or thirty monarchs equally absolute with himself, and a thousand times more jealous of their rights. They will not consult with him on the welfare of the kingdom, at least custom seems to forbid this—and yet if he deviates from the course which they judge best, and—whether wisely or unwise—

ly—have marked out for him, they forthwith issue their imperial mandates to contravene his, if possible. We do not say that all this is not sometimes the result of ignorance and prejudice, rather than a desire to mischief, but this does not lessen the teacher's difficulty.

All therefore which a wise teacher can do, is to do all he can. If by insisting on too much, he is turned out of school, the probability is that a person will be employed in his stead who will do nothing; not to mention the other evils which will result to all the parties concerned. Is it not better, therefore, as a general rule, to make *gradual* changes where they seem ever so necessary? A given lesson in reading or spelling, for example, may first be shortened daily, five minutes, and this time may be spent in defining, on the principles I have mentioned. From one class, it might gradually be extended to another. The time devoted to the exercises might be lengthened, also, from five to six, seven, eight, ten, or more minutes, as circumstances should seem favorable—some other exercise being, of course, about as much shortened.

Nor let the whole plan be regarded as the idle dream of some visionary projector. In one of the States, a friend and acquaintance of our own did great good in a district school by adopting the innovation to which we have referred, and the school became really worth double what it had ever been worth before. But the mistake was made of going quite in advance of the public mind, and the consequence was a degree of disturbance which induced the teacher to relinquish the school; and in ten years after that time there were scarcely any traces of the effects of improved methods to be found. The same course was pursued in another district not far distant, by the same individual, and with similar results, except that we are not quite sure that every trace of the experiment has, to this day, been entirely lost. In a private elementary school in this city, the experiment has since been still more fully made, and its value still more successfully tested. The teacher is satisfied that the conversational mode of instruction may be made to supersede almost every thing else. His experiment, however, even here, has not been quite so successful as we believe it would have been, had he not pushed matters quite so fast, and had he not unfortunately mixed with it the inculcation, or at least the *suggestion* of many views in religion and morals, which we think extremely erroneous, and which the individual himself will probably discard hereafter, when he shall have studied himself and men around him more, and shall see better than now, an end of all human perfection. But come of the individual and his errors what may, his definition

system of instruction deserves far more attention than it has hitherto received ; and were the superficial philosophy and shortsighted rationalism of the 'Record of a School,' and the 'Conversations on the Gospel' fully expunged, we would recommend those volumes, most cheerfully, to the study of every instructor. But Mr A. is yet in the incipient stage of inquiry, and will not regret ten years hence, that we did all in our power to prevent his books from going into the hands of those whom their sentiments, in spite of the excellent system of intellectual education they present, would be likely permanently to mislead and eternally to injure.

BOSTON PRIMARY SCHOOL ROOMS.

HAVING repeatedly heard of a wretched primary school room in the basement story of a church near the southwest corner of the common, in this city, we recently paid it a visit. We found it quite as bad as had been represented, if not worse. Its size, indeed, is not very objectionable ; though the ceiling is low—not more, we should think, than seven and a half or eight feet in height. But then it has no entrance or ante-room for clothes, nor any other conveniences exterior to the room, except a small wood closet. And as for the interior, it is about as bad as bad can be. The windows are not such as they should be ; there is no provision, at all, for ventilation ; the seats are miserable—all except two being without backs ; there is nothing to be seen in the shape of a black board, slate, card, map, or picture ; nor had the teacher anything in the shape of a desk. She has indeed a small stand, or a piece of such an article, and, if we mistake not, an old chair to sit on when she can stand no longer.

But the leading defect of all is in regard to ventilation. There is only one door to the room, and this opens into a dark space, or aisle—itself not well aired. The windows are so situated, moreover, and the basement of the building so low, that if both the windows and door were thrown open for a time, the process of ventilation would be slow as well as partial. In short, we have seldom seen a school room, in this respect, more defective.

The countenances of the children also indicated the true state of things. Some were pale, others flushed—neither the index of health. The teacher having been requested by a person who doubted the integrity of the atmosphere they breathed, to keep

a record of the disabilities of her pupils for a short time, found from that record, that from July 12 to Sept. 24, of the present year, 19 different pupils were absent, in the whole, on account of ill health, 136 days. And yet there was no uncommon sickness or illness prevailing in the city; not so much indeed as is common at that season.

There is another evil of this school room which should be corrected. During the late heavy rains, the floor was in one instance covered with water to the depth of nearly two inches; and in similar circumstances will be so again, most unavoidably. And yet the committee, as we understand, have been applied to, repeatedly, in regard to these various evils.

About fifty rods from the former school, in the rear of Pleasant street is another primary school room, in some respects little better than the former. It can indeed be ventilated more easily; but then the fresh air which is to be introduced is itself very impure, coming from dwellings, out-houses and vaults in almost close contact in every direction. The great evil here is the narrowness of the room. Here are 70 pupils in a room about 18 by 16 feet, and not high. Indeed a part of even this scanty pittance of space is taken up by a huge old fashioned chimney; and in the cold weather by a stove in addition. The benches are miserable; there is no furniture; no closet for garments, and even no wood room. What fuel they have, is piled up in a very small entry. Besides, they are completely destitute of anything in the shape of a play ground; their only resort, for exercise, is to Pleasant street. In stormy weather we do not see that they can play at all; for there is scarcely room for them all in the school room, when they are wholly motionless.

We were surprised at the appearance of the teacher and pupils, compared with that of those in the school we had just before visited. On inquiry, however, we ceased to wonder. The teacher had studied the subject of health, and had for some time been in the habit of watching over her pupils, in this respect, with all the solicitude of a parent. So that though her own health is far from being good, and her pupils, in spite of her care, are quite subject to colds, and many of them bear the marks of incipient organic disease, still they are *less* diseased than the pupils of many others in the same grade of schools; some of whom have even better rooms.

We have sometimes been constrained to admit, from the earnest representations of certain members of the Boston Primary School Committee, that in regard to the improvement of school houses and school rooms, they are doing nearly all that, in the present state of the public sentiment, they are able to do.

But is it so? Can it be so? Every visit we make among these schools forces back upon our own mind our former conclusion, that it is not so. For the sake of a few philanthropic—would that we could say intelligent—members of this board, and much more than all for the sake of humanity, bleeding as she is at every pore, we wish it were otherwise. The chairman of the committee to which the second school we have mentioned belongs, is a gentleman of known benevolence and intelligence; and is even somewhat familiar with the laws of health, and the secretary is a respectable physician. Are these men contented to see seventy pupils confined to strips of plank in a narrow dungeon—for it hardly deserves a better name—six hours a day? Do they not know the danger? If they do, we beg them to exert themselves; and if the public sentiment—even among the Board of Committee men—is not what it should be, to labor to change it.

But as we have elsewhere said—we will not undertake to say precisely where the guilt or blame rests; it is sufficient for us to know and to say that there is blame somewhere. It cannot be right, it is not right—we say it not only in the face of the Committee, but to the Committee, to the people of Boston, and to the world, if they choose to hear it—for this city of cities, this Athens of America, to destroy the bodies and souls of the rising generation, by a system of education so deficient that the most remote and obscure township in the Green Mountains ought to be ashamed of it. It cannot, in one word, be right to poison children in places nearly as crowded and unventilated as the Black Hole at Calcutta.

We have concluded—not without reflection, but at first with some hesitancy—to present our readers with the following letter, designed, originally, for one of our city papers, from a gentleman who knew, full well, what he was saying, and who would not be likely to say what he does not believe to be true. The letter was indeed written some time ago, and was elicited by certain statements of ours in a little work entitled ‘A Word to Teachers.’ But as these statements were nearly the same which we have expressed in recent numbers of this Journal, and as the facts which follow are facts still, notwithstanding the time which has elapsed, we have obtained the author’s permission to insert them in this place.

‘That Dr A.’s opinion respecting the Boston Primary Schools, is the common opinion of those best acquainted with them, including a majority, (a large majority) of the school committee, will be seen by the following facts.

A gentleman appointed by the legislature of one of the western States to visit the schools of New England, and some other States, after seeing many of our primary schools, expressed great surprise at their condition, but in justice to the teachers he remarked, that they were as good as schools could be under a miserable system.

A gentleman who has for several years been the principal of one of the most respectable seminaries in New England, stated that he was extensively acquainted with the common schools in Massachusetts, New Hampshire and Vermont, and that they were generally far superior to the primary schools in Boston.

Dr Spurzheim, in his lecture on the signs of ideas, gave the Boston primary schools as a remarkable instance of learning the signs of ideas without any knowledge of the ideas themselves. He also remarked, in conversation, that more money was spent, and more wasted on our schools than on those of any other part of the world he had visited.

A gentleman of intelligence, and of a literary profession, who has removed from Lynn to Boston within a few months past, said that since his children had exchanged their schools, they had taken a rapid retrograde motion.

A gentleman from New York, whose office and devotedness to schools has led him to a more intimate acquaintance with every public school in that city than any other person, remarked, after visiting more than forty of our primary schools, that they were fit only for the dark ages, and that he was sure, if our school committee could visit their schools, they would adopt a part of their system at least. He added that we had the best materials and they the best schools.

One of the most experienced and skilful teachers in Boston, after visiting the schools in Hartford, Ct., remarked, that if the Boston primary school committee could visit these schools, they would be sick of the *stupifying* system they are pursuing.

In the report of the committee of our primary schools in 1831, which was thought, by a majority of the committee, to be so valuable, that they ordered it to be printed, is the following statement.

“The practice of giving explanations to children, to enable them to understand their lessons, is far from being general. Where it prevails, its effects are very striking and beneficial. It begets an interest in whatever is learnt, and gives a naturalness and propriety to reading, which nothing else can. Yet it is rarely the case that sufficient pains are taken to make children understand what they are reading. In many schools, the mechanical part, accuracy in repetition, and correct pronunciation, are

faithfully attended to, while the intellectual part of teaching, the bringing the mind into action, certainly by far the most important part, is entirely neglected."

Expressions of similar opinions, both of citizens and strangers, might be given almost without number. It may appear mysterious to some, that schools under the charge of sixtyfour ladies, who are certainly worthy of high commendation, both for their intelligence and faithfulness, aided by about seventy gentlemen as the committee, a large majority of whom are among our most liberal minded and worthy citizens; and they sustained by a respectable, if not liberal, appropriation on the part of the city; I say it may appear mysterious to some, that schools under such circumstances should be in a degraded state. To those, however, who are acquainted with all the circumstances, there is no mystery in the whole matter; and a single incident, it is believed, will remove the mystery from the mind of every one who will examine it.

Three or four teachers in one of the school districts, undertook, a short time since, in concert with their committee, to adopt "the practice of giving explanations to the children, to enable them to understand their lessons." Two of the committee, who were not of that district, on hearing of this attempt, visited all the schools under the charge of that district committee. On finding a map of the world, and one of the United States, with a small globe, and two or three other articles of a similar character, they reprov'd the ladies so severely, and treated them so harshly, as to lead one of them to say, that if she had a father she should apply to him for protection, before she should submit to such treatment. And notwithstanding the unanimous and decided approbation of the eight gentlemen composing the committee of that district board, of all the teachers concerned, and, as far as is known, of every parent interested, these two gentlemen caused a special meeting of the general board to protect the schools against "*innovations*," and to preserve "*the good old way*." By means of misrepresentations and a "packed meeting," they succeeded in getting twenty of the committee of seventy, which twenty were a majority of those present, to pass resolutions of strong disapprobation of the practice adopted by the committee and teachers in the district referred to. These resolutions, by vote of the said special meeting, were sent to all the teachers and committees of each of the sixtyfour primary schools in the city; and they ought to have been sent to every parent, and published in every paper in the city. They are certainly a curiosity; especially for the nineteenth century and the city of Boston. Other incidents of a similar character might be

mentioned, but this will probably be sufficient to explain the mystery, that under a liberal appropriation, an intelligent committee, and skilful and devoted teachers, schools should, in the language of Dr Alcott, "*chain the intellectual, moral, and it may be added, the physical powers of children, to as dull and unmeaning a routine of exercises as there is in the country.*"

A few individuals will undoubtedly call this statement, as they do that of Dr A., "a libel on the Boston primary schools," but if parents and citizens will examine and compare for themselves, my purposes will be answered, and my wishes gratified respecting the 4000 children in the public primary schools of our goodly city; for I have no other wish but that the facts in the case should be known.

ONE OF THE SCHOOL COMMITTEE.'

MENTAL PRECOCITY.

THE following statement of facts is collected from Buck's Anecdotes. Whether a 'tender and delicate bodily constitution,' should be regarded in the light of cause or effect, of one thing parents may be certain; which is, that mental precocity never augurs health or happiness or long life. And yet hurrying children forward is all the rage, nowadays.

'CHRISTIAN HENRY HEINECKEN was born at Lubec, Feb. 6, 1721, and died there Jan. 27, 1725, after having displayed the most amazing proofs of intellectual powers. He could talk at ten months old, and scarcely completed his first year of life, when he already knew and recited the principal facts contained in the five books of Moses, with a number of verses on the creation. At thirteen months, he knew the history of the Old Testament, and the New at fourteen. In his thirteenth month, he knew the history of the nations of antiquity, geography, anatomy, the use of maps, and nearly 8000 Latin words. Before the end of his third year, he was well acquainted with the history of Denmark, and the genealogy of the crowned heads of Europe. In his fourth year, he had learned the doctrines of divinity, with their proofs from the Bible, ecclesiastical history, the institutes, 200 hymns with their tunes, 80 psalms, entire chapters of the Old and New Testaments, 1500 verses and sentences from ancient classics, almost the whole *Orbus Pictus* of Comenius, whence he derived all his knowledge of the Latin language, arithmetic, the history of the European empires and kingdoms,

could point out, in the maps, whatever place he was asked for, or passed by in his journeys, and recite all the ancient and modern historical anecdotes relating to it. His stupendous memory caught and retained every word he was told; his ever active imagination used whatever he saw or heard, instantly to apply some examples or sentences from the Bible, geography, profane or ecclesiastical history, the *Orbus Pictus*, or from the ancient classics. At the court of Denmark, he delivered twelve speeches without once faltering; and underwent public examinations on a variety of subjects, especially the history of Denmark. He spoke German, Latin, French and Low Dutch, and was exceedingly good natured and well behaved, but of a most tender and delicate bodily constitution; never ate any solid food, but chiefly subsisted on nurses' milk, not being weaned till within a few months of his death, at which time he was not quite four years old.'

FAMILY DISCIPLINE.

THE following thoughts on Family Government first appeared in the New York Observer. They are from the pen of Dr Humphrey, President of Amherst College.—We have seen nothing, of late, on the same subject, more important, nor any thing which in our view was more needed.

'The importance of family government will scarcely be questioned by any one, and we of this generation are quite ready to flatter ourselves that we understand it better than our fathers did. Whether we do or not, will, in the lapse of time, be submitted to a more impartial judgment. I am sure, that could those who have been gone a hundred years, return to the "places which knew them," they would be at a loss to guess how we expect to substantiate such a claim in the eyes of posterity.

Although the State has no right to interfere with the domestic arrangements of families, except in extreme cases, it is nevertheless true, that in order to become good citizens in after life, children must be accustomed to cheerful subordination in the family, from their earliest recollection. I know that those who grow up without restraint by the fire side, and whose youth is consequently as wild as the winds, *can* be governed afterwards by absolute power. The bayonet of the Czar and the scimitar of the Sultan can tame them and keep them in subjection. But

it may well be doubted, whether anything like a free constitutional government can ever be maintained over a people who have not been taught the fifth commandment in their childhood. I do not believe it can.

Children must be prepared to reverence the majesty of the laws, and to yield a prompt obedience to the civil magistrate, by habitual subjection to their parents. If they are not governed in the family, they will be restive under the wholesome and necessary restraints of after life ; and the freer the form of government is, in any state, the more necessary is it that parents should fit their children "to lead quiet and peaceable lives in all godliness and honesty," under it, by a proper course of domestic training.

We cannot, in this country, hope to preserve and hand down our free and glorious institutions in any other way. To remain free, the mass of the people must be virtuous and enlightened ; and to this end, domestic education, including all suitable restraints and discipline, must engage the earnest attention of heads of families throughout the land. It has been said a thousand times, that the practicability of maintaining a highly republican form of government has been *tried* and is *settled* in the United States, however it may have failed everywhere else.

I wish it were so : but I am afraid the question is settled, so far *only* as we have gone. What the future may disclose, who can certainly tell ? It is yet a grand desideratum, whether we have religion and virtue and intelligence enough to sustain our blessed institutions. The danger is, that our liberties will degenerate into licentiousness, and that the growing laxity of family government will hasten on the fearful crisis.

There is, if I am not deceived, a re-action of our unparalleled political freedom, upon our domestic relations. It is more difficult than it was, half, or even a quarter of a century ago, for parents to "command their household after them." Our children hear so much about liberty and equality, and are so often told how glorious it is to be "born free and equal," that it is hard to make them understand for what good reason their liberties are abridged in the family ; and I have no doubt this accounts, in multitudes of instances, for the reluctance with which they submit to parental authority. The boy wants to be "his own man," long before his wisdom teeth are cut ; and the danger lies in conceding the point to him, under the notion, that our fathers were quite too rigid, and that a more indulgent domestic policy, corresponding with the "spirit of the age," is better. This may be the way to make *rulers* enough for a hundred republics ; but not to make a single good *subject*.'

Family government then, according to Dr H. is much more difficult than it was a quarter of a century ago. We should like it if the Doctor would trace the effect up to its causes, and tell us the result.

But be the cause what it may, we are sure he is right in regard to the fact. Family government has been growing more difficult in the U. States for about half a century ; and is likely for aught we see, to become more and more so for some time longer.

There is an evil growing out of this prevailing spirit of insubordination, which we think has not been often enough adverted to ; we mean an increased difficulty on the part of teachers. It is a trite but true saying, that no teacher can bring into proper subjection those pupils who are not well governed at home. We have demanded too much of our teachers for some time past, when we have required them to do more and better in their schools. The wonder is, not that they have done so little, but rather that in the midst of a set of pupils, neglected and ungoverned at home, they should have accomplished so much.

This evil of parental neglect is, as we have already said, very great. But this is not all of which we complain ; would that it were. If parents who do not govern their children at home, would let the teacher govern them at school, it would be more tolerable. But so far are they from doing this, that they almost universally withdraw their children, if teachers do their duty. The common or public schools may indeed form an exception to the truth of this remark, though not universally.

We have intimated that instead of co-operating with the teachers of their children, or indeed leaving them to pursue an independent course, most parents are dissatisfied if teachers do their duty. This is indeed a most painful state of things ; but we are sure it is such a state of things as actually exists, even in those portions of the community which make the loudest pretensions on this subject.

A person who has taught a large select school in Boston ten or twelve years, and who has enjoyed a very high reputation in his profession, assured us not long since, that he never was sustained in his course, even by the most enlightened families of Boston. He said he made it an invariable rule, whenever his pupils were guilty of any sort of misconduct, to go to their parents and converse with them frankly on the subject. He has almost always been so fortunate, he says, as to receive the thanks of the parents, on these occasions ; but among hundreds of instances of the kind, he does not recollect of but a solitary instance in which these parents did not withdraw the pupils from the school at the end of the very next quarter.

This is a most important, and may be to some a most startling fact. If these things are so in the green tree, they will perhaps say, what is likely to be done in the dry? If such is the astonishing neglect of parents in the city of Boston, which boasts so loudly of its attention to education, what must be the state of things in those remote parts of our country, which make no pretensions to a correct and faithful discipline?

We leave the subject here, not because we have exhausted it, but because we have exhausted our space. If there be a subject which above all others claims our attention, not only as friends of education, but as the friends of free institutions—nay even as christians—it is family education, and especially family discipline. If a reform in discipline is any where needed, it is, we are quite sure, in our families.

SEMINARIES FOR DOMESTICS.

THE time has been when it was gravely supposed that instruction alone was education—the instruction we mean of some primary school, boarding school, select school, academy, college, or university. Who ever thought, a hundred years ago, of calling the direction and arrangement of the family circle, important as they were admitted to be—a part of the child's education?

But those days are gone by—we hope, at least, they are *going* by—and the matter is now viewed quite differently. Whatever tends to form or reform human character—whether in a physical, intellectual or moral point of view—is a process or part of education. Every thing which at any period of human existence has an agency in making body, mind or soul what it is at any subsequent period of its existence, educates that body, mind, or soul. And every intelligent agent—whether his agency be voluntary or involuntary in the matter—is an educator.

The presidents, professors, tutors, &c., of our colleges, and the masters and mistresses of our minor schools of every grade, are indeed teachers still; and so are parents and ministers. But brothers and sisters also educate one another; husbands and wives educate each other; domestics educate one another; companions at school educate each other; the inmates of factories, and shops, and even of prisons, if associated, educate each other. And last, but not least, domestics in families not only educate one another, and to some extent even the adult individuals whom they serve, but, in a remarkable manner and with remark-

able effect, the children of the families where they are found. We do not say that all these various educators, or formers of character, educate *well*; that is quite another question; all we insist upon is that they all educate, for better or worse, and in a greater or in a less degree.

Perhaps no writer has presented this part of our subject in a clearer light than Mrs Edgeworth, in her *Practical Education*. A negligent, careless, or passionate servant, she says, must necessarily injure the temper of a child. Envy, emulation, detraction—every thing which the servants feel which is wrong, will be likely to break out in their conversation with one another, and if children are suffered to hear them, they will soon catch the same tastes. In short, so much is the juvenile character exposed in this way, that she tells us it has long ago passed into a common maxim, that it is the worst thing in the world to leave children with servants.

But why dwell upon a subject, we are asked, of so little practical importance? Mrs Edgeworth lived in a country where domestics were the order of the day; but here it is comparatively the few who have them in their employ, or who are able to employ them.

This remark is in some respects certainly correct. True it is that we have as yet but few domestics in our country, but it is also suggested that we should have many more, were people able to employ them. And this is without doubt, the plain matter of fact. Human nature is substantially the same in this country, as in every other. Let there be but a class among us who inherit the wealth of our country, and we shall soon see in the train of the aristocracy it will create, a full supply of servants, with all their attendant influences, as educators of our children.

As a farther evidence that though the practice of keeping domestics in this country, is as yet chiefly confined to our cities, large towns and villages—containing not more, perhaps, in all, than a million and a half of people—it is extending as fast as the pecuniary means of the people enable them to extend it, we might mention the fact that no public written statement of any sort will at the present moment, sooner draw forth severe criticism, retort, reproach, or ridicule, from those who occupy the editorial chair of our country, than attempts to show the necessity of dispensing with servants. Against no person whatever, will the cry of heretic, radical, or mad dog be sooner raised. How is this, and why is it, if the subject is of no practical importance to us?—We believe that the mania for servant-keeping is already as rife here as in any other country according to our means, and that the disease is extending with unexampled ra-

pidity. We believe, also, that wherever it extends, it goes to undermine, by its influences on the young, the public character. We would therefore take time by the foretop, and prevent—what it is a thousand times easier to prevent than cure—the utter extinction of much which remains among us in social life, of morality and religion.

Do you ask what is to be done? We reply; Let servants themselves be well educated. Their vices arise from ignorance and want of correct education. They are not, as Mrs Edgeworth justly says, a separate class in society, doomed to ignorance or degraded by inherent vice; they are capable, they are desirous of instruction. Let them be well educated and instructed, and as early as possible; and the difference in their intelligence and moral conduct will amply repay society for the trouble of the undertaking.

A gentleman in England, in view of the importance of this subject, once formed the plan of establishing a school of this kind, and of educating forty pupils in it, as fit attendants of young children. In order to perpetuate the system, he proposed however, to make of eight or ten of his first pupils, suitable teachers for future schools on the same plan.

We do not know that our English gentleman's system of educating domestics was ever carried into effect, but why should it not have been? We say much at the present time of the importance of Teachers' Seminaries, but what teachers of morals, to say nothing of body and intellect, are more efficient in the formation of character than domestics? Do they not either purify or contaminate, sweeten or poison the streams, at their very fountains? Surely, if special schools of preparation are necessary for any purpose in the wide world, it is for this. Where is he whose munificence, excited by true patriotism and christian love, shall lay the foundation of the first institution of this kind? We are at war—be it known and remembered—with the whole system of employing domestics in simple, healthy families, consisting alone of their own members. But if they must be employed, let them at least be educated. Let the rich endow the places for instruction, and then let those fathers and mothers who foresee that their children must inevitably come under the grindstone, and who are willing, all things considered, it should be so, send them thither to become not sisters and mothers, but drawers of water to other sisters and mothers of better blood, and nobler caste!

Our friend of education—especially of the education of domestics—proposes that they should be educated in the families to which they are destined. Let those individuals, it is said,

who intend to keep domestics at all, begin the work of preparation and education immediately after marriage. Let them receive those who they intend shall be the future companions of their children, in the capacity of domestics, at once into their houses, and commence, as a business of the highest importance, the work of educating and instructing them. Let them be received as young as possible, and let but one be introduced at a time. After the first has been under our fostering care two or three years, another may be adopted, to be submitted to the same course. The assistance and influence of the first in the management of the second will be of very great importance, and if a right direction has been given, and the right sort of character, by dint of much exertion, has been formed, a sort of public sentiment, it is believed, may be formed, so elevated as to prove the great safeguard to the domestics and to the family. Gradual additions may be made to the number of these domestics, from time to time, till our wants, present and prospective, are fully supplied.

As at least a substitute for public seminaries for educating domestics, we should at first be inclined to think favorably of the scheme here proposed. And indeed upon second thought why should it appear any less favorable? It has one advantage indeed over all others, in that it has been tested by a long experiment—an experiment of six thousand years. The Creator it seems, has been beforehand with us. The first pair introduced servants into their families, in this very manner, and it has been the almost universal custom ever since; and seems to be in obedience to God's own express direction. In short, we do not see but the system of servant keeping is one the Creator's earliest institutions;—one against which it were as wrong as it is hopeless to declare. According to His scheme of things, these domestics are introduced into our houses as young as they possibly can be, and under circumstances as favorable as can be to their correct early education.—We have then precisely the schools for domestic education; and nothing remains but that we make the wisest possible use of them.

We have not been merely amusing ourselves, in the foregoing article, at the reader's expense;—we mean something by it. Though opposed to the custom of having domestics, properly so called, in families, as subversive of the best interests of society, and though we believe our own children are, *as a general rule*, the appropriate and only safe domestics, yet if there must be other domestics, we wish to call the attention of the community to the best means of educating them for their highly responsible task. We wish to have it distinctly understood that we believe

their influence in the formation of the character of the young, whenever the latter are submitted to that influence, is much greater than is usually supposed. Even their influence on the juvenile *intellect* is important and lasting ; but the impress they make upon the physical and moral character and habits is, if possible, a thousand times more so. Let the subject be no longer passed over as it has hitherto been. Let it be taken up as a matter of practical christian philanthropy. Let the questions how character is formed and how it should be formed, be taken up and examined in the love of God and of our fellow men, and if they are so, the results cannot possibly be otherwise than happy.

‘MANAGEMENT.’

MANY of the wrongs which are inflicted on mankind, and which, in other worlds, perhaps, go by the name of fraud, are softened down, on our own planet, by the application of a milder term—‘management.’ This, though it may convey the idea of wrong, is not usually allowed to include that of fraud. Management is to fraud only what the conduct of the pseudo Quaker was to that dignified course for which his more upright brethren have usually been distinguished ; who said to his neighbor of the ‘world’—‘I cannot allow myself to take away a hair of thy head dishonestly, but if I can I will outwit thee !’

We were led to this remark by reflecting on a course which we know to be sometimes taken by those whose interest it is to promote the sale of a favorite book. Their anxiety to sell the work sometimes leads them to adopt a method of giving it publicity, which, to say the least, is unwarrantable, and which we believe, is unjust. We do not, of course, suppose that there is always criminal intention on the part of those concerned. They are only conforming to what is to a considerable extent customary. But the custom is in this case wrong ; and though this may sometimes palliate the guilt of him who acts in conformity to its requirements, it does not entirely remove it. Neither scripture, nor reason, approves of following a multitude to do evil ; and both disapprove, with equal certainty, of doing evil that good may come.

We have known the recommendations of reviewers and others, published from one end of the land to the other, by those whose interest it concerned ; not with the modifications and qualifica-

tions which should have accompanied them ; but garbled in such a way as to make them speak a language entirely foreign from what was originally intended. If any thing can justify such management as this, it is not its commonness. It is the fact that the garbling is usually done by clerks or assistants, and done in haste or in ignorance. How far this lessens the guilt of those who employ them and trust to their discretion, we leave to others to decide. It may however, afford some aid in coming to a decision to know that they are seldom visited, in these cases, with any tokens of the employer's disapprobation.

Were the cases to which we refer of unfrequent occurrence, we might possibly pass them over in silence. Were we alone the sufferers, we might, perhaps, have endured the wrong, rather than seem severe on any individual or class of individuals. But it is not so. The wrong—if it be a wrong, and a gross one too,—is one which is often repeated, especially in reference to school books and works on education. The latter in a fortune hunting, pleasure seeking community, like our own, have a very slow sale ; and therefore, it is, perhaps, that their friends sometimes make extraordinary efforts to circulate them.

A book for parents and teachers was not long since represented by some of those who are ever anxious to promote its sale, as highly recommended by Mr Gallaudet, of Hartford, late principal of the American Asylum for the Deaf and Dumb ; when the facts were not so. Mr G. only stated, that from the knowledge he had of the author, he *presumed* the work, *when it should appear*, would be one which as a father *he* should desire to peruse.

In another instance a part of the communication of a correspondent of a Boston paper, to which an editor had prefixed a *disclaimer*, was published in this city in a way which would leave the impression on the public mind, so far as it left any impression at all, that it was the editor's own sentiment ; thus making him express an opinion exactly contrary to what he intended. We have sometimes suffered in the same way. The sentiments of our correspondent in regard to a certain book, recently found their way into a newspaper advertisement, and were presented as if they were our own, when the most careless observer, if he observed at all, would have seen that it was far otherwise. We were the more surprised at this, from the fact that we had given our own opinion of the work in our editorial capacity, in a previous number. It is, however, but justice to say, and we do it with pleasure, that the establishment for whose benefit the advertisement was inserted, immediately withdrew it from the columns of the paper, upon our representation and request.

No individual has a right to regard as our sentiments, what we expressly state, in the *Annals*, to be the sentiments of another, even if we do not state in decisive terms, our own disapprobation. We do not endorse the sentiments of a correspondent, if we give his name or situation. Above all, no one has the right to do this—morally or legally—where we have expressly and obviously entered our ‘disclaimer.’ And could we know at any time, that such a measure was pursued with a consciousness of the wrong, even though the trick were softened down by custom, in the public mind, to ‘management,’ we should not hold him who did it guiltless; and if we refrained from seeking legal redress, it would not be for fear of any misapprehension in our own minds of the nature, illegality and criminality of the act.

This article was written, thus far, nearly a year ago; and we had sometimes resolved, or nearly resolved not to publish it—not but that the sentiments are just, but because we feared their expression would do no good. But so many facts are perpetually coming to our knowledge on this subject, that we feel compelled to speak out; not without a due regard to consequences, but because we have full faith that if any effect is produced at all, it must be salutary.

AMERICAN COMMON SCHOOL SOCIETY.

AN Association has been formed in the city of New York, to be called The American Common School Society; whose avowed object is the extension and improvement of education in primary schools in the United States. This society has been got up, we understand, and organized chiefly by the exertions of Mr J. Orville Taylor; who is its Secretary.

The following is an extract from the prospectus of the Society, as published in the *New York Observer*.

‘The Society proposes to devote its energies to the improvement and extension of primary schools, throughout the United States; and in thus adopting, for its exertion, a field commensurate with our whole country, it will keep itself aloof from all sectional and minor influences that would circumscribe its usefulness.

‘A cheap monthly newspaper will be published, which will contain the laws of the different States, providing for the support and regulation of schools; reports of successful schools and sys-

tems of instruction in the United States, and also in foreign countries ; drawings of model school houses ; communications of literary men on kindred subjects ; and earnest appeals to parents, teachers, pupils and school inspectors, to co-operate in elevating the standard of common school education.

‘ To offer premiums for good school books, which may be printed and sold by agents of the Society.

‘ To communicate with auxiliary societies and correspondents, for the collection of facts, and for the distribution of information ; and to arouse attention by public lectures on the subject.

‘ To open an office in the city of New York, where all books and information relative to schools, in this as well as in foreign countries, may be collected, and be accessible to inquirers—and where all the publications of the Society, and other approved books on education may be purchased.’

Now while we cannot doubt, for one moment, that the measures which such a Society might adopt, would do immense good in our country, yet we are also aware that it may do immense evil. It does not follow that because the public mind is awakened and excited on an important subject, or because splendid associations have been formed, and magnificent measures proposed, the cause of good will on the whole be promoted. [Much depends on the ability of the Society to accomplish its objects. If it contain within it but one man who has the wisdom—we do not say knowledge—which is necessary in directing such a work as that of elevating common schools in a proper manner, and if that individual happens to be truly benevolent as well as wise, something may be done. If it contains more than one who possesses the same spirit, then its prospects are doubled, and more than doubled. But if it contain among its individuals not one such individual, then will it fail of its objects.

We see many worthy names in connection with the American Common School Society, either as its acting officers, or as honorary members. They are the names of men who are foremost in almost every other good cause, and the first thought, with many, may be that they will be foremost in this. We hope it will prove so.

We think, however, that, as a general rule, the officers of such a society—those, we mean, who are its actuaries—should know something of the real character of Common Schools, as they actually exist in this country. It is not sufficient that they have read what is said about them, or that some one of their number has visited here and there one of them in a particular section of the country, or town or city ; or that he has run over the United States and stepped into a few schools in *every State*

of the Union, or that he holds or professes to hold an extended correspondence. Nor is it sufficient that he has written a book, or edited a paper, containing some truth and some untruth, some original matter, and some which under pretence of being original was borrowed.

As to the officers of the society of which we are now speaking, they are all of them, for any thing we can say, very good men in their way; and some of them, as we happen to know, and have already said, are men whose reputation for doing good is heard all over the country. But we have no evidence that they possess much practical wisdom, or even much real knowledge in regard to common schools. Of those who will probably be the principal actuaries, although their intentions may be the most pure and their purposes the most exalted, we do not hesitate to say that they are wanting in some of the qualifications necessary to first rate reformers of common schools.

Moreover while we rejoice in the hope that the society, such as its materials and instruments are, will accomplish great good, especially by means of the cheap monthly paper spoken of—which under proper direction cannot fail of its object—as well as by means of offering premiums for the best school books, we must enter our protest against the society's making and puffing and advertising, in its own paper, and *selling* its own books. Perhaps this caution is not quite necessary; and yet we rather think it can do no harm. There is room to fear that the whole concern will become a machine for speculating in books and papers and apparatus; and that not a few good men, in every part of the Union, will be imposed upon by its specious and benevolent appearances.

We beg those who are lending their names and their influence to the promotion of this scheme, to pause a little before they become the supporters of a mere machine for monopolizing the sale of certain publications, &c., for our schools. Let them not only pause, but let them consider whether the paramount object of the society—that of diffusing a spirit of inquiry, an enlightened, and conscientious, and benevolent regard for common school improvement—cannot be accomplished without exposing themselves to the suspicion of having local and selfish aims; against the very thought of which we have not the least doubt that most of them would, as individuals, revolt. We entreat them to persevere in the work of doing good to be sure—in a cause where doing good is so much needed—but to be exceedingly careful to ascertain that what they do *is* good. There is a caution to be found in some of our ancient records which may not be wholly inappropriate in the present instance; ‘Let not your good be evil spoken of’

LITERARY PLAGIARISMS.

[WE have seen, in the Louisville Literary Register for Aug. 27, the following series of remarks on the Eclectic Series of School Books, edited by Wm. H. M'Guffy, President of the Cincinnati College, and published by Truman & Smith.—We would not insert the opinion of a single newspaper—even a highly respectable one—had we not other information on the subject in our possession.—We hope the exhibition will be a salutary lesson to all literary plagiarists throughout the land—of which there are a host, small and large,—whose number is yearly increasing.]

‘The rapidity which the “Eclectic Series,” prepared by President M'Guffy and his immediate associates, threatened to supplant all other school books in the west, and the great favor they found with teachers generally, signified in the numerous certificates signed by names of high respectability—with which the publishers have usually formed an appendix for each volume—had prepared us for the greater surprise, on being shown by a teacher of this city, to whom we had referred a set of them for examination, that the whole of this series of books had been compiled on *the most flagrant and impudent system of literary piracy* that has ever come to our knowledge. The principle and plan on which the “Eclectic Series” of Mr M'Guffy is compiled and arranged, is precisely that on which Mr Worcester prepared his excellent series of Reading Books, which he commenced about twelve years since, and has recently completed. Mr Worcester had been for twenty years a practical teacher when he commenced the preparation of his Reading Books; and in the completion of his series he was employed, as we have already stated, twelve years. His series commences with a “Primer” or “First Reader,” designed for children, and advances in a regular gradation of progressive lessons to a “Fourth Book;” so does President M'Guffy's, with the exception that the latter has the “Eclectic Primer” and “Eclectic First Reader,” where Mr Worcester has only the “Primer.” Mr Worcester's First and Second Books are composed of easy lessons in reading, mostly from his own pen, or pieces re-written and adapted by him to the understandings and capacities of children. Each of the reading lessons is followed by a short lesson for spelling, selected from it. The same description applies *exactly* to the “Eclectic Primer,” and First and Second Readers of President M'Guffy's series.—His books are made on the same plan, and are composed nearly

of the same pieces, and are mostly written or prepared by Messrs Worcester, Pierpont, Goodrich, or Emerson, each authors of different systems of school books, in very extensive use in other parts of the Union.

Between the Third and Fourth Readers of President M'Guffy and the same of Mr Worcester may be traced many *wonderful coincidences*. Preceding his reading lessons in each, Mr Worcester has inserted rules to be observed in reading the lesson to which they are affixed; and succeeding the lessons are found a list of the common errors in pronunciation, questions on the lesson, and a selection of words from the lesson for spelling. President M'Guffy, in the compilation of his Third and Fourth Readers, has fallen upon precisely the same plan and arrangement; and, most striking coincidence! has affixed to the lessons the *same rules*, with few exceptions, *verbatim et literatim*. For example:

"*Rule*.—When you do not know how to pronounce a word, or are obliged for any other reason to hesitate while reading, do not cough, or say *hem* or *eh*; but stop silently till you are ready to proceed."—*Worcester*, 1835.

"*Rule*.—When you do not know how to pronounce a word, or are obliged for any other reason to hesitate while reading, do not cough, or say *hem* or *eh*; but stop silently till you are ready to proceed."—*M'Guffy*, 1837.

The selections in these two readers are, to great extent, taken, punctuation, paragraph, &c., from the books of Pierpont, Worcester, Emerson, and Bailey, selected by these gentlemen from an extensive range of reading.

Mr Pierpont makes an error in the first edition of his "First Class Book," in assigning a piece of poetry entitled the "Rainbow" to Campbell: President M'Guffy falls into the same error. Pierpont corrects the error in his last edition: President M'Guffy will undoubtedly do the same in his next. Another selection is referred by Mr Pierpont to *Irwin*, an English author; but Mr M'Guffy, presuming, probably that this must be a mistake, refers it to *Irving*—(Washington) quite a different man.

We have not leisure at present to point out farther, the remarkable coincidences between President M'Guffy's series of School Books, and those prepared by individuals in New England, whose names we have already once or twice mentioned. What is *excellent* in M'Guffy's books appears to be either imitated or stolen. We think the public, if enlightened on the subject, would much prefer the originals to the *caricatures*.'

HOME EDUCATION.

THE attention given to education in our country at the present moment, cannot but be regarded by the christian and the patriot as one of the most encouraging signs of the times. The Common School system, it is now very generally admitted, labors under very serious defects; the efforts made by those who have perceived them, and are anxious to introduce a more perfect system, deserve great praise, and from the interest which these efforts have already excited in the public mind upon this subject, we cannot but anticipate the happiest results.

Whether the system so generally pursued in the boarding schools of Great Britain and the United States, may not be materially improved, is a very important question, one which, we fear, has not attracted the attention which its importance deserves. In the present communication it is not our design to exhibit all the defects of the present system, or to state all the points in which it might be improved, but we would ask attention to only one. The particular improvement referred to, has respect not so much to the subjects on which instruction is usually given in such establishments, nor to the mode in which it is communicated, as to the constitution of the school. In these institutions it is almost universally the case, that the principal is at once the parent and the instructor—the head, both of the family and the school. To this long established and very common arrangement, there are objections, which, though they strike our minds with very considerable force, we should still feel some hesitation about urging against it, if we were not able to adduce an actual example of the beneficial results which flow from a system that we believe to be better, and which is founded upon the complete separation of the family and the school.

In a former number of this work, an account is given of a boarding school at Newburgh, under the care of Dr Benham, with the constitution and history of which, the writer of this communication is well acquainted. The editor of the *Annals of Education*, with no other knowledge of it than that which he derived from an advertisement in one of the New York papers, pronounced an exceedingly favorable opinion on its merits. We are happy in being able to say that the results which he anticipated from it, have thus far been fully realized.

The peculiar features of Dr Benham's school are the following. 'It receives the pupil into the family, allows him as much as possible, the benefits of parents and a home. The Principal,

instead of being himself the teacher, employs the various excellent schools of the village, according as they are suited to the age and wants of his pupils ; while he himself is in the habit of daily reviewing, illustrating, and explaining the lessons in an easy and familiar way ;—thereby giving the individuals under his care the benefit of two instructors, and separating the school entirely from the house.²

The great design of education is, not merely to put our youth in possession of a certain number of scientific and historical facts, nor merely to teach them the ancient and modern languages, but to develop and to cultivate the powers of their physical, intellectual and moral nature. That this cultivation would be much better carried on, in such a school as that of Dr B.'s, than in those in which the more common system is pursued, we should conclude, even if no experiment had been made, because the former approaches much nearer to the Divine appointment in the great model school, the family. The history of this school confirms, in the most decided manner, this conclusion. We do not believe that there is a school to be found in the United States, in which more attention is paid to the physical education of youth, or whose members exhibit a more healthy appearance, than those connected with Dr B.'s institution ; and that the moral and intellectual culture which his pupils enjoy, is of an equally high order, we do with the utmost freedom affirm. In confirmation of this statement, we can appeal to the reputation of his pupils in the community in which they reside. We are quite sure that there is not a school any where to be found, the moral reputation of whose pupils is better.

The question, whether it is better for youth to be educated at home, or in a boarding school, is one which will doubtless be variously answered. To those who wish, from whatever motive, to have their children educated from home, we do most heartily recommend the school of Dr B. We recommend it to the attention of all parents and guardians, for the sake of the principle on which it is founded, and on account of the admirable manner in which all its departments are conducted.

J. F.

MISCELLANY.

EDUCATION CONVENTION IN BOSTON.

A MEETING of some of the friends of Education in Boston, was held at Park Street vestry, on Saturday the 3d of November. It was a meeting of no ordinary interest, but as we were absent from the State at the time, and had no reporter, we are obliged to collect a brief account of it from the newspapers.

The meeting was one of discussion; and the subjects discussed were various. Among them, however, was the want of healthy, well constructed school rooms. This subject was particularly dwelt upon by Mr Eliot, the mayor of the city, who presided at the meeting, and by Messrs John Pierpont, Jonathan Phillips, C. F. Barnard, and Amasa Walker.

Another evil complained of, in primary and common schools, was *over stimulus*. This topic elicited remarks from some of the individuals already mentioned, and also from Rev. Mr Blagden, Hon. James T. Austin, Rev. Nehemiah Adams, and Mr F. Emerson.

A discussion also took place—and a very animated one, too—in regard to religious instruction. The following, as a part of the discussion, we copy from the papers, *verbatim*.

‘Rev. Nehemiah Adams said it had seemed to him that the course of the Board of Education in relation to religious education in schools, was a very difficult and delicate one, and he observed by the public prints that there were jealousies.* It was said that their object was to give a Christian Education. But the question was, who is to decide what are the principles of the Christian Religion? The feeling is that to attempt to teach this will be to teach *sectarianism*. In illustration of this remark he would state a fact that occurred in the School Committee. A member of the committee objected to the introduction of a book because it had this verse in it, in reference to the consequences of lying and stealing.

I shall see the just afar,
Radiant as the morning star;
While with trembling steps I go,
To the darker world of wo!

The committee man would not have this book introduced, because it taught the doctrine of future punishment.

* He alluded, perhaps, in part, to articles which have recently appeared in the New York Observer.—Ed.

On the other side, there might be ground of complaint on account of what was *left out* of the school books. If any thing is taught *as the christian religion* which falls short of it, there is equal ground of complaint as though error were directly taught. In illustration of this, he alluded to a stanza, found, he believed, in Mr Pierpont's Third Reader, which is an alteration of one of the most beautiful hymns in our language, and which is found in almost every nursery in our land. The original is,

For Satan finds some mischief still,
For idle hands to do.

The alteration reads,

For *there is always something ill*,
For idle hands to do.

The implication here is that there is no such being as Satan ; and the discerning child, having the original hymn in his possession, would be impressed with the idea that the author of the book and the school committee did not believe or at least doubted the existence of such a being.

Mr Pierpont rose and said ; 'As the gentleman has kindly given me permission to correct him, if he is in error, I would say that the alteration alluded to is in no book which I have given to the public.' But his memory deceived him. The precise language quoted is to be found on page 137 of *The Young Reader*, by J. Pierpont. Mr P. of course, was not guilty of an intentional mis-statement, because many teachers who were present, use his book in their schools, and would easily perceive his error. We have since accidentally learned that he has made a suitable and satisfactory explanation to Mr A. of his mistake.

EDUCATION IN NEW HAMPSHIRE.

A meeting of the Cheshire County Association of Common School Teachers, and other friends of Education, was held at Keene, New Hampshire, in October, at which the following topics underwent a thorough and animated discussion.

1. The expediency of appointing an agent for schools, or a Board of Education for the State.
2. The improvement of school houses.
3. The evils of irregular attendance at school.
4. The proper age at which to commence the study of English grammar.

Resolutions were adopted, either with or without previous discussion, recommending the appointment of a Board of Education for the State ; the appointment of suitable persons to deliver Lectures on Common School Education in every town in the county ; the improvement of school houses, especially as regards size, ventilation, location, internal arrangement ; the constant and seasonable attendance of pupils at school ; a closer attention to orthography in early education ; the introduction of

vocal music into common schools; together with much more of plain and familiar oral instruction. The last mentioned resolution was presented by the Rev. E. Rich, founder of the Orphan's Home in that immediate vicinity.

EDUCATION FOR THE MINISTRY.

The New York Observer, after copying, with approbation, an article which appeared in this work on the education of ministers, has the following appropriate remarks.

‘Certainly, bodily health and vigor are not inconsistent with mental power. Moses was evidently a man of great bodily force. So was David, and many of his near relatives. Alexander of Macedon, notwithstanding his wry neck, was the only man who could tame the Thracian war-horse, Bucephalus. Julius Cæsar was a man of no inconsiderable bodily force. Look at his bust, his head and neck, the muscles of which could not belong to a feeble body. Our own Franklin, every school-boy knows, had at least twice the strength of an ordinary London printer. And, to mention a still more cherished name, our Washington had scarce an equal in muscular force—in all that belongs to the perfection of the body. We might multiply examples; but these are enough. History does not record the names of six delicate, feeble-bodied individuals, whose minds have exerted so great an influence on the destinies of the human race.’

SCHOOL LIBRARIES.

At a recent examination of the public schools in Charlestown, Massachusetts, one of the pupils presented as his ‘composition’ for the occasion, an account of the school to which he belonged. Besides having a Temperance Society connected with it, containing 81 members, and an Association for Moral Improvement, he thus describes the Library.

‘By the liberality of the citizens of this town, for which, on behalf of the Society whose organ I am, I improve this opportunity to express our sincere thanks, we have been enabled to procure a library of 370 volumes, consisting of history, biography, and other miscellaneous works. This library is considered as the property of the Neck School, to be used by the scholars of both sexes, who conform to the rules of the society. Thus instead of spending our evenings in the street, in noisy plays and brawls, we find a fit occupation at home, in reading our books and storing our minds with useful knowledge. Each member of the society is allowed the use of the library, after leaving the school; thus creating a connecting link between society at large and the school, and an interest in the cause of education and the common schools, which will be highly beneficial in its ultimate results.’

CHEEVER'S LATIN ACCIDENCE. Boston, 1838: pp. 72.

If it were possible for mere antiquity to give claims to excellence in a school book, that before us should certainly be regarded as among the first in our own country. It is an elementary work, compiled by Ezekiel Cheever, who was 70 years a teacher of Latin, and was used in this country almost two centuries. The copy before us has just been carefully revised, corrected and stereotyped from the 18th edition. It is designed for mere beginners in the study; but might afford hints for not a few who are somewhat advanced. We cannot now enter deeply into an examination of the work; but it is at least a great curiosity. We observe, however, that it comes to us highly recommended by those who ought to be judges of its merits.

POPULAR INSTRUCTION IN ANATOMY AND PHYSIOLOGY.

The 'House I live in,' written by the editor of this journal, having been republished in London, with some slight changes by Mr Thomas Girtin, a surgeon, and having been once more carefully revised and somewhat enlarged by the original author, and rendered as perfect as the nature of the case will permit, has just passed to a third edition, and is stereotyped.—In the present shape it is more happily adapted to schools than ever before; and will, we suppose, meet with a more extensive sale for this purpose.

The advantages of understanding, thoroughly, the philosophy of the human structure, and the laws which prevail within us, are rated vastly too low, by the great mass of the community. It is not our object—it never has been our object—in pressing the study of Anatomy and Physiology upon the public mind, merely to render men better animals than they were before. We trust we have a higher and more noble object. Mankind can never—even professing christians—attain to the standing they may desire—they can never become the perfect men and women they desire or should desire to be—till they have more perfect bodies than at present they possess. Teachers must understand these matters, and teach them to their children. Ministers must understand them, and their knowledge must modify their instructions. Legislators must make laws with the human constitution, its laws and relations, full before them; and, above all, parents must educate in the light of the same sciences.

In regard to the importance of having females so educated that they may become in this respect what they should be, in their influence upon society, we know not that we can do better than to make the following extract from the November number of the *Library of Health*.

'We had long been looking at every point of the social horizon, for the appearance of some intelligent and philanthropic female, whose in-

structions on this vastly important subject should prove the favored means of emancipating her sex from a bondage more cruel and more destructive — a thousand times more so — than that worse than Egyptian bondage to which in this professedly free country, two and a half millions of men made of the same blood with ourselves, are subjected.

‘Male instructors never can perform the service to which we refer, in a proper manner, at least till christianity — pure and undefiled — becomes more common among us; but as this can never happen till mothers and daughters are instructed in anatomy, physiology and hygiene, the world has been long involved in a dilemma from which nothing but female instruction and female philanthropy could extricate it. In this state of things, forth steps Mrs Gove, a lady possessed of the very qualifications demanded, and proposes, not without great diffidence, a course of lectures. She is sustained and encouraged by the physicians both of Lynn and Boston. She is, moreover, sustained by four to five hundred exclusively female hearers; and in one instance, when her lecture on tight lacing was repeated gratuitously in the Marlboro’ Chapel, by no less, it is said, than two thousand. But this is not all. A new spirit is roused. Her hearers, especially the friends of physiological science, begin to take courage.

‘Such results — so unexpected to the friends of the cause, and even to Mrs Gove herself — are full of promise, not only to Boston and its vicinity, but to the world. For although little permanent reliance should be placed on mere lectures, yet the instruction of classes of female pupils in anatomy and physiology, is no longer problematical. Let our young ladies devote years of patient attention to these hitherto neglected subjects, as Mrs G. has, and then let them enter — not of necessity into Marlboro’ Chapel, or any other fashionable or costly edifice — but into those minor chapels with which our land is studded — the school houses and academies. Nor is this all. Let them enter the sanctuary of their own household, and there reveal, as circumstances and opening years may render it practicable, the laws of the Creator established in the human frame; and the relations of that frame and its wonderful machinery to the rest of the world within and without it. Then will improvement go on — then will the desert of the human heart be cultivated.’

PHYSICAL MAN.

Our readers will have seen, ere this, a notice on the cover of our last number, of Robert Mudie’s new work, entitled, ‘Man, in his Physical Structure and Adaptations.’ It is the first of a regular series, of four volumes, the three remaining of which are to be published hereafter.

We are glad to see a demand, in our community, for works of the character of that before us. For although about 30,000 copies of Combe’s

Constitution of Man, have been scattered in the community, either this side of the Atlantic or the other, there remains yet a great work to do. Multitudes are prejudiced against Combe's works, because the author happens to be a phrenologist, although little of his favorite science is to be found in his *Constitution of Man*. With such persons, Mudie will be a favorite, as he is rather opposed to phrenology. In any event his work is highly instructive, were it only on account of its numerous facts. We hope it will be extensively read; and that the whole class of books which have a bearing upon the physical improvement of man will find more and more of public favor.

DELICATE HEALTH.

Weeks, Jordan & Co., of this city, have published a little work, entitled *Flora Blanchard, or Delicate Health*, with the following paragraph for a motto, 'A little for the stomach's sake.' It is an excellent thing, and if widely circulated will have a most favorable bearing on the great cause of physical education, and physical man.—In the language of another writer respecting it, we may add; 'It illustrates, in a touching manner, the evil effects which often arise from a custom too prevalent in society, of endeavoring to remedy a weak constitution and delicate health, by stimulating potations, which, instead of benefiting the system, invariably prove highly injurious, both in a moral and physical point of view; — to the infant and the adult; to the robust man, or the most delicate woman.'

We are fully prepared to show, did the nature of our journal permit it, that more of life and health are sacrificed at the threshold, by mismanagement, especially by unnecessary dosing, than by any other single cause whatever. From the cradle to the grave, in fashionable society, mankind are, as a general fact, subjected to daily dosing with something which *we* call medicinal — liquid or solid. This perpetual but needless dosing lowers the standard of physical vigor in those who are called healthy; it predisposes to actual disease; it has a tendency to render diseases when they come, more severe than otherwise they would be; and lastly, it renders medicine less efficient in its operation when it is actually demanded.

INDEX TO VOLUME VIII.

A.

Abbott Festival, 478.
 Addresses on Education, 237.
 Alabama Education, 186.
 Algiers, Education in, 238.
 Alleviating Writing Desk, 43, 80.
 American Common School Society, 561.
 American Institute of Instruction, 471.
 American Library of Useful Knowledge, 62.
 American Lyceum, 190, 233, 280.
 American School Library, 519.
 American Sunday School Union, 187.

B.

Backwoods, Education in, 214.
 Bad School Rooms, 119.
 Barnard's Report, 188.
 Bathing in the Morning, 310.
 Blind, Education of, 183.
 Blood, 359.
 Board of Education in Massachusetts, 192.
 Books for Teachers, 522.
 Boston Academy of Music, 44.
 Boston Farm School, 141, 383.
 Boston Lyceum, 233.
 Boston Primary Schools, 119, 300, 373, 524, 545.
 Boston Primary School Houses, 545.
 Branches to be taught in Common Schools, 145.
 Burnham's Arithmetic, Review of, 175.

C.

Cheever's Latin Accidence, 570.
 Chemistry for Beginners, 526.
 Children's Association, 331.
 Children in Factories, 187, 431.
 Cincinnati College, 41.
 Cleveland School Convention, 240.
 Colleges, 41, 478.
 Colleges inferior to Common Schools, 132.
 Collegiate Institute of Oberlin, 477.
 Columbia Female Institute, 435.
 Common School Advocate, 528.
 Common School Assistant, 528.
 Common Schools in Connecticut, 425.
 Common Schools Defining in, 286, 412, 448.
 Common Schools in Ohio, 136.
 Common School Papers, 285.
 Common Schools, Questions on, 193.

Common School System of Tennessee, 216.
 Common School Law of Ohio, 219.
 Common Education, New System of, 225.
 Common Schools in Georgia, 39.
 Common School Missionaries, 22.
 Common Schools, means of elevating, 29.
 Common Schools, Religious Instruction in, 268, 289.
 Conscience, Training of, 464.
 Confessions of a School Master, 35, 86, 134, 154, 418.
 Connecticut, Common Schools in 425.
 Connecticut, Education in, 190.
 Connecticut Common School Journal, 528.
 Connecticut Redeemed, 285, 332.
 Conventions on Common Schools, 42, 93, 138, 140, 142, 240, 523, 567.
 Cruelty, Moral Influence of, 16.

D.

Deaf and Dumb, Recollections of, 3.
 Defects of Modern Instruction, 416.
 Defining in Common Schools, 412, 448, 500, 542.
 Delicate Health, 572.
 Detroit, Education Convention at, 138.
 Discipline, 551.
 Discipline, Family and School, 3.
 Discipline, no Royal Road in, 509.
 District School Houses, 258.
 District School Missionaries, 22, 71.
 District Schools in Summer, 228.
 Domesticity, Seminaries for, 554.
 Duties of School Committees, 284.
 Duties of School Examiners, 363.
 Duties of a School Superintendent, 38.

E.

Early Associations, 404.
 Early Discipline, 221.
 Education, Addresses on, 287.
 Educational Discussion, 378.
 Education of Domesticity, 560.
 Education at the Sandwich Islands, 45—
 at Geneva, 45—in Pennsylvania 91, 186,
 330—in New York, 94, 142—in Massa-
 chusetts, 94, 137, 191—in Tennessee, 95,
 185—of the tongue, 99—in Europe, 112
 —in Ohio, 136—in Russia, 158—of Fe-
 males, 172—of the Blind, 183—in Mi-
 chigan, 183—in Kentucky, 185—in Ala-

- bama, 186—in New Jersey, 189—in Maine, 189—in New Hampshire, 190—in Connecticut, 190—in Georgia, 190—in the Backwoods, 214—in Ireland, 49, 238, 241—in Switzerland, 238—in Algiers, 238—of Ministers, 294—of Boys, 325—of Talleyrand, 354—of Infants, 377—of the Teeth, 384—among the Nestorians, 411—Philosophy of, 442—at the Fireside, 451—of the Conscience, 464—in Scotland, 533—in London, 526.
- Education and Instruction, Progress of, 18.
- Educator's Institute at Franklin, Mass, 331.
- Efforts for Children in Boston, 235.
- Elevating Common Schools, 49.
- Encouragement from Cousin, 278.
- Engraving of a School Room, 258.
- Embellishment and Improvement of Towns and Tillages, 337.
- Errors in Addressing Children, 348.
- Errors in Female Education, 397.
- Errors in Physical Education, 169.
- Essay on Physical Education, 315.
- Example of Maternal Education, 393.
- Expense of Ignorance, 149.
- Experience of a Teacher at the West, 238.
- F.**
- Factories, children in, 431.
- Factories, instruction in, 255.
- Family Discipline, 551.
- Family Education, 397.
- Family Instruction, 274.
- Family and School Discipline, 3.
- Farm Schools, 141, 383.
- Fellenberg's School at Hofwyl, 163.
- Female College in Georgia, 523.
- Female Education, 172, 184, 390, 435, 523.
- Female Education should be thorough, 390.
- Female Improvement Society, 234.
- Female Influence and Education, 385.
- Fictitious Writings, Influence of, 57.
- Fireside Education, 451.
- First Reading Lessons, 493.
- France, Religious Instruction in, 429.
- Fraternal Education, 355.
- French Notions of Education, 537.
- G.**
- Gallaudet on Discipline, 3.
- Games of contrivance, 323.
- Geneva, Education in, 45.
- Geography, Preparatory, 149.
- Georgia, Common Schools in, 39.
- Georgia, Education in, 190.
- Georgia Female College, 523.
- Good Health the result of Education, 479.
- Going to bed without supper, 517.
- Gorham Academy and Teachers' Seminary, 189.
- Grand River Institute, 332.
- Grandparents, influence of, 397.
- Granville, (Ohio,) Female Academy, 183.
- Greene Street School, Providence, 513.
- H.**
- Haverford School, 371.
- Healthy effects of obedience, 503.
- Hints to Brothers, 355.
- Hints to Parents, 311.
- Hints to the Young, 527.
- Hofwyl, Visit to, 163.
- Holbrook's Drawing Cards, 187.
- Holbrook's System of Education, 225, 416.
- Holliston Manual Labor School, 476.
- Housekeepers, instruction by, 272.
- Home Education, 526, 565.
- Houses for Schoolmasters, 248.
- How to secure Universal Education, 224.
- Human Circulation, 127.
- Human Tongue, Education of, 99.
- I.**
- Ignorance and Crime, 190.
- Illinois, Education in, 184.
- Importance of Defining in Common Schools, 412, 500, 542.
- Improvement of Education, Society for, 485.
- Importance of Teachers' Seminaries, 164.
- Improvements in Elementary Education, 241.
- Improvement of Towns and Villages, 337.
- Improved Writing Desk, 43, 457.
- Infantile Education, 377.
- Influence of Colleges on Schools, 132.
- Influence of Fictitious Writings, 57.
- Instruction in Anatomy and Physiology, 189, 570.
- Instruction in Factories, 255, 444.
- Instruction by Housekeepers, 272.
- Instruction by Physicians, 27.
- Instruction in Physiology, 428.
- Ireland, Education in, 49, 238.
- Irish method of Education, 241.
- Island of Cuba, Education in, 238.
- J.**
- Jews, Ancient Schools of, 529.
- Journal of Education, 528.
- Julius, Dr, on Prussian Schools, 206.
- Juvenile Selfishness, 409.
- K.**
- Kentucky, Education in, 185.
- Keys to School Books, 321.
- Knickerbocker, 188.
- L.**
- Lectures on Education, 192.
- Libraries for Schools, 188.
- Literary Institute of Nashville, 185.
- Literary Plagiarisms, 563.
- Love of Infancy and Childhood, 172.
- Luther's Writing Desk, 43, 457.
- Lyceums, 233.
- M.**
- Maine, Education in, 189.

Male and Female Teachers, 142.
 Management, 558.
 Manual Labor School at Holliston, 476.
 Manual Labor School at Worcester, 522.
 Marietta, School Convention at, 286.
 Maternal Education, example of, 393.
 M'Clure's Philosophy of Education, 442.
 Mental Precocity, 550.
 Michigan, Education in, 183.
 Military Academy at West Point, 483.
 Ministers, Education of, 294, 569.
 Miserable School Rooms, 329.
 Missouri, New College in, 478.
 Mistakes in Selecting School Books, 134.
 Mistakes of Teachers, 408.
 Modern Instruction, Defects of, 416.
 Modes of Addressing Children, 348.
 Moral Education, 16.
 Moral Influence of Cruelty, 16.
 Moral Influence of Physical Education, 371.
 Movements in Scotland, 237.
 Movements in Ohio, 476.
 Music in Schools, 32, 44.
 My First School Book, 400.

N.

Nashville, Literary Institute at, 185.
 National Education, 427.
 National Education in Ireland, 49.
 Natural Capacity of Children, 382.
 Natural Philosophy for Beginners, 526.
 Nestorian Methods of Teaching, 411.
 New College in Missouri, 478.
 New England Academy, 250.
 New Female Seminary for Teachers, 43.
 New Jersey, Education in, 189.
 New London county, Education in, 426.
 New York Common Schools, 142, 187.
 New Hampshire, Education in, 190, 431.
 New York Superintendent's Report, 187.
 New System of Common Education, 225.
 No Royal Road to Discipline, 509.
 Normal Schools, 479.
 Normal Schools in Ireland, 247.

O.

Obedience, Healthy Effects of, 503.
 Oberlin Collegiate Institute, 477.
 Ohio Common School Director, 528.
 Ohio Common Schools, 136.
 Ohio, Education in, 181, 476.
 One Reading Book in a Class, 34.

P.

Parents, Hints to, 311.
 Parental Authority early established, 221.
 Parental Education, 516.
 Pennsylvania, Education in, 91, 186, 330.
 Periodicals on Education, 527.
 Plymouth Teachers' Seminary, 43.
 Physical Education, 169, 234, 315, 371, 424.
 Physical Education, Errors in, 169.
 Physical Man, 571.
 Physiology, 127, 359, 423, 570.
 Plan of a School House, 258.

Popular Education in Tennessee, 95.
 Portland, Schools in, 237.
 Practical Lessons, 127, 359.
 Primary Education, 119.
 Primary Schools, 373, 545.
 Primary Schools in Boston, 119.
 Premium Offered, 240.
 Preparation of Schoolmasters in Ireland, 242.
 Preparatory Geography, 149.
 Preparatory Study of History, 103.
 Preparatory or Family Instruction, 274.
 Prevention of Youthful Crime, 21.
 Proceedings of the American Lyceum, 280.
 Proper Education of Ministers, 294.
 Providence, Public Schools in, 45, 94, 235.
 Preaching to Schools, 428.
 Puffing, 470.

R.

Reading Books, 34.
 Recent Visit to Hofwyl, 163.
 Recollections of the Deaf and Dumb, 3.
 Religious Instruction in Common Schools, 289.
 Religious Instruction in France, 429.
 Remarks on Clothing, 315.
 Report on School Houses, 238.
 Reviews, 75, 175, 493.
 Review of Sullivan's Historical Causes and Effects, 75.
 Russia, Education in, 158.

S.

Sacrifices by Teachers, 67.
 Sandwich Islands, Education at, 45.
 Schools of Boston, 192.
 School Books, 134, 384.
 School Lectures, 525.
 School Committees, 236, 284.
 School Houses, 119, 235, 238, 536.
 School Libraries, 42, 62, 188, 516, 569.
 School Examiners, 363.
 School Registers, 362.
 Schools in Massachusetts, 94.
 Schoolmaster, Confessions of, 35, 86, 134, 154, 418.
 School under a Tree, 478.
 Schools of the Ancient Jews, 519.
 Scotland, Movements in, 237.
 Selfishness Illustrated, 409.
 Seminaries for Domesticates, 554.
 Sisters, Influence of, 444.
 Singular Schoolmaster, 474.
 Society for the Improvement of Education, 485.
 Sowing the Seeds of Character, 11, 107.
 St. Pierre, on Education, 537.
 State Lunatic Hospital, 192.
 Stowe, on Education in Europe, 112, 168, 236.
 Study of History, 75.
 Subjects for Educational Discussion, 378.
 Summer District Schools, 228.
 Sunday School Union, 187.
 Supervision of Teachers and Schools, 232.

Switzerland, Education in, 238.
Systems and System Mongers, 370.

T.

Talleyrand, Education of, 354.
Taylor's Home Education, 526.
Teaching among the Nestorians, 411.
Teachers meeting at Ipswich, 94.
Teachers—their Sacrifices, 67.
Teachers' Seminaries, 43, 189, 190, 192.
Teachers' Seminaries, Importance of, 164.
Teachers' Seminaries in Ohio, 429.
Teachers' Seminaries in Massachusetts, 192.
Teachers, Mistakes of, 308.
Teeth, Education of, 384.
Tennessee, Common Schools in, 216.
Tennessee, Education in, 185, 216.
Three Hundred and Sixty Questions on Common Schools, 193.
Training the Conscience, 464.

U.

Uncle Caleb and the Fruit Trees, 404.
Universal Education—how to secure it, 224.
Useful Education, 177.

V.

Valley of the Mississippi, 186.
Visit to Greene Street School, 513.
Vocal music in Schools, 187, 327.
Voluntary Associations among pupils, 331.

W.

West Point Military Academy, 483.
What is a useful Education, 177.
Woodward's Hints to the Young, 527.
Witherspoon on Education, 221.
Worcester County Manual Labor High School, 522.
Word on Physical Education, 424.
Wylie, Dr, on Female Education, 365.

NOTICES.

A.

Abbott's Mount Vernon Reader, 143.
Alcott's Young House keeper, 334.
Alcott's Young Wife, 47.
Apprentice, 47.

B.

Boston Musical Gazette, 283.
Burnham's Arithmetic, 175.

C.

Cheever's Latin Accidence, 570.
Chemistry for Beginners, 526.
Common School Advocate, 528.
Common School Assistant, 528.
Common School Director, 528.
Common School Journal, 528.
Connecticut Common School Journal, 528.
Contrast, or Modes of Education, 46.
Cunningham's Inaugural Address, 143.

D.

Davies' Arithmetic, 237.
Delicate Health, 572.

E.

Education, 432.

F.

Family Nurse, 96.
Familiar Lectures on Nat. Philosophy, 526.
First annual Report of the American Physiological Society, 96.
Foster's Penmanship, 432.

G.

Gallaudet's Child's Picture Defining Book, 143.

Gallaudet's Mother's Primer, 48.

H.

Hawaiian Spectator, 334.
Hints to the Young, 333, 527.
Home Education, 526.
House I Live in, 570.

L.

Lectures before the American Institute, 95.
Library of Health, 335.

M.

Mc Clure's Philosophy of Education, 432.
Mount Vernon Reader, 143.
Mudie's Physical Man, 571.
Music, 144.
My First School Book, 430.

P.

Periodicals on Education, 527.
Pestalozzian, 528.
Phelps, Mrs. School Books, 526.
Philosophy of Education, 432.

S.

Sullivan's Historical Causes and Effects, 48.
Surrenne's New French Manual, 238.

T.

Taylor's Home Education, 526.

Y.

Youth's Penny Paper, 336.



